HANDBOOK

OF THE

MADRAS PRESIDENCY.

WITH A NOTICE OF THE

OVERLAND ROUTE TO INDIA.

SECOND EDITION.

WITH MAPS AND PLANS

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HIS EXCELLENCY

THE RIGHT HON. THE LORD LYTTON,

G.C.B., G.C.S.I.,

Viceroy of India,

THIS ATTEMPT TO OPEN OUT THE EMPIRE OF INDIA TO TRAVELLERS,

IS,

WITH EVERY SENTIMENT OF RESPECT AND REGARD,

INSCRIBED BY THE AUTHOR,

EDWARD B. EASTWICK.

LONDON, *June*, 1879.

PREFACE TO THE SECOND EDITION.

The First Edition of this Handbook was published in January, 1859. Railways were introduced into India in February, 1855 (when, however, only the experimental line of 121 miles from Calcutta to Rámganj was opened by Lord Dalhousie), but their rapid extension of late years has changed all the circumstances of Indian travelling, and rendered it easy now to visit many interesting places, which were before almost inaccessible. Other great changes have taken place, so that it has been necessary almost entirely to re-write, instead of revising the former Handbook, and the reader has now before him a new work rather than a new edition. It must be added that the author has himself, within the last year, visited almost all the places described in these pages, so that the very latest particulars regarding their condition will be found here, as well as the actually existing means for visiting them. Many important places which were not mentioned in the former edition are fully described in this, such as the vast ruined city of Bíjánagar and the celebrated Temple of Tirupati. Again a comparison between the present and the former descriptions of such places as Ḥaidarábád and Bengalúr will show how different a thing it is to compile descriptions from books, and to write

them on the spot. On the other hand, a great amount of obsolete and unnecessary matter has been excluded from the present volume, and, in particular, the historical sketches have been wholly expunged, and in their stead numerous references are given to books, which will supply those who desire to study the history of the country with the means of acquiring full information regarding it.

It is a satisfaction to the author that the spelling of Indian names which he introduced in 1859 (see Preface to the First Edition) has now been not only adopted, but rigorously enforced by the Indian Government, except in such stereotyped words as Arcot and Pondicherry. It is a still greater satisfaction to him, to have to record his grateful thanks for the kind assistance he has received from the Government itself, and from very many officers during his travels, without which, indeed, it would have been impossible for him to have obtained the information he required. It would occupy too much space to enumerate all who have aided him, but, in particular, he desires to thank His Grace the Duke of Buckingham and Chandos, Governor of Madras, who is always forward to promote every undertaking which promises to be of value to the public; the Hon. D. Carmichael, Member of the Madras Council; Major Hobart, R.A., Military-Secretary to the Governor; Dr. Burnell, Judge of Tanjúr, the first orientalist of the day, who supplied the author with plans of the chief temples in the south of India, and with much valuable information; Mr. T. H. Master, Collector of Ballári; Mr. Glennie, C.S., in charge of Gutti; Mr. O. Irvine, Judge of Gudalúr (Cuddalore); Mr. E. Webster, Judge of Trichinápalli; Dr. J. B. Thomas, of the Madras Med. Service, who possesses a rare knowledge of Tamil; Mr. A. R. Hutchins, late of the Madras C.S., an excellent Tamil scholar, who

corrected the Tamil dialogues; Mr. Cross, Asst. Judge at Kumbhakonam; Mr. P. P. Hutchins, Judge of Madura, who also furnished plans of Temples; Mr. Price, C.S.; Mr. Arthur Cox, C.S., in charge of Arkát (Arcot); Mr. Austin, C.S., in charge of Velúr (Vellore), and Captain Claude Vincent, R.E., Executive Engineer at that place; Mr. C. Mínakshaya, Barrister of Bengalúr; Mr. Gordon, Resident at Maisúr; Mr. A. M. Webster, Collector of Koimbatúr; Mr. Johnstone, C.S., in charge of the Nílgiris; Major Fairclough, Commandant at Wellington Barracks, and Mr. Buick, C.S., Collector of Malabár.

In addition, the author has to make special mention of Mr. James Burgess, the Government Archæologist for Bombay, who accompanied him to the caves of Elúra and Ajanta, and revised his descriptions of those wonderful excavations on the spot, at the same time addressing to him the following letter:

"CAVES OF ELÚRA, 10*th March*, 1877.

"MY DEAR MR. EASTWICK,

"I am glad to hear you are soon to bring out a new Edition of your 'Handbook of India,' and this time extended to the remaining Provinces. The first edition was a most useful work, and remarkably accurate, considering the little information regarding the majority of the localities described in it that was available to the public twenty years ago. I have had your book with me in nearly all my journeys since it was issued, and have always found it useful, and in most cases perfectly correct. Of course the Railways have opened up new routes and altered others, so that for the yearly increasing number of European tourists in India a new edition has for some time been much required, and I am glad you are to bring it out, for the extent and accuracy of your information and the judicious use you had made of the vast

amount of reading you must have gone through to prepare the first edition, pointed you out as the fittest person alive to extend the book to Bengal and Upper India, and to revise the former volumes. You will find but little to erase in them: you have only to add. I wish you all success in your most laborious and toilsome undertaking. Only those who have travelled much in India know how toilsome such work as yours is.

"Believe me, yours very sincerely,

"(Signed) JAS. BURGESS,
"Archæological Surveyor, &c., to
Government of Western India.

"E. B. Eastwick, Esq., C.B., &c., &c."

This expression of thanks would not be complete without an acknowledgment of facilities granted to the author by the Directors of the Peninsular and Oriental Company, and of the Indian Railway Companies, and here he must especially mention the names of Messrs. T. Sutherland and Bayley, Mr. Juland Danvers, Government Director of Railways, Mr. Church, Traffic Manager of the Madras Railway Company, Mr. Betts, Agent for the South India Railway, and Mr. Lèa Hair, C.E.

PREFACE TO THE EDITION OF 1859.

At the present moment, when India has been drawn so much closer to England by almost continuous steam communication, by the Electric Telegraph, and, above all, by the sympathy which even the recent abortive effort to dissever the two countries has itself most remarkably tended to evoke, a Handbook of India has become an especial want.

The vast extent of that region, however, which precludes the possibility of its being thoroughly travelled over and explored by any one man; the dimness of its history and uncertainty of information respecting its antiquities, and the difficulty of obtaining satisfactory accounts of the things most worthy of inspection, render a Handbook of India a much more arduous undertaking than the Handbooks of most other countries. When it is considered that the two minor Presidencies, which supply the routes for this present volume, comprehend an extent of country equalling Spain and Portugal, France, Belgium, Switzerland, England, Prussia, and Bavaria, the magnitude of the task will be better appreciated, and allowances will, it is hoped, be made for the numberless deficiencies in its execution.

India abounds with objects of interest. It presents every imaginable variety of scenery, from the loftiest and most sublime mountain ranges, to the gentle undulations and velvet swards of an English park. Its natural products are equal, if not superior, to those of any region in the world, and would furnish endless materials for the pen of the describer. It is rich in historical associations, and there is scarce a hill which is not crowned with the picturesque ruins of some old fortress, little known or altogether unvisited by

Europeans, but bound up in the native mind with many a strange tale and legend. In Europe the small remains of some ruined cloister, or the mouldering walls of a solitary castle, are sought out with eager interest; but India is a land of ruined cities, and in one of these the antiquities of a whole European province might be collected. The ruins of Bráhmanábád, the Pompeii of Sindh, extend for twenty miles, and wherever the mattock of the excavator falls, curious relics come to light. The deserted city of Bíjapúr presents from a distance the appearance of a populous capital, and it is not until the desolate streets are entered, that the illusion is entirely dispelled. But Indian architecture can boast not only of what is curious and surprising, but also of what is eminently beautiful. The Táj excels all buildings in the world in symmetry and rich decoration. The temples of Ábu are not to be surpassed in ornamenture. The palace of Amber is a structure before which the Alhambra shrinks into insignificance. It would be an error, then, to suppose that the task of composing a Handbook for India could be quickly or easily accomplished.

But, in addition to the vastness of the subject, there is another formidable difficulty with which the compiler of a Handbook for India has to struggle. Intense heat and malaria are great opponents to the most zealous explorer of antiquities or of the picturesque. It happens that many of the most interesting Indian localities are situated among thick jungles, loaded with noxious vapours, and abounding with dangerous reptiles and wild beasts. Thus the caves of Salsette can never be securely examined by the traveller; and no one should explore the ruins of Mándu, unless fully equipped for a tiger hunt. It is partly fcr these reasons, perhaps, that the accounts of places furnished by Indian travellers are in general so vague and inaccurate. Were it not for the elaborate notices of Tod, Fergusson, and Newbold, the mere compiler would find it impossible to give an exact description of the scenery and remarkable architectural remains of Western and Southern India.

But although it is not pretended that the Handbook for India in its present shape approaches the accuracy of the guidebooks to countries which have been longer and more minutely scrutinized, the author hopes a beginning at least has been made, and that by the contributions and corrections of those acquainted with the

subjects treated, and especially by the aid of persons actually resident in India, the work now given to the public may prove a trustworthy, though not altogether complete guide for travellers in Hindústán. Indeed it is only fair to state that whatever there is of value in the present pages is due to the suggestion, or research, of distinguished Orientalists, or those who, from their practical acquaintance with Indian subjects, are eminently qualified to aid and advise. The compiler of this volume, though he has himself travelled through many parts of both Presidencies, has profited largely by the labours of others, and tenders his most grateful thanks to Professor H. H. Wilson; Colonel Faber, Chief Engineer at Madras; General Dickinson, late Chief Engineer at Bombay; Mr. Fergusson, author of the *Handbook of Architecture;* Major Wingate, late Superintendent of Survey in the S. Maráṭha country; Mr. C. P. Brown, of the Madras Civil Service, author of the *Telugu Dictionary* and other valuable works; Mr. Edward Thornton, and Mr. Hornidge, of the Statistical Department at the East India House; Colonel Cotton, of the Madras Engineers; the Rev. John Wilson, D.D., President of the Asiatic Society of Bombay; and Mr. A. F. Bellasis, late Collector of Ḥaidarábád in Sindh. Mr. Walter Elliot, Mr. Sim, and Mr. Chamier, of the Madras Civil Service, and Mr. Lestock Reid, of the Civil Service of Bombay, lent their kind aid in the preparation of the Vocabularies and Dialogues, and several other gentlemen supplied information as to localities with which they were specially acquainted.

It now remains to notice briefly the plan of the work, and to explain some things which might, at first sight, appear objectionable. In order to make the work as useful as possible to the servants of Government, and persons resident in India, as well as to the mere traveller, a greater amount of statistics, and preliminary information of all kinds, has been given than is usual in Handbooks. Many of the statistics are new, and have never before been given to the public. Such are the names and directions of the Sub-Divisions in the different Collectorates, and their Chief Towns, and some of the Routes. To the etymology and correct spelling of names, much attention has been given, and owing to the almost inextricable confusion in which neglect and indifference have involved this part of Oriental research, the labour

required here has been very considerable. This task has been rendered the more irksome from the conviction that, however necessary and useful the endeavour to restore Indian names to their original correctness may be, the attempt will be viewed with aversion by those who, having no knowledge of Oriental languages, are careless of the confusion and even serious mistakes arising from the want of system in the common method of spelling. In order to give an idea of the almost incredible absurdity, and ludicrous inconsistency of the popular mode of spelling adopted for Indian names, a few examples will suffice. It must be premised, however, that the following instances are neither the most striking, nor the most important, but simply those that come first to hand. Take, then, as a specimen, the towns whose names are compounded with the words *Farrukh*, "happy," and *Fatḥ*, "victory," in Thornton's Gazetteer. *Farrukhnagar* is the name of a district, and of a town, which are the subjects of consecutive notices in that work. The word is the same for both district and town; but it is spelled *Furrucknuggur* for the district, and *Furuknugur* for the town, both modes being wrong. In the next two notices, for *Fatḥganj* we find *Futehgunge* (Western), *Futehgunje* (Eastern), the same word spelled in two different ways, in notices immediately following each other, and both utterly at variance with the true Oriental name. In the next 25 notices, the word *Fatḥ* is spelled in eleven different ways —*Futeh, Futh, Futhe, Futick, Futi, Futte, Futteh, Futtih, Futtoo, Futtun, Futty,*—all modes being absolutely wrong. The words, too, with which *Fatḥ* is compounded are spelled differently in consecutive notices. Thus *Gaṛh* is spelled *Ghur* in one line, and *Gurh* in the next. And *Púr*, a town, is spelled alternately *Poor* and *Pore*. Now, let this method be applied in Indian schools for the spelling of English names. We should then have *Lancaster*, or rather some corruption of the word, for the town, and *Longcoster* for the county, *West Riding* and *East Roding, York, Yark, Yirk, Yorick,* and so on, for eleven varieties. The absurdity and inconvenience of such a system is palpable. A map of France prepared for English schools on the plan of accommodating French sounds to the English ear, would abound with such barbarisms as would be intolerable to every person of education and refinement. * Must not then an educated native of India be disgusted with the mis-pronunciations and

mis-spellings of English writers? In the popular mode of spelling Indian proper names the aspirates are continually omitted, or inserted where they ought not to occur; and in innumerable cases, letters are changed in a way that deprives the representative word of all resemblance to the original. Surely the *Hutnee* of English maps for *Athṇí*, *Hungut* for *Hángal*, and *Broach* for *Bharuch*, must be very uncouth and ridiculous to Indians, and simply unintelligible to the lower class. Even the general English reader now smiles at the ridiculous substitutes for Oriental names, which appear in the writings of the first servants of the East India Company; at Sir Roger Dowler (Siráju'd-daulah) imprisoning the helpless English, who revenged themselves by treating his name with a barbarity equal to his own towards themselves; or at the ravages of the Sow Roger (Sáhu Rájá), and the exploits of the valorous Bouncello (Bhoṅsle). But the popular mode of spelling at present, if not quite so ridiculous, is much less consistent than that of the old jargon, leads to the gravest errors, and can amuse no one.

But these inconsistencies assume a more serious aspect, when we find them leading to important historical and topographical errors. It will be necessary to instance a few of these, in order to convince the English reader that, owing to the incorrect spelling of Indian names, the grossest mistakes are gradually creeping into influence.

The first instance may be taken from an Indian city, which has of late acquired an unhappy celebrity in this country, from *Cawnpore*. Of this city, Thornton says "the importance of this place is indeed altogether of recent date, and resulting from its selection in A.D. 1777, as a military cantonment by the British authorities. It does not appear to be mentioned by Baber in his narrative of military operations in the Doab; and it is passed over in the Ayeen Akbery. The first notice of it is perhaps that by Rennel." This idea of the modern foundation of Cawnpore springs partly, if not entirely, from its incorrect spelling. *Cawn* is the barbarism adopted by the historian Orme for the Persian word *Kh̲án*, "a lord," and was contemporaneous with the equally barbarous *chan*, which was the corruption that found favour with Dow. Cawnpore was, therefore, supposed to have been built by some Muḥammadan nobleman, and therefore to be a comparatively modern place.

But the correct spelling of the word Káṅhpúr, shows that it is a Hindú word, meaning "the city of Káṅh," or Kṛishṇah. It is, in fact, a place of primæval antiquity, and from it the Káṅhpúríyah Rájpúts have their title, a tribe that entered Awadh (Oudh) many centuries ago.

By those who have not examined and compared maps of India and the books of routes through that country, the blunders and confusion created by incorrect spelling can hardly be imagined. In some cases quarter-masters of regiments have been unable to identify the name of a single place in routes furnished to them from the Government offices, and have sent in new drafts of the routes with the names spelled in an entirely different manner, though the places intended were in each case the same.* The compiler of this Handbook, on comparing the Madras Government Route-book with the map of the Trigonometrical Survey, was scarcely able to trace any similarity in the names. Thus the Támraparní river is called in the Route-book Tamberperny; in Thornton's *Gazetteer*, Tambaravari; in Walker's map, Pambouri; and in the Trigonometrical map, Chindinthura. Thus, too, *ár*, in Tamil, signifies "river"; but the compilers of the Route-book, ignoring that simple fact, continually add "river" to *ár*, which they frequently write *aur*, making it a proper name. Not content even with this, they sometimes prefix the word *nuddy*, a corruption of the Sanskṛit *nadí*, which also means "river," to *ár*. Thus the phrase occurs, "cross the *Nuddy-ar* river," equivalent to "cross the river, river, river," though all that is meant is, cross a stream. *Giri* is "a mountain," and *Gaḍi*, in Telugu, or *Garhí*, in Hindústání, is "a fort;" but Maps and Route-books write *Gherry*, *Ghurry*, or some similar corruption, for both "fort" and "mountain." Thus the *Neilgherries* is written for *Nílgiris*, "blue mountains," and *Gheriah* for *Vijayadurg*, simply a fort. Indifference to the meaning of names is the prolific parent of another series of mistakes, for nearly all Indian names of places are significant, and the etymology is obscured and the meaning lost by their perversion. Thus *Kághazpúr*, which signifies "paper-town," and is so called on account of a paper manufactory there, is made into

* See a remarkable instance in the *Journal of the Bengal Asiatic Society* for 1834, vol. iii., p. 285.

Raguzpoor, which is utterly meaningless. *Kákamári*, "crow-killer," a village so called from a plant thought by the natives to be poisonous to crows, is perverted into *Caughmahry.** *Eranaúr* is pronounced and written *Ennore*, according to the popular English mode; but this means, "What town?" If an Indian peasant were asked the way to What Town, how is it possible that he could reply satisfactorily? This case, and the others that have been quoted, will, perhaps, be a key to the difficulty experienced by Englishmen when travelling in India in getting information as to places. They ask an unintelligible question, and if they do not succeed in extracting the information they want, too often wreak their anger on the unfortunate and bewildered Indian. In military expeditions these mistakes have sometimes had most serious consequences. And it was the consideration of the necessity of furnishing the traveller with names which would be understood by the natives that led to the adoption of the correct mode of spelling in the present work.

In fact, notwithstanding the difficulty occasioned by the inconsistencies of the popular spelling, it was originally intended to adopt it, and a considerable portion of the work had already been written according to it, but then the insuperable obstacle that has been already noticed arose. It was found that the natives themselves could not recognize a single word, if spelled and pronounced according to the common method. It was obviously a matter of imperative necessity that the traveller should be able to make the names of places intelligible to the natives. This could only be effected by spelling and pronouncing the words according to the native system. Otherwise, to a native of the Madras Presidency, *Masulipatam*, *Vizagapatam*, *Triplicane*, *Pondicherry*, *Conjeveram*, *Seringapatam*, and *Travancore* would be utterly unintelligible. The mention of these words would merely elicit from a native a shake of the head, or an intimation that he did not understand English. Whereas *Machhlípatṇam*, *Vishákhpatṇam*, *Tiru vali kedi*, *Puducheri*, *Kánchipuram*, *Shrírangapatṇam*, *Tíruvankodu*, would be understood at once, and the direction would be pointed out, or the traveller guided to the place. The first time that each word

* For many similar perversions, see an article by Prof. H. H. Wilson on Indian Geography, *Oriental Magazine*, Dec. 1824, p. 186.

occurs, however, both the popular and the correct form are given, and this, it is hoped, will render the new mode less distasteful.

In order, moreover, to save the general reader any trouble, the popular forms of all places likely to be known to him are inserted in the Index, as well as the correct forms. Those who desire to go more deeply into the subject of the spelling of Oriental words, may consult the Preface to Wilson's Glossary of Indian Terms, where the whole question is fully and ably discussed. In some parts of the work the reader will observe mention of the East India Company as still in existence, a circumstance which, when the length of time required to print the number of pages of which the volumes here given to the public consist, is taken into consideration, will need no further explanation. Part of the work was already in type when the recent change in the administration of India took place.

In conclusion, the compiler desires to invite corrections for the numerous mistakes into which he is conscious of having fallen; and notices derived from personal observation of the many interesting localities, the description of which has been omitted, are solicited from all travellers who may use these volumes. It will be seen that the work has been constructed on such a plan as to admit of the insertion of a number of Routes, so that expansion will be easy. The work thus completed might not, indeed, contain all, or even the greater part of the objects of interest to be found in India, but it would, at least, furnish as much as any traveller would have time to inspect.

LONDON,
January the 20th, 1859.

CONTENTS.

SECTION I.

INTRODUCTORY INFORMATION.

§ *a.* SEASON FOR VISITING MADRAS . . . 2
§ *b.* OUTFIT 3
For Gentlemen . . 3
For Ladies 4
Alternative List by an Experienced Lady . 5
§ *c.* USUAL ROUTES TO INDIA 6
1. Voyage from Southampton to Port Said, and through the Suez Canal to Aden, Galle. and Madras . . 6
Gibraltar . . . 8
Malta 10
Egypt, Port Said, and the Suez Canal . 14
The Red Sea . . . 17
Aden 18
Galle 22
2. Route by the Vessels of the Messageries Maritimes from Marseilles . . . 22
3. Route Overland from London to Brindisi, and by the P. and O. Steamers to Alexandria, Aden. Galle, and Madras . . 23
Paris 24
Brindisi . . . 25
Alexandria . . . 26
Rail. from Alexandria to Suez—Time Table 27
4. Route Overland to Venice or Ancona, and by P. and O. Steamers to Brindisi and Alexandria, and by Rail to Suez and thence by P. and O. Steamer to Aden, Galle, and Madras . 28
§ *d.* HINTS REGARDING DRESS, DIET, HEALTH, AND COMFORT . . . 28
The Prevention of Disease 28
Dress 29
Exposure 29
Food . . . 29, 34
Drink 30
Exercise 31
Bathing . . . 31, 34
Sleep 32
Moral conduct . . . 32
Cholera 32
Medicine chest . . . 33
Snake bites . . . 33
Marching 33
Stimulants . . . 35
CHRONOLOGICAL TABLES . . 36
Eras, &c. 36
Table of the Seasons and Months in Skṛ., Hindí, and Tamil . . . 37
Names of the Governors of Madras and dates of their accession . . 38
Principal events in Indian History . . . 39
Muḥammadan Dynasties . 39
Kings of the Dakhan . 43
Niẓáms of the Dakhan . 55
Rájás of Vijayanagar . 55
Núwábs of the Karnátik . 58
Pandyan Kings . . 59
Chera and Chola Kings . 64
TABLES OF MONEY . . . 67
TABLES OF WEIGHTS AND MEASURES 68
CASTES IN THE MADRAS PRESIDENCY 68
SKELETON ROUTES . . . 72
LANGUAGES OF S. INDIA . . 73
VOCABULARIES & DIALOGUES 76
INDIAN TERMS USED IN THIS BOOK 135

SECTION II.

MADRAS CITY.

	PAGE
Landing Place	139
New Harbour	140
The Pier	141
The Lighthouse	141
The Club	141
Hotels	142
Conveyances	142
The Fort	142
The Grand Arsenal	143
St. Mary's Church	144
Old Tomb on Esplanade	145
Pacheappah's School	145
The Jail	145
The Hospital	145
The Government House	146
Governor's Country-house	147
Statue of Sir T. Munro	148
Núwáb of the Karnátik's Palace	148
Promenade by the sea-shore	148
Statue of Col. Neill	149
The Cathedral	149
Other Churches	150
The Little Mount	150
The Model Farm	151
Race Course	151
The Great Mount	152
Museum	152
The Public Gardens, or People's Park	152
Principal Shops	152
Observatory	153
Charities of Madras	153
College	153
Railway Stations	153

ROUTES.

Route		PAGE
1	Madras to the Seven Pagodas	153
2	Madras to Porto Novo	158
3	Madras to Kánchiveram	170
4	Arkonam to Yirod	174
5	Trichinápalli to Tanjúr	197
6	Trichinápalli to Madura	214
7	Madura to Tinnevelli	222
8	Tinnevelli to Tutikorin	224
9	Madura to Rámnád and Rámeshwaram	225
10	Madras to Bengalúr	233
11	Bengalúr to Shivasamudram	255
12	Bengalúr to Shrírangpaṭṭam and Maisúr	258
13	Maisúr to Shravaṇa Beḷagoḷa	264
14	Maisúr to Haḷebíḍ	265
15	Maisúr to the Nílgiris	268
16	Bengalúr to Gérusappe	269
17	Bengalúr to Kúrg	269
18	Maisúr to Wynád	274
19	Madras to Koimbatúr	276
20	Koimbatúr to the Nílgiris	282
21	Utakamand to Kálíkoṭ	293
22	Kálíkoṭ to Honáwar and the Falls of Gérusappe	297
23	Pothanúr to Bépúr	311
24	Shoranúr to Trivandaram	313
25	Sea Routes	324
26	Madras to Baizwáḍa	326
27	Baizwáḍa to Ganjám	332
28	Madras to Gutti	342
29	Gundakal Junction to Bíjánagar	346
30	Ballári to Rámandurg	355
31	Gundakal to Ráichúr	356
32	Ráichúr to Kalbargah	358
33	Kalbargah to Ḥaidarábád	361
34	Ḥaidarábád to Bídar	374
35	Bídar to Aurangábád	379
36	Aurangábád to Daulatábád. The Elúra Caves	385
37	Aurangábád to Ajanta	401

HANDBOOK FOR TRAVELLERS

IN THE

MADRAS PRESIDENCY.

SECTION I.

INTRODUCTORY INFORMATION.

CONTENTS.

		PAGE
§ *a.*	Season for Visiting Madras	2
§ *b.*	Outfit	3
§ *c.*	Usual Routes to India:	
	1. Sea-voyage from Southampton to Gibraltar, Malta, and Port Said, and through the Suez Canal to Suez, Aden, Galle, and Madras	6
	2. Route by the Vessels of the Messageries Maritimes from London to Marseilles and through the Suez Canal to Madras	22
	3. Route Overland from London to Brindisi, and by the P. and O. Steamers to Alexandria, Aden, Galle, and Madras	23
	4. Route Overland from London to Venice or Ancona, and on by Route 3 to Alexandria, Aden, Galle, and Madras	28
§ *d.*	Hints regarding Health, Diet, and Comfort	28
	Chronological Tables	36
	Weights and Measures	68
	Skeleton Routes	72
	Vocabulary and Dialogues	76

§ *a.* SEASON FOR VISITING MADRAS.

Those who travel for pleasure will, if they are wise, select but one period of the year for visiting the Madras Presidency, and that is from the 1st of November to the 1st of March. By carefully arranging their tour so as to end the journey by passing up the W. coast northward to Bombay this period may be prolonged, perhaps without risk, to the end of March, but after that time no one who values his health or his comfort should remain in the S. of India. By the middle of March the heat becomes excessive, and as the S. of India Rly. is constructed on the narrow gauge, the inconvenience and danger thus occasioned are much increased, for the carriages are so low and narrow that the sun strikes through them with far greater power than through the carriages on the broad gauge lines. It must also be observed that the arrangements on the S. of India line are made with reference to the convenience of the Indian passengers, and consequently night trains are few or none, so that Europeans are obliged, if they travel at all, to do so at the slow rate of 10 or 12 m. an hour under a blazing sun, with the chance in case of a break down (no uncommon occurrence) of remaining stationary for hours without any shelter but the roof of the carriage, which soon becomes heated through and through. Arriving at Madras, then, in the first week in November the traveller will have about four months to visit the most interesting localities in the Southern Presidency, and these will occupy every moment of his time. Supposing that he is unwilling to stop at Galle for a week or 10 days in order to visit from that place Rámeshwaram on the extreme Southern coast of India, his wisest plan will be at once to start from Madras by the Madras Rly., and turn off at Yirod, on to the S. of India line, halting for 3 days to see Trichinápalli, and then go on to Madura, Tinnivelli and Tutikorin. Thence he may take boat to Rámeshwaram, or may return to Madura, and go by bullock cart over an, at present, execrable road about 50 m. to that place. He must then return to Madura, and after visiting the Palnai Hills, and perhaps the Animaleis, go back to Trichinápalli and visit Tanjúr and the places which will be indicated in Rte. 3, and return to Madras by the S. of India Rly. from Gudalúr. From Madras he will next visit Masulipatam in order to see the Great Irrigation Works on the Kṛishṇa and Godávarí, and the famous Tope near Baizwáḍa, and return to Madras by the canal. After that he will proceed by the Madras Rly. to Conjeveram, Tirupati, Gutti, Ballári and Bíjánagar, and there make his election—either returning to Gundakal, to go to Ráíchúr, Kalbargah, Ḥaidarábad, Golkonda, Bídar, Aurangábád, Daulatábád, Rozah, and the caves of Elúra and Ajanta, ending his tour by a visit to Bombay,—or to return to Madras, and go by Arkát to Bengalúr and Maisúr, and then pass through Kurg to the W. coast, whence he may visit the Nílgiris, and then descend to Cochin and Trivandaram, and return to Galle, and thence to England. The time taken in making these tours will be found under the head of Skeleton Rtes.

§ b. OUTFIT.

It has been well observed by Dr. Ranald Martin, in his work "The Influence of Tropical Climates on European Constitutions," "that the excessive discharge from the skin in India renders the venous blood unnaturally dense, and causes the European to be more liable to congestive forms of disease." Chills in India are most dangerous, and the traveller must, therefore, provide himself with warm underclothing, as well as that of a lighter description, to guard against atmospheric changes, especially when ascending into the cooler climate of the hills. A list of useful things sufficient for an outfit is appended, but attention must be particularly drawn to some very necessary articles which are peculiarly liable to be omitted. Thus, marine soap is very apt to be forgotten, and without it a salt-water bath is but little purifying. White shoes to wear in the scorching glare of the sun are another requisite, and sun spectacles with glasses of a neutral tint, as also a veil to protect the eyes against the intolerable dust of the roads, a pair of stout leather gauntlets coming up above the wrist half way to the elbow, and a light wire-mask, with a back piece to protect the back of the head and neck, will be found most valuable when visiting the Caves of Elúra and Ajanta and other localities, as a protection against bees, by which irascible little insects many persons have been dangerously stung, to such an extent, indeed, that in some cases death has ensued; cotton, silk, or Swedish gloves will also be found very useful, and those who wish to shoot on the Western coast, particularly in Travankor, will do well to provide themselves with gaiters steeped in tobacco juice, as a defence against the leeches that lurk under every stone, and will even ascend a walking-stick unless it be so steeped. Sleeping drawers should be so made as to cover the feet, and articles of dress that come to be dealt with by the washerman should have studs in lieu of buttons. It will be well to remember that any clothing or wearing apparel sent on in advance to India, or which under any circumstances arrives there without the owner, pays duty at the Custom-house. Fire-arms that have not been in India before are rather heavily taxed, and if they have been there before, a certificate must be signed by their owner to that effect before he will be allowed to take them away from the Custom house.

Outfit as Supplied for Gentlemen.

			£	s.	d.
1	Flannel Morning Suit		2	15	0
1	Tweed do.		3	15	0
2	White Twill Coats	@ 12/6	1	5	0
2	„ Drill Waistcoats	@ 6/6	0	13	0
2	Pairs White Drill Trousers	@ 12/-	1	4	0
6	Indian Cotton Shirts with Collars	@ 8/-	2	8	0
9	White long-cloth Shirts, linen fronts, &c.	@ 6/6	2	18	6
4	Fine fancy-coloured Flannel Shirts	@ 12/6	2	10	0
24	„ Linen Collars	@ 1/-	1	4	0
6	India Gauze Vests	@ 6/6	1	19	0

			£	s.	d.
6	Pairs Elastic Cotton Drawers	@ 5/6	1	13	0
3	Indian Cotton Sleeping Jackets	@ 5/6	0	16	6
3	Pairs Indian Cotton Sleeping Pyjamas	@ 5/6	0	16	6
12	.. Cotton half Hose	@ 1/-	0	12	0
6	„ Woollen do.	@ 1/6	0	9	0
12	White Pocket Handkerchiefs	@ 1/-	0	12	0
	Neckties and Scarfs		0	10	0
2	Pairs Braces	@ 2/6	0	5	0
2	Flannel Cholera Belts	@ 3/-	0	6	0
2	Pairs Walking or Dress Boots		2	10	0
2	„ Calf Shoes		2	2	6
1	„ Canvas do.				
1	Airchamber Helmet		1	1	0
1	Muslin Pagri or Turban		0	2	6
2	Bullock Trunks	@ 35/-	3	10	0
1	Railway or Hand-Portmanteau		1	16	0
6	Huckaback Towels	@ 1/-	0	6	0
	Clothes, Hat, Hair, Nail and Tooth Brushes, and Combs		0	15	0
1	Sponge and Bag		0	5	6
1	Clothes Bag with lock		0	7	6
1	Best Town-made Hunting Saddle, complete		4	15	0
1	„ Double Bridle with Bits, complete		1	15	0
			£45	17	6

N.B.—It will be well to take a dozen or a dozen and a half Indian cotton shirts. Linen shirts are not desirable, as they are likely to cause a chill when perspiration is excessive.

Outfit for Ladies.

			£	s.	d.
1	White Muslin Costume		1	19	6
1	Pink do. do.		1	9	6
1	Blue do. do.		2	2	0
1	Box containing assortment of Flowers		0	12	9
2	Skirts	1 @ 9/11 ; 1 @ 13/9	1	3	8
6	Chemises, @ 3/9 ; 3 Chemises trimmed	@ 5/-	1	17	6
3	Do. @ 7/- ; 12 Cambric do.	@ 7/9	5	14	0
12	Night-dresses, @ 7/6 ; 9 Night-dresses	@ 9/6	8	15	6
3	Do. fully-trimmed	@ 14/-	2	2	0
12	Pairs Drawers, @ 5/- ; 12 Pairs Drawers	@ 6/-	6	12	0
14	Fine Long-cloth Camasols	8 @ 2/3 ; 6 @ 3/-	1	16	0
6	Do. do. do. trimmed	@ 5/6	1	13	0
12	Tucked Petticoats	3 @ 3/9 ; 8 @ 6/6 ; 1 @ 12/-	3	15	3
3	Trimmed do.	2 @ 15/- ; 1 @ 17/-	2	7	0
4	Embroidered Saxony Flannel Petticoats	@ 8/6	1	14	0
4	Saxony Vests, @ 2/- ; 6 Gauze Merino Vests	@ 7/-	2	10	0
2	Muslin Skirts	@ 6/6	0	13	0
5	Yards of Dress Material	@ 2/4½	0	11	11
7½	Do. do. do.	@ 2/6½	0	19	1
2	Wool Shawls, 1 @ 11/9 ; 1 @ 12/6 ; 12 Pairs Gloves, 2/11		2	19	3
6	Pairs Silk Hose	3 @ 12/6 ; 3 @ 15/6	4	4	0
6	Do. Stripe Cotton Hose		0	16	6
6	Do. White Thread Hose		1	0	0

			£	s.	d.
2	Do. Fancy do.	@ 3/3	0	6	6
2	Do. Corsets	1 @ 6/11 ; 1 @ 9/6	0	16	5
2	Dressing-gowns, 21/– ; 6 Cotton	@ 2/3	2	15	6
25	Yards White Silk for Dress	@ 5/6	6	17	6
	Making, Trimming, and Lining, do.		*2*	*16*	*0*
	Making, Trimming, and Lining Body of Muslin Robe .		0	15	0
1	Costume, @ 49/6 ; 1 Costume	@ 47/–.	4	16	6
1	Do. @ 69/– ; 1 do.	@ 99/–	8	8	0
1	Do. @ 82/– ; 1 do.	@ 29/6	5	11	6
6	Pairs Gloves, 3 @ 4/3 ; 3 @ 4/9 ; Haberdashery	. 8/2	1	15	2
1	Flannel Dressing-gown		1	6	9
1	Doz. Collars, @ 6/9 ; ½ doz. Collars . . .	@ 3/9	0	8	8
1½	Doz. Linen Cuffs, ½ doz. 15/6 ; ½ doz. 14/6 ; ½ doz. 10/9 .		1	0	5
1	Lace Collarette		0	18	6
7	Silk Scarfs, @ 12/6 per doz. ; 1 Scarf, 2/6 ; 1 do. 1/6½ .		0	11	4
6	Pocket-handkerchiefs, @ 2/3 ; 3 doz. Buttons, 10½*d.* . .		0	16	2
1	Doz. do. @ 9/– : 1 doz. handkerchiefs . .	@ 6/9	0	15	9
1	Shawl		0	16	9
16	Yards Tussore Silk for Dress	@ 4/9	3	16	0
16	Do. White Dress, @ 9*d.* ; 1 Piece of Muslin .	. @ 30/–	2	2	0
1	Umbrella		0	18	9
1	Pair Button Boots, 25/– ; 1 Pair French do., 19/6 . . .		2	4	6
1	Do. Kid Lace do., 15/6 ; 1 do. Oxford do., 17/6 . .		1	13	0
1	Do. Spanish Shoes, 9/6, and Bows for do., 2/6 . . .		0	12	0
1	Do. French Kid Boots, 14/–. and Bows for do., 3/6 . .		0	17	6
1	Do. Bronze Embroidered Shoes		0	10	0
1	Do. White Kid Boots, 14/–, and Satin bows, 3/6 . .		0	17	6
1	3-ft. 6-in. Airtight Dress Box in Deal, Lock, box and name painted		4	4	0
1	2-ft. 3-in. Bullock Trunk		1	15	0
	Painting name on do.		0	2	0

Alternative List by an Experienced Lady.

2 Dozen Chemises, *not* Irish linen, but thin Calico or embroidery Cambric.
18 Night Dresses of thin Long Cloth.
18 Pairs of Drawers of do.
1 Dozen Silk Gauze Drawers.
18 Vests of Silk Gauze.
4 Flannel Petticoats.
8 Pairs Flannel Drawers.
1 Dozen Lille Thread Stockings.
1 Dozen Balbriggan do., unbleached preferable as they easily bleach in Indian sun.
3 Pairs White Silk, 3 Black Silk, Stockings.
4 Pairs of Corsets.
6 Evening Lace and Worked Pocket-handkerchiefs.
2 Dozen Morning Cambric do.
1½ Dozen Linen Collars ; Ditto, Linen Cuffs.
8 Petticoat Bodices.
6 White Morning Petticoats ; 6 Evening do.
2 Warm Winter Petticoats or Skirts.
3 Pairs of white evening Boots or Shoes.
3 Do. of black do.

1 Cloth Habit.
1 Serge do.
1 Tall riding Hat.
1 Round do. (Terai felt, a good kind).
1 Helmet or Sun Topí.
2 Bonnets.
2 Hats for driving or walking.
1 Waterproof; 1 Ulster.
1 Umbrella; 1 Parasol.
2 Pairs Goloshes.
½ Dozen Pairs of Calf-skin or Dog-skin riding gloves.
1 Warm Shawl.
1 Evening Wrap.
1 Flannel Dressing-gown.
4 White Doria or Muslin do.
4 Dressing Jackets or Peignoirs.
Morning Dresses:—
1 Good Black Silk.
6 Cambrics.
4 Light and dressy toilettes of Muslin or Gauze.
1 Serge or Stuff Dress.
Evening Dresses:—
1 Black Brussels Net, and 5 others suitable for balls.
6 For dinner of Satin or Silk or thinner materials. The colour *Blue* to be avoided as it spots yellow.
6 Indoor Boots or Shoes.
6 Outdoor do. do.
18 Pairs Morning Kid-gloves.
18 Evening do.

It is a mistake taking much of anything to India now that by Parcels Post dresses, bonnets, boots, shoes, and everything can come out easily and cheaply as one requires them, instead of having a quantity of old-fashioned things in store.

It is a good plan to take a supply of tapes, cottons, pins, hairpins, needles, buttons, etc.

§ c. USUAL ROUTES TO INDIA.

1. VOYAGE FROM SOUTHAMPTON TO PORT SAID, AND THROUGH THE SUEZ CANAL TO ADEN, GALLE AND MADRAS.

The comfort of the voyage depends much on the choice of the ship, and somewhat on that of the cabin. As a rule, those who suffer from heat should choose the largest ships; as in the smaller vessels, from the "Bokhara," of 2933 tons, downward, the ports are closed, even when there is but little sea on. The "Australia," the "Hindostan," the "Indus," the "Khedive," the "Mirzapore," the "Nepaul," the "Pekin" and the "Peshawur," are favourite ships, but the best of all is the "Deccan," which is not only a large ship, but has a poop, and the ports of the cabins in that part of the ship are never closed, except in heavy gales. In going through the Red Sea to India the cabins on the starboard side are the best, as they do not face the morning sun, and from the Red Sea to Aden they have the wind on their side. On the return voyage the cabins on the larboard side are better. The cabins on the starboard side opposite the

Doctor's should be avoided, as the dirty linen is piled up every day at their doors. To keep food, fruit or sweets in one's cabin is the sure way to attract rats and cock-roaches. It will be well to carry one's own tea and tea-pot, and to make tea for oneself, as the ship tea is boiled with the milk in one large cauldron, and is seldom well tasted. On going on board the first thing to be done is to secure a seat at table, as near as possible to the Captain, as there the rolling is less felt. The 5 or 6 seats next the Captain are generally reserved for his friends, but the other seats are allotted to the first occupants, or to those who first place their cards there.

The fare by this rte. is £68, exclusive of charges for all drinkables, except tea, coffee, lime juice and water, and water. It is usual to give £1 as a fee to the cabin steward, 10*s.* to the one who waits on you at table. The doctor also is paid by those who put themselves under his care. The saving in point of money, as compared with the expense of the overland rte., is about £15, there is much less trouble, and little or no risk of losing baggage, or of having it opened, and articles stolen from it. To those, too, who have not before seen Gibraltar, Malta, and the Suez Canal, the voyage is not without objects of interest. Between the Channel and these places there is seldom much to be seen. The first place sighted is generally Cape La Hague, or Hogue, on the E. coast of Cotentin in France, off which, on the 19th of May, 1692, Admiral Russell, afterwards Earl of Orford, defeated De Tourville, and sunk or burned 16 French men-of-war. On the third day Cape Finisterre (finis terræ), a promontory on the W. coast of Galicia in Spain, and in N. lat. 42° 54′, and W. long. 9° 20′, will probably be seen, off which Anson defeated the French fleet in 1747. The next land sighted will be, perhaps, Cape Roca, near Lisbon, and then Cape St. Vincent in N. lat. 37° 3′, W. long. 8° 59′ at the S.W. corner of the Portuguese province Algarve, off which Sir G. Rodney, on January the 16th, 1780, defeated the Spanish fleet, and Sir J. Jervis won his earldom on the 14th of February, 1797, and Nelson the Bath, after taking the "S. Josef" and the "S. Nicholas" of 112 guns each. This cape has a fort upon it, and the white cliffs, 150 feet high, are honeycombed by the waves, which break with great violence upon them. Just before entering the Straits of Gibraltar, Cape Trafalgar will also probably be seen in N. lat. 36° 9′, W. long. 6° 1′, immortalized by Nelson's victory of the 21st of October, 1805. Gibraltar comes next in sight, and the distances between England and it and the remaining halting-places will be seen in the following table:—

Names of Places.	Miles.	Totals.	General Total.
Southampton to Gibraltar . . .	1151		
Gibraltar to Malta	981	3050	
Malta to Port Said	918		
Port Said to Suez, as the crow flies .	100		7134
Suez to Aden	1305	4084	
Aden to Galle	2134		
Galle to Madras	545		

Gibraltar.—In order to see thoroughly this most remarkable place, it would be requisite to spend a week at it. The mail steamers, however, stay only 6 hours, and sometimes even less, and this is too short a time to view the fortifications, or ascend the heights. Those who would exhaust the sights of the place must proceed thither by one mail steamer, land, and await the coming of the next; or they may travel overland from London to Bayonne, Madrid, Cordova, Seville, and Cadiz, and see something of those interesting places in a week, come by coach to Algesiras, and reach Gibraltar by a steamer, which runs thence to it and back three times daily. Otherwise they may come from Cadiz, whence steamers run to Gibraltar twice a week, making the voyage in about 8 or 9 hours. Gibraltar was called Calpe by the Phœnicians, and was reckoned as one of the Pillars of Hercules, the other being Abyla, now Apes' Hill. Gibraltar was taken from the Spaniards in 711 A.D. by Tárik ibn Záyád, an Arab general under Valid, 6th Khalifah of the Ommiades (D'Herbelot, Tharek ben Giad), from whom it was called Jabal al Tárik = Gibraltar. In 1161 the fortifications were greatly strengthened, and it was not till 1309 that it was captured by Ferdinand IV. of Spain. In 1334 the Moors retook it, but the Spaniards under the Duke of Medina Sidonia finally wrested it from them in 1462. In 1704, during the war of the Spanish succession, the English, aided by the Austrians and Dutch, and commanded by Sir George Rooke, stormed the place on the 24th of July, there being a garrison of only 150 men in it. The French and Spaniards then besieged it under Marshal Tessé, but were beaten off with the loss of 10,000 men. In 1727 the Spaniards attacked it again and failed, after losing 5,000 men. On the 11th of July, 1779, the Spaniards commenced the memorable siege, which was not completely terminated till March 12th, 1783, when General Elliott, afterwards Lord Heathfield, and the Duc de Crillon arranged terms on the neutral ground. Since that time it has remained an uncontested possession of the English.

The Rock of Gibraltar first comes in sight at the distance of about 10 miles. Rounding Point Carnero, and breasting Europa Point, you find yourself within a sheltered and spacious bay six miles wide and ten deep. The soundings have decreased from 24 to 16 fathoms, and the deep blue of the sea has changed instantaneously to green. The defensive strength of the place is not at once perceptible. The most formidable batteries are concealed in galleries hewn out of the rock half way up, or lie so near to the sea line that they are hidden by the vessels moored around. Gibraltar is a vast rocky promontory, which on the N. side rises in a perpendicular precipice 1,200 ft. high, and ascends on the S. side to 1,408 ft. It is 3 m. in length, and from ½ m. to ¾ in breadth. It is joined to the main land by a low sandy isthmus, 1½ m. in length. On all sides but the W. it is steep and rugged, but on that side there is a general slope from 200 to 300 feet from the rock down to the sea. On this side the eye catches 3 high points. Towards the N. is seen the Rock Gun, or Wolf's Crag, 1,250 ft. above sea level; in the centre rises the Upper Signal Station, or El Hacho, 1,255 ft. high, and on the S. is O'Hara's Tower, which reaches a height of 1,408 ft. Here the rock

descends to Windmill Hill Flats, a level plateau ½ m. long, which ends in a still lower plateau from 100 to 50 ft. above the sea, called Europa Flats. The new mole, landing-place, and dockyard, are almost parallel on the W. side to O'Hara's Tower on the E. On landing, one may walk or drive to the left up Main Street as far as the Alameda, where the band plays. It was the parade-ground until 1814, when Sir George Don made a garden of it, and it is now really lovely with scarlet geraniums and heliotropes growing in rich profusion, and many pretty shrubs. There is a column here brought from the ruins of Lepida by the captain of H.M.S. "Weymouth," and surmounted by a bust of the Duke of Wellington. There is also a bust of General Elliott, the hero of the great siege. In passing through the main street one may purchase excellent gloves and silk neck-ties, as well as lace, at a cheap rate. Half way is the Exchange, with the Club House to the W., and the King's Arms to the E., these being the two principal hotels. There is a table d'hôte at the Club House. The Chamber of Commerce presides over the Exchange, which was founded in 1818, when Sir G. Don was governor, and there is a bust of him in front of the building. There is a commercial library at the Exchange, supported by annual subscriptions. The garrison library was established in 1793 by Captain Drinkwater, who wrote an account of the siege. In one of the upper rooms is a model of the Rock, which shows every house in Gibraltar. The town lies a mile N. of the landing-place, and the cathedral, which has some handsome ornamentation, stands near the centre of the E. side of it. Returning southward through the South Port Gate after visiting the Cathedral, one may look at the dockyard, and passing by the south barracks by taking the lower of two roads, reach Europa Pass, beyond which is a plateau with another range of barracks. Beyond these is the summer residence of the governors, called "The Cottage," built by General Fox, beyond which is Monkey's Case, where the ground becomes too precipitous to pass farther. The governor's official residence in South Port Street, which is still called "The Convent," once belonged to Franciscan friars. It is a good residence, with a small, but pretty garden.

The short stay of the mail steamer, 6 hours, will not permit a passenger to see, perhaps, even as much of the Rock as is covered with the town and the Alameda Gardens, and it will certainly be impossible for him to visit the Heights, but they are worth inspection. From the "Rock Gun" there is a fine view of the Ronda Mountains and the Sierra Nevada, and before reaching it the Moorish Castle is first come to, which is said to date from 746 A.D. There is a massive tower, called the Torre de Omenaga, under which are some well constructed tanks. Passing through the castle, the visitor, if he has provided himself with a permit, can see the wonderful galleries excavated beyond it by convict labour. At the Signal House, bread and cheese and beer can be obtained. There is from it a noble view, which includes the Atlas Mountains, Ceuta, and Barbary, ending with the Bay of Tangiers. From the central height the road is rugged to the southern and highest point, called O'Hara's Tower, and after reaching this it is requisite to turn back, and go down the Mediter-

ranean Stairs to a battery, whence a good road leads to Windmill Hill and on to the town. Between Rock Gun and O'Hara's Tower live a few monkeys, which are jealously protected. S. of the Signal Station, and 1,100 ft. above the sea, is a remarkable cave called St. Nichaito. After passing an entrance only 6 ft. wide, a hall 200 ft. long and 60 ft. high is entered by the visitor. It is supported by stalactite pillars like gothic arches. Beyond are smaller caves, which have been traversed to a distance of 288 ft. In Windmill Hill are the 4 Genista caves, where many bones of men and animals have been discovered.

The morning gun at Gibraltar is fired at from 3·45 to 6·20 a.m. according to the season, and the first evening gun at from 5·20 to 8·20 p.m. The second evening gun is fired at 9 and 9·30 p.m. At the first evening gun the drawbridge at the Land Port is drawn up, and the Water Port, which is for carriages, is closed. Beyond these gates is a causeway leading into Spain, with the sea on the l., and the "Inundation," a sheet of water so called, on the rt. Beyond these is a piece of ground belonging to the Rock, called the North Front, and on it are the cemetery, the cricket-ground, and the race-course. Further to the rt. is a drive called "Ramsgate and Margate." Across the isthmus is a line of English sentries, then the Neutral Ground, and then the Spanish sentries. A short distance beyond this is the ground called the Western Beach, and at 6 m. from Gibraltar is a small hill, on the top of which is the town of S. Roque, and before reaching it the ruins of the ancient city Carteia are passed. Four m. from S. Roque is an inn called the 2nd Venta, and then a ride through the cork woods of about 4 m. brings the visitor to the Convent of Almorainia and the Long Stables. Ten m. from Gibraltar, and beyond the Rivers Guadarauque and Palmones, is the town of Algesiras, where there is good anchorage, and steamers 4 times a week to Malaga, Almeria, Alicante, Valencia, and Barcelona. There are steamers from Gibraltar 2 or 3 times a week to Tangiers, but those who desire to visit Ceuta, the convict station for Spain, must go in a sailing vessel.

Malta.—From Gibraltar to Malta is 4 days' steaming. On the way Algiers may possibly be seen, its white buildings stretching like a triangle with its base on the sea, and the apex on higher ground. Cape Fez, and the promontory of the Seven Capes, jagged, irregular headlands, will probably also be seen, as also Cape Bon, the most northern point of Africa, and the Island of Pantellaria, the ancient Cossyra, between Cape Bon and Sicily. It is 8 m. long, volcanic, and rises to a height of more than 2,000 ft. There is a town of the same name near the sea-shore, on the western slope, where there is much cultivation. It is used by the Italians as a penal settlement, and is rather smaller than Gozo. The Maltese group of Islands consists of Gozo, Comino, and Malta, and stretches from N.W. to S.E., the total distance from S. Dimitri, the most W. point of Gozo, to Rás Benhisa, the most E. part of Malta, being about 35 m. From the nearest point of Gozo to Sicily is 55 m., and Africa is 187 m. distant from Malta. Steamers run from Malta to Syracuse every Tuesday, from Malta to Tunis 3 times a month in 22 hours, the fare being £2. 8*s.*

Malta lies in N. lat. 35° 53′ 49″, E. long. 14° 30′ 28″. It is 17 m.

long and 8 broad. Its area, together with that of Gozo, is 116 sq. m., and the pop. of the three islands is about 150,000. It is a calcareous rock, the highest point being 590 ft. above the sea level. Towards the S. it ends in precipitous cliffs. It has a barren appearance, but there are many fertile gardens and fields, enclosed in high walls, where fine oranges, grapes, and figs, and crops, returning from 30 to 60 fold, are grown. The Maltese language is a mixture of Arabic and Italian, but most of the townspeople have sufficient knowledge of Italian to transact business in that tongue. The port of Malta is situated somewhat to the E. of the centre of the northern shore of the island. It consists of 2 fine harhours, separated by the narrow promontory called Mount Xiberras, or Sciberras. The western or quarantine harbour, protected by Fort Tigna on the W., is called Marsamuscatta; the other is Valetta, or the great harbour, and it is there that the men-of-war are moored, while the mail steamers enter the quarantine harbour. The entrance to the great harbour is protected on the W. by Fort St. Elmo at the end of Sciberras, and on the E. by Fort Ricasoli, both very formidable. At Fort St. Elmo is one of the finest light-houses in the Mediterranean. The great harbour runs away into numerous creeks and inlets, in which are the dockyard, victualling-yard, and arsenal, all of which could be swept by the guns of St. Angelo, which is a fort behind St. Elmo. The mail steamer moors close to the shore, and the charge for landing is one shilling for a boat, which will carry 4 people. The boatmen, who are sufficiently extortionate and vituperative, will of course demand more, but the above is the legal fare. On landing, a long flight of steps is ascended to the Strada San Marco, which leads to the principal street, Strada S. Reale, ½ mile long, in the town of Valetta, so called from Jean de la Valette, Grand Master of the Knights of St. John of Jerusalem, who built it after the Turkish armament sent against Malta by Sultán Sulaiman II. had been repulsed. The foundation stone was laid on the 28th of March, 1566, and the building was completed 13th of May, 1571. The architect was Girolamo Cassar. On the E. side of the great harbour is the town called Citta Vittoriosa.

On reaching the Strada Reale the visitor will turn to the l. and soon find himself at Durnsford's (in Bädeker, Dansfield) Hotel, opposite part of St. John's Cathedral. Other hotels are the Imperial, Cambridge, Croce di Malta and Angleterre; and a very good meal can be got for 2*s.* 6*d.* Excellent fish, and among them red mullet, are generally to be had. Having secured a *point d'appui*, the visitor may walk to the house of the P. and O. Company's agent in Strada Mercanti, if he wishes to make enquiries, or he may set out at once to see the sights. Close to the Hotel is the statue of Antone Vilhena, a Portuguese Grand Master of the Knights of St. John. St. John's Cathedral is close by, and deserves more time for inspection than can be given to it in a flying visit. The floor is paved with slabs bearing the arms of scores of knights, who have been interred in this church. In the first chapel on the rt., the altar-piece represents the beheading of John the Baptist, and is by M. Angelo Caravaggio. In the next chapel, which belonged to the Portuguese, are the monuments

of Manoel Pinto and Grand Master Manoel de Villhena, which latter is of bronze. The third, or Spanish Chapel, has the monuments of Grand Masters Roccafenile and N. Caloner and two others. The fourth chapel belonged to the Provençals. The fifth chapel is sacred to the Virgin, and here are kept the town keys taken from the Turks. On the l. of the entrance is a bronze monument of Grand Master Marc Antonio Sondadario. The first chapel on the l. is the sacristy. The second chapel belonged to the Austrians, the third to Italians, and here are pictures, ascribed to Caravaggio, of St. Jerome and Mary Magdalene. In the fourth, or French Chapel, are monuments of a Grand Master and of a son of Louis Philippe, who died in 1808. The fifth chapel on the l. belonged to the Bavarians, and hence a staircase descends to the crypt, where are the sarcophagi of the first Grand Master who ruled in Malta, L'Isle Adam, and of La Valette and others.

The Chiesa Agostino may also be looked at, and the Governor's Palace should be next visited. It is close to the Strada Reale, and contains pictures of, 1. Queen Victoria, after Winterhalter (copy by Kopervein); 2. George III.; 3. George IV., after Lawrence by Carmana; 4. Louis XIV., by Letrec; 5. Louis XV., after Ledu; 6. Duke of Bavaria, by Ponto Battoria; 7. L'Isle Adam; 8. La Valette and 2 others; and an armoury full of interesting relics. For each Governor there is the figure of a man in armour carrying his escutcheon. Here is preserved the original deed granted to the Knights of St. John of Jerusalem by Pope Pascal the Second in 1126, and the deed when they left Rhodes in 1522. There are also the sword and axe of Dragart, the Turkish general killed in the siege of 1565, the three silver trumpets which sounded the retreat from Rhodes, and the armour of a gigantic Spanish knight, who is said to have measured 7 ft. 4 in., and many curious trophies. The Library close to the Palace contains 40,000 volumes, and some Phœnician and Roman antiquities. After this it will be well to ascend to the highest battery, which commands a fine view of both harbours and of the fortifications. Here among geraniums and orange blossoms is buried Sir F. Maitland, King Maitland, as he was called. There are several statues of Grand Masters and Governors in the walk on the ramparts. The Opera House, the Bourse, the Courts of Justice, once the Auberge d'Auvergne, and the Clubs (the Union Club was the Auberge de Provence), and the statues of L'Isle Adam and La Valette, all in the Strada Reale, and the House of the Spanish knights, may also be looked at; and then a carriage with two horses should be hired at 6*s*., and a visit paid to the Monastery of St. Francis d'Assise, where are the bodies of many monks, dried long years ago, and more or less decayed, but all hideous and revolting. This place is about 2 m. from the landing-stairs, and 2½ m. beyond it is the Governor's country Palace of S. Antonio, where is a lovely garden with creepers of astonishing beauty, and cypresses 40 ft. high, as well as many luxuriant orange trees. About ½ mile further to the S.W. is Citta Vecchia, which stands on a ridge from 200 to 300 ft. high, affording a view over nearly the whole island. There is a fine Church here, the dome of which is not much inferior to that of St. Paul's in

diameter. This is all that it is possible to see during the short stay of the mail steamers, but those who have more leisure can visit St. Paul's Bay at the N.W. extremity of the island, with the statue of bronze erected on an islet at the mouth of the bay, and the Carthaginian or Phœnician ruins at Hagiar Chem, properly Hajar Kaim, "upright stone," near the village of Casal Crendi, which were excavated in 1839 by order of Sir H. Bouverie. These ruins consist of walls of large stones fixed upright in the ground, forming small enclosures, connected with one another by passages, and all contained within one large enclosure. The main entrance is on the S.S.E., and a passage leads from it into a Court, on the left of which is an altar, with the semblance of a plant rudely sculptured on it. There is a slab near the altar, and on it a block, on which are sculptured two volutes, like the ornament at the foot of Astarte. This may have been added by the Phœnician colonists to the rude temple of still earlier inhabitants. Similar remains are found in other spots, and among them the "Torre dei Giganti," "Giants' Tower," in Gozo, on the S.E. shore. Malta is said to have been occupied by the Phœnicians in 1500 B.C., and by the Greeks in 750 B.C. The Carthaginians got possession of it in 500 B.C., and the Romans took it after the sea-fight of Putatia in B.C. 215. The Goths and Vandals invaded it in 420 A.D. In 520 A.D. Belisarius made it a province of the Byzantine Empire, and the Muslims conquered it in 730 A.D., and Count Roger, the Norman, captured it in 1100 A.D. It then passed to Louis IX., to the Count of Anjou, and to the Kings of Castile, and then to Charles V., who gave it, in 1530, to the Knights Hospitallers of St. John of Jerusalem. On May the 18th, 1565, the Turks attacked St. Elmo, St. Angelo, and Sanglea, but the siege was raised on the 8th of September (see Major Whitworth Porter's "History of the Knights of Malta," Longmans, 1858). When Grand Master La Valette fortified Mount Sciberras he called it Citta humilissima, but the town came to be called by his own name. The Knights had then their own Mint, fleet and army, and accredited Ambassadors to foreign Courts. In the Archives are letters from Henry VIII., Charles II. and Anne, addressed to them as princes. They sent a loan of 500,000 livres to Louis XVI. On the 7th of September, 1792, the French Directory commanded the Order to be annulled, and seized all its French possessions. Provence had then 2 Grand Priories, 84 commanderies, with a rental of 597,612 scudi. On the 7th of June, 1798, Buonaparte arrived with a fleet of 18 ships of the line, 18 frigates, and 600 transports, and Malta was surrendered. A tree of liberty was planted before the Palace, the decorations of the Knights were burned, and the churches, palaces and charitable houses at Valetta and Citta Vecchia were pillaged. On the 2nd of September, 1795, when the French tried to pull down the decorations in the Cathedral a general revolt took place. A French officer and 65 men were killed, and Nelson sent Captain Alexander John Ball with a frigate to aid the Maltese, while Nelson himself blockaded Valetta. In December, 1799, the 30th and 89th Foot arrived, and in June, 1800, the 35th and 48th, under General Pigott. The French were reduced to such extremities that a rat

sold for 1s. 7d., and on the 5th of September, 1800, their commander, General Vaubois, surrendered. Over the main guard-room in St. George's Square is written :

> "Magnæ et invictæ Britanniæ
> Melitensium amor et Europæ vox
> Has insulas confirmat A.D. 1814."

It must be added that the Auberge d'Italie is now the Engineers' Office ; the Auberge de Castille has become the head-quarters of the Artillery ; the Auberge de France, in the Strada Mezzodi, is now the house of the Comptroller of Military Stores ; and the Auberge d'Aragon is where the General of the Garrison resides. The Auberge d'Allemagne was removed in order to erect St. Paul's Church on its site. The Anglo-Bavarian Auberge is the head-quarters of the regiment stationed at St. Elmo. The Military Hospital has the largest room in Europe, 480 ft. long, erected in 1628 by Grand Master Vasconcelos. The patients used to be served on silver, but Howard, who visited the building in April, 1786, says, "the patients are served by the most dirty, ragged and inhuman persons." Below the Military Hospital is the Civil Hospital for Incurables, founded by Caterina Scappi in 1646. Where the Strada Mercanti joins the Strada S. Giovanni a large hook may be observed, which formerly served as the Pillory. The house where Napoleon stopped in 1798 is now a livery stable. For further information consult the Guide to Malta, included in Murray's Handbook to the Mediterranean. The island on which the Quarantine House stands was captured by the Turks in 1565. The Parlettario there is a long, narrow room near the anchorage, divided by a barrier, where the gold and silver filigree work, the cameos, bracelets and brooches in mosaic, and the bijouterie for which Malta is famous are sold. Maltese lace and silk embroidery should be bought under the advice of an expert, for the vendors in general demand extravagant prices. It only remains to be mentioned that in spite of the legend that since St. Paul's visit all noxious reptiles have left the island, snakes and scorpions exist in Malta. Dr. Buist mentions having seen a snake killed by a sentry on duty. In the wall of a house in Strada Strella and Strada Britannica is a stone with an Arabic inscription, dated Thursday, 16th Shabán, 569 A.H.—21st March, 1174 A.D., for which see Journal Roy. As. Soc., vol. vi., p. 173.

Egypt, Port Said, and the Suez Canal.—The land about Port Said is so low that the approach to the harbour would be difficult were it not for a light-house 160 ft. high, built of wooden moulds filled with concrete, which stands on the seashore to the rt. of the harbour close to the W. mole, and shows an electric light flashing every 3 seconds, and visible 20 m. off. The harbour is formed by 2 breakwaters, of which the western is 1 m. and $\frac{2}{3}$, or, more precisely, 2726 yards long. The eastern is 1962 yards long, and is distant from the other 1500 yards. A red light is shown at the end of the W. Mole, and a green one at the end of the E. These jetties are made of huge blocks of concrete, and, since the works were begun, the sea has receded $\frac{1}{2}$ mile. A bank has formed to the N.W. of the entrance,

having only 4 to 5 fathoms water on it, and it increases, being caused by a current which sets along the shore, and meeting the sea rolling in from the N., is forced back, and deposits its silt. Inside the W. jetty another bank is forming, and extends 100 ft. every year. In 1874 the channel was dredged out in December to 29 ft., and by February 1875 it had filled again to 25 ft. A probable remedy would be to b. a jetty at the 1st Boghaz, or Nile Mouth, to the W., which is 6 m. off, and another at Damietta, 30 m. to the W. The E. jetty has not accumulated any silt, as it is protected by that to the W. Port Said town consists of wooden houses, which would burn like tinder. Opposite the anchorage on the Marina is the French office, where pilots are got, and where they take a note of the ship's draught, breadth, length, and tonnage. In this office there is a wooden plan of the canal, along which wooden pegs, with flags, are placed, showing the exact position of every vessel passing through the canal. Steamers generally coal here, so there is time to walk about and see the place. The Arab quarter lies to the W., and contains over 6,600 souls and a mosque. In the European quarter there are, besides the French office, the Russian office, and a few hundred yards to the S. the Dutch office, which is the largest building in the town. The Place de Lesseps in the centre of this quarter has a nice garden, and some houses of a better sort, and among them the Hôtel du Louvre to the S., opposite the P. and O. office, and the Hôtel de France to the W. The streets swarm with flies, and mosquitoes also are numerous. At the Custom House a collection of photographs may be seen of all the criminals, male and female, expelled from Egypt, so that they may be recognised if they attempt to return.

The canal* is in round numbers 100 m. in length, and as far as Ismaïlia, that is for about 42 m., it runs due N. and S. It then bends to the E. for about 35 m., and is again almost straight for the last 20 m. On the W. of the canal, as far as Al Kantarah (the Bridge), that is for about ¼th of the way, there is a broad expanse of water, called Lake Manzalah, and for the rest of the distance to the W., and the whole distance to the E., a sandy desert, on which foxes, jackals, hyenas, and, it is said, occasionally even lions, wander at night. A few miles S. of the Rás al Aish, 18 m., or 34 kil. from Kantarah, and 10 m. from Port Said, the old Pelusiac branch of the Nile is crossed, and 8 m. to the N.E. are the ruins of the ancient city of Pelusium. Kantarah (the Bridge) was a principal station for caravans on the great highway between Egypt and Syria. Ten m. to the W. is Tel al Daphne, the site of Daphne, the Tahpannes of Judith, i. 9. At 2 m. S. of Kantarah the canal enters the Lake Ballah, full in winter, shallow in summer, and after 12 m. reaches the promontory Al Fardanah, which it cuts through. Thence, after 4½ m., it reaches the higher ground of Al Girsh, to the W. of which a small canal joins the maritime canal to the fresh water canal. This is the highest ground in the isthmus, being 65 ft. above sea level. From this to the town of Ismaïlia is 8 m. A broad road lined with trees leads from the landing-place across the fresh water canal to the Quai Mehemet. This road cuts

* For a history of the canal, see "Handbook of Egypt," John Murray, 1873.

the town into 2 quarters, E. and W. In the W. quarter are the Hôtel des Voyageurs, the stat., the landing quays of the fresh water canal, and large blocks of warehouses, and beyond them the Arab village. In the E. part are the houses of the employés, the residence of the Khediv, and the works by which water is conveyed from the fresh water canal to Port Said. These are worth visiting. There is good water-fowl shooting here, and some antelopes are to be found. The fish of Lake Timsah are better flavoured than those of the Mediterranean. The town has 3000 to 4000 souls. After 4½ m. the canal enters Lake Timsah or Bahr al Timsah, "the Lake of the Crocodile," to which the Red Sea is said to have formerly extended. The course is marked here by buoys. After 6 m., the canal reaches the higher ground of Tussum, where is the tomb of Shaikh Hanadik. The level here is 20 ft. above the sea, and here the first working encampment in the S. half of the isthmus was formed in 1859. Three m. to the S. is Serapeum, where the level is from 15 to 25 ft. above the sea. About the centre of this ground are some remains which are thought to mark the site of a temple of Serapis. Here, too, are traces of a cutting, thought to mark the course of Pharaoh Necho's canal. A mile and a half from this the canal enters the Bitter Lakes, where the course is buoyed. These lakes are the ancient Gulf of Heræopolis. At the N. and S. end of the principal lake is an iron lighthouse 65 ft. high, on a solid masonry base. The light is of the 4th order. After 28 m. the deep cutting of Shalúf is reached, in which is a band of rock, sandstone, with layers of limestone and conglomerate, in which fossil remains of the shark, hippopotamus, tortoise, and whale have been found. From this to Suez is 12½ m. Some think that the passage of the Israelites was through the Gulf of Heræopolis. The following are the dimensions of the canal (see "Handbook of Egypt"):

Width at water-line,	where banks are low	328 ft.
Ditto,	in deep cuttings	190 "
Ditto,	at base	72 "
Depth		26 "

Slope of bank at water-line 1 in 5; near base 1 in 2.

At Kantarah the road from Syria to Cairo passes over a flying bridge. At every 6 m. there is a *gare*, or station and a siding with signal posts, by which the traffic is regulated according to the block system by hoisting black balls. Vessels must not move faster than 6 m. an hour, but the Duke of Edinburgh's ship is said to have gone through at nearly double that speed. Some of the stations are prettily adorned with flowers and creepers, and at one there is a statue of Lt. Waghorn, the first man to organize the overland rte. in 1837. At Ismaïlia, named from the actual ruler of Egypt, there is much vegetation, and some good houses. One belongs to M. de Lesseps, and another was b. for the reception of the Empress Eugénie at the opening of the canal in November, 1870. At Ismaïlia the rly. from Alexandria to Suez approaches the canal, and is still closer at Serapeum, a little to the S. of which it enters the Bitter Lakes, and here there is an expanse of water 10 m. wide. All the way from Ismaïlia the banks are fringed with vegetation, and the plain on either side is dotted with bushes,

There is a little fishing in the canal for those who like the amusement, and at Suez there is a great variety of fish. The mail steamers frequently lie out about 3 m. from Suez, calculating the distance by land, and 5 by water. They can go into dock, but the captains prefer to be where they can get off at once as soon as the Brindisi mail and the passengers from Alexandria arrive. The office of the P. and O. Company is situated not far from the anchorage, and has a bust of Lt. Waghorn in front of it. The Alexandria and Suez rly. runs down to the water's edge at Suez, but to reach the hotel it makes a considerable bend to the E. and S. The hotel is under fresh management, and one peculiarity of the present *régime* is that unless stopping in the house you must pay for whatever you intend to drink before it is brought to you. Beer, for instance, is 1*s.* 6*d.* a bottle, and you must hand over that sum before the waiter will bring the bottle. Should you not have change, you must give a larger coin, and trust to the waiter to bring you the difference. The servants at Suez are not civil, the Arab servants very much the contrary. Suez is a decayed-looking ruinous town of about 15,000 souls. The rainfall is only 1½ in., and perhaps from its extreme aridity the place is very healthy, the clouds being all stopped by the Altáki Hills on the W., and the hills beyond the Well of Moses on the E.

The Red Sea.—A fresh breeze from the N. generally prevails for ⅔ of the voyage down the Red Sea, and is succeeded by an equally strong wind from the S. for the rest of the way. The Sinaitic range is the first remarkable land viewed to the E., but Sinai itself, 37 geographical m. distant, is hid by intervening mountains of nearly equal height. After this the island of Shádwán is seen, which lies a little S. of the jutting land intervening between the Gulfs of Suez and Akabah. N.W. of this island 9½ m. is the *Shaub ummi issh* coral reef on which, in 1866, the steamer "Karnátik" was lost. The captain, named Jones, the doctor, Mr. Gardener the purser, the chief engineer Mr. Boyne, the 4th officer, 2 stewards, and six passengers were drowned. The next danger is "The Brothers," 2 circular rocks rising about 30 ft. from the sea. On one of these a light ought to be placed, as they are not easily seen on a dark night. Towards the S. end of the Red Sea the islands are very numerous, and great vigilance is required to avoid accidents. Among the most notable of these islets is the group which the sailors call the Twelve Apostles. On Perim, at the Straits of Báb al Mandab, "The Gate of Tears," there is a light which stands high, and also shelter for a detachment of Sipáhís (1 officer and 80 men) stationed here. On the opposite African shore, 11 m. to the W., there is no light, but a large square house built by the French, and now deserted. From Perim to Arabia the strait is only a mile broad. The Red Sea has long been infamous for heat, and many an invalid returning from India has died from its effects. But rain does fall occasionally, and sometimes in torrents. Thus on the 4th of December, 1875, about 500 m. S. of Suez, there was one of the most violent thunder-storms ever witnessed, accompanied with torrents of rain. The "Venetia" lay-to for two hours during this storm, and at its conclusion a ball of fire passed down the conductor into the sea with a terrific explosion.

Aden.—From Báb al Mandab to Aden is about 90 m. Aden may be truly called the Indian Gibraltar. Any force sent to attack it would have to bring its own supplies and water, for neither of these requisites is obtainable on the inhospitable coast around. The harbour is swept by heavy batteries of 12-ton guns, which only iron-clad vessels could approach, and even if a landing were effected the attacking force would find it difficult, or impossible, to make their way to the camp. Aden was taken from the Arabs by the British on the 16th of January, 1839 (see the "Aden Handbook," by Captain F. M. Hunter, Assistant Resident). It was attacked by the Abdális and Fadthelís on the 11th of November in that year, but they were repulsed with the loss of 200 killed and wounded. The united Arab tribes made a second attack on the 22nd of May, 1840, but failed after losing many men. On the 5th of July, 1840, a third attack took place, but the assailants, Abdalís and Fadthelís, were driven back and lost 300 men. In January, 1846, Saiyid Ismail, after preaching a jihád, or religious war, in Makkah, attacked this place, and was easily repulsed. A series of murders then commenced. On the 29th of May, 1850, a seaman and a boy of H. E. I. C. steam-frigate "Auckland" were killed while picking up shells on the N. shore of the harbour. On the 28th of February, 1851, Captain Milne, Commissariat officer, and a party of officers went to Wahat, in the Lahej territory. At midnight a fanatic mortally wounded Captain Milne, who died next day, severely wounded Lieutenant McPherson, of the 78th Highlanders, slightly wounded Mr. Saulez, and got clear away. On the 27th March following, another fanatic attacked and wounded severely Lieutenant Delisser of the 78th Highlanders, but was killed by that officer with his own weapon. On the 12th of July in the same year, the mate and one sailor of the ship "Sons of Commerce," wrecked near Ghubet Sailán, were murdered. In 1858, 'Alí bin Muhsin, Sultán of the Abdalís, gave so much trouble that Brigadier Coghlan, Commandant at Aden, was compelled to march against him, when the Arabs were routed with a loss of from 30 to 40 men, and with no casualties on our side. In December 1865, the Sultán of the Fadthelí tribe, which has a seaboard of 100 m., extending from the boundary of the Abdális, attempted to blockade Aden on the land side ; but was utterly routed by Lieut.-Col. Woolcombe, C.B., at Bír Said, 15 m. from the Barrier Gate. A force under Brigadier-General Raines, C.B., then marched through the Abgar districts, which are the lowlands of this tribe, and destroyed several fortified villages. Subsequently, in January, 1866, an expedition went from Aden by sea to Shugrah, the chief port of the Fadthelís, 65 m. from Aden, and destroyed the forts there. Since 1867 this tribe, which numbers 6,700 fighting men, have adhered to their engagements. The Sultán of the Abdális, who inhabit a district 33 m. long and 8 broad to the N.N.W. of Aden, and number about 8,000 souls, was present in Bombay during the Duke of Edinburgh's visit in February 1870, and is friendly. His territory is called Lahej, and the capital is Al-Hautah, 21 m. from the Barrier Gate. It will be seen from what has been said that the country round Aden is not safe for Europeans, and no one should attempt to

go beyond the Barrier Gate without permission of the authorities. The limits of the Port of Aden are to the N. and W. from the Khor Maksar along the low sandy shore to Salíd, an island off Little Aden; to the S. a line drawn from Salíd to Danajah, or Round Island; to the E. a line from the Round Island past Rás Tarshain, Rás Morbat and Hajaf to Khor Maksar. No boat can ply for hire in Aden Harbour without a licence from the Conservator of the Port, and the number of the licence must be painted on the bow and stern in figures 6 in. long. Each of the crew must wear the number of his boat on his left breast in figures 2½ in. long. When asking payment the crew must exhibit the tables of fares and rules, and any one of the crew asking prepayment of the fare is liable to fine or imprisonment. In case of dispute recourse must be had to the nearest European police officer. Any hirer by special agreement may engage a first class boat for himself only, or for himself and 5 friends by paying 4 fares, and a second class boat for himself, or himself and 3 friends by paying 3 fares. Every boat must have a lantern at night. A boat Inspector attends at the Gun Wharf from 6 A.M. to 11 P.M. to call boats, suppress irregularities, and give information to passengers. After sunset passengers can be landed only at the Gun Wharf.

Boat Fares at Aden.

	1st Class.			2nd Class.		
For going to and returning from any vessel between the light vessel and most E. buoy off the Hajaf, including 15 minutes detention, each passenger .	0	6	0	0	4	0
For detention. exclusive of the 15 minutes allowed, per half hour	0	3	0	0	2	0
For going one way only, each passenger	0	4	0	0	2	6
If hired by the day	4	0	0	2	12	0
Per hour	0	8	0	0	6	0
For going off to any ship anchored between outer mark buoy and light ship, each passenger . . .	0	6	0	0	3	0
Do. beyond the outer mark buoy, each passenger .	0	8	0	0	5	0
To Malla Bandar, one passenger	1	0	0	0	12	0
To pier of obstruction, do.	2	0	0	1	8	0
Two or more passengers, each	1	4	0	1	0	0

Land Conveyances.

Every conveyance must have the number of its licence and the number of persons it can carry painted on it. A table of fares must be fixed on some conspicuous part of the conveyance, and the driver must wear a badge with the number of his licence, and must not demand prepayment of his fare.

The town includes all within and to the E. and N. of the Main Pass as far as the S. Pass.

The Maala includes all between the Main Pass and Haja for Little Pass. The Point includes all beyond and to the E. of the Little Pass.

Rates of Fares of Public Land Conveyances at Aden.

	Buggy Licensed to carry 2 Persons only.		Carriage Licensed to carry 3 or 4 Persons only.		
	For 1 Passenger.	For 2 Passengers.	For 1 or 2 Passengers.	For 3 Passengers.	For 4 Passengers.
	R. A.	R. A.	R. A.	R. A.	R. A.
From the Town or Isthmus to Point	1 8	2 0	2 0	2 8	3 0
Same and back, including 1 hour's detention	2 4	3 0	3 0	3 12	4 0
From the Town to Marshag, the Isthmus, Barrier Gate at Maala	0 12	1 0	1 0	1 4	1 8
Same and back, including 1 hour's detention	1 0	1 8	1 8	1 14	2 4
From the Point to Maala, Barrier Gate, and Isthmus	0 12	1 0	1 0	1 4	1 8
Same and back, including 1 hour's detention	1 0	1 8	1 8	1 14	2 4
By the day, not exceeding 12 hours	4 0	5 0	5 0	6 0	6 0
Beyond the Barrier Gate, per mile	0 3	0 4	0 4	0 5	0 6
If engaged within the Cratâr or Township of Maala, or Steamer Point, for every hour or fraction of an hour	0 6	0 8	0 8	0 10	0 12

A charge of 8 ánás per hour will be made in addition if detained beyond the hour allowed, provided that the total fare, including detention charges, does not exceed the fare payable by the day.

Rates of Hire for Kulis, Donkeys, Horses, and Camels.

	Kulis.	Donkeys.	Camels.	Horses.
	R. A.	R. A.	R. A.	R. A.
From the Town to the Point . . .	0 3	0 4	0 6	1 0
Same and back, including half an hour's detention	0 5	0 6	0 10	1 8
The day, not exceeding 12 hours . .	0 6	0 12	1 0	3 0
From Town to Isthmus, Marshag, or Sirah	0 2	0 3	0 4	0 8
Same and back, including half an hour's detention	0 3	0 4	0 6	0 12
From town to Malla Bandar . . .	0 2	0 3	0 3	0 8
Same and back, including half an hour's detention	0 3	0 4	0 4	0 12

From Isthmus to the Point the fare is the same as from Town to Point. The Point signifies any inhabited part of Steamer Point. A charge of 2 ánás per hour for camels and horses, and 1 áná for donkeys

will be paid in addition if detained beyond the ½ hour allowed, and the same fares are applicable within Main Pass when the hire is per hour.

Inside the Light Ship the water shallows to 4 fathoms, and a large steamer stirs up the mud with the keel. As soon as the vessel stops, scores of little boats with one or two Somáli boys in each paddle off and surround the steamer, shouting "Overboard, overboard," all together, with a very strong accent on the first syllable. The noise is like the barking of a pack of hounds. If a small coin is flung to them they all spring into the water, and nothing is seen but scores of heels disappearing under the surface as they dive for the money. It is astonishing that no accident happens, for sharks are numerous, and other fish are almost as ravenous. In 1877 a rock cod between 5 and 6 ft. long seized a man who was diving and tore off the flesh of his thigh. The man's brother went down with a knife and killed the cod, which was brought ashore and photographed at Aden, as was the wounded man. As soon as the captain has fixed the hour at which he will leave the port, a notice is posted on the staircase leading to the saloon, and then passengers generally start for the shore to escape the dust and heat during coaling. All the ports are closed, and the heat and closeness of the cabins will be found quite insupportable. It takes from 12 to 20 minutes to land at the Post Office Pier, which is broad and sheltered. The band occasionally plays there. To the l., after a walk or drive of a mile, one arrives at the Hôtel de l'Europe, and the Hôtel de l'Univers, the latter being rather the better of the two. There is also a large shop for wares of all kinds kept by a Pársí. At a short distance N. of the hotels is a condenser belonging to a private proprietor. There are 3 such condensers belonging to Government, and several the property of private companies, and by these and an aqueduct from Shekh Uthmán, 7 m. beyond the Barrier Gate, Aden is supplied with water. Condensed water costs from 3 to 3½ rs. per 100 gallons. Besides these there are tanks, which are worth a visit. The distance to them from the pier is about 5 m. Altogether there are about 50 tanks in Aden, which, if entirely cleared out, would have an aggregate capacity of nearly 30 million imperial gallons. It is supposed that they were commenced about the second Persian invasion of Yaman in 600 A.D. Mr. Salt, who saw them in 1809, says, "The most remarkable of these reservoirs consists of a line of cisterns situated on the N.W. side of the town, 3 of which are fully 80 ft. wide and proportionably deep, all excavated out of the solid rock, and lined with a thick coat of fine stucco. A broad aqueduct may still be traced, which formerly conducted the water to these cisterns from a deep ravine in the mountain above; higher up is another still entire, which at the time we visited it was partly filled with water." Within the last 17 years the restoration of these magnificent works has been undertaken. (See the Aden Handbook, by Captain F. M. Hunter.) And 13 have been completed, capable of holding 8 million gallons of water. The range of hills which was the crater of Aden is nearly circular. On the W. side the hills are precipitous, and the rain that descends from them rushes speedily to the sea. On the E. side the descent is broken by a tableland winding between the summit and the sea, which occupies

¼ of the entire superficies of Aden. The ravines which intersect this plateau converge into one valley, and a very moderate fall of rain suffices to send a stupendous torrent down it. This water is partly retained in the tanks, which were made to receive it, and which are so constructed, that the overflow of the upper tank falls into a lower, and so in succession. As the annual rainfall at Aden did not exceed 6 or 7 in., Malik al Mansúr, King of Yaman at the close of the 15th century, built an aqueduct to bring the water of the Bír Hamíd into Aden. (See Playfair's "History of Yaman.") Since, however, the construction of the Suez Canal, there has been a perceptible increase of rain at Aden. Aden is hot, but healthy. Snakes and scorpions are rather numerous. In 1876 a European artillery man died of the bite of a ticpolonga (Duboia elegans). Cobras also and whip snakes are not rare.

Galle.—This port is 2134 m. from Aden, and is reached in 9 days. The stormy weather of the monsoon commences from a fortnight to 3 weeks earlier at the latter part of this voyage than in the higher latitude of Bombay. Galle is one of the largest towns in Ceylon, and has a pop. of 47,059 souls. The harbour is dangerous and small, and the entrance narrow and difficult. It is also somewhat remote from the productive districts, and the Colonial Government have decided on making a breakwater at Colombo in preference to improving Galle. A rly. leads to Colombo, and thence a small steamer runs once a week to the Gulf of Manár, where a sailing boat can be procured to visit the famous temple of Rámeshwaram, which is not easily approached from Madura or any other place in India.

2. Route by the Vessels of the Messageries Maritimes from Marseilles.

The offices of these steamers are at 97, Cannon Street, E.C., and 52, Pall Mall, S.W.; in Paris at 28, Rue Notre Dame des Victoires; in Marseilles at 16, Rue Cannabière. The fleet of vessels for India consists of 10 large steamers, 9 of which are above 3000 tons, and one of 2788. There are also 7 smaller vessels of from 1735 to 1096 tons. The fare 1st class to Galle, Colombo, Pondicherry, and Madras is £60. From October to March passengers are carried direct to Colombo, and at other times by steamer to Galle, and thence by coach to Colombo. All 1st class passengers are entitled to one berth in a two-berth cabin, and to reserved accommodation by paying ½ a fare more. Table wines or beer are supplied free to 1st or 2nd class passengers. For passage by steamer from London to Marseilles £5 additional is charged for each 1st or 2nd class passenger. The company's agent at 97, Cannon Street issues 1st class through tickets by the South Eastern Rly. from London to Marseilles, available for 15 days, with the option of breaking the journey at Folkestone and Boulogne, or Dover and Calais, Amiens, Paris, Dijon, and Lyons, price £7 5*s.* by Dover and Calais, and £7 1*s.* 3*d.* by Folkestone and Boulogne; also from London to Naples viâ Calais or Boulogne, Paris and Florence, £12 2*s.* 6*d.* By Newhaven, Dieppe, and Rouen by the London, Brighton, and South Coast Rly. from London Bridge and Victoria stats., the through tickets to Marseilles are £5 18*s.* 1*d.* A

reduction of 20 per cent. on the return passage is made to passengers from ports E. of Aden if they return back within 6 months, and 10 per cent. if within 12 months. Stewards' fees are included in the price of the ticket. Servants soliciting fees will be dismissed. The doctor attends free of charge. Half the passage money, when the amount exceeds £20, is to be paid on securing a passage, and the balance a fortnight before embarkation. Passengers not embarking forfeit the deposit of ½ fare. But in case of unavoidable detention, a transfer to a subsequent steamer can be effected, on sufficient notice being given. Cheques remitted by post are to be drawn in favour of M. M. Company's London agent, or order, and crossed London Joint Stock Bank (the Company's bankers). Cheques on England cannot be accepted at foreign ports. In case of detention, passengers will have to defray their hotel expenses, and when placed in quarantine, 1st class passengers will be charged 12*s.*, 2nd class passengers 9*s.* 8*d.*, 3rd class passengers 5*s.* a day for their maintenance. Baggage regulations are the same as those made by the P. and O. Company. But 1st and 2nd class passengers may take from Marseilles 150 kilogrammes of personal luggage free of freight, and a passenger who pays for reserved accommodation is allowed 250 kilogrammes free. All baggage must be shipped not later than noon on the day previous to sailing, except one portmanteau not exceeding 3 ft. long, 1½ ft. wide, and 1½ ft. deep. The M. M. steamers leave Marseilles every alternate Sunday at 10 A.M. They reach Port Said in 6 days, inclusive of a stop at Naples of 2 hours. From Port Said to Suez occupies 24 hours, from Suez to Aden 4½ to 5 days, from Aden to Point de Galle 8 to 10 days. The stay at Naples is too short to admit of sight-seeing—the other halting-places have been already described. Tickets by the steamers of the Messageries from Marseilles to Alexandria, and thence by the P. and O. steamers from Suez to Bombay, can be obtained at the P. and O. offices, price, 1st class £62, 2nd class £31, exclusive of transit through Egypt. The M. steamers leave Marseilles every Thursday at noon. Neither company is responsible for failure of steamers to connect.

3. Route Overland from London to Brindisi, and by the P. and O. Steamers to Alexandria, Aden, Galle and Madras.

Through tickets from London to Brindisi are issued at the P. and O. offices, 122, Leadenhall Street, and 25, Cockspur Street, at 1st class £11 17*s.* 3*d.*, and 2nd class £8 12*s.* 6*d.*; but there is no economy in taking them, as they cost just the same as tickets from station to station—*e.g.*, from London to Dover or Folkestone, and thence to Calais or Boulogne, thence to Paris, thence to Dijon, Macon, Aix les Bains, Turin, Bologna and Brindisi. There is also a danger of losing a through ticket, or a part of it, when a fresh payment must be made. With through tickets the journey may be broken at Dover, Calais, Folkestone, Boulogne, Amiens, Paris, and at any three principal stations between Paris and Bologna, and at Ancona and Foggia between Bologna and Brindisi. 60 lbs. of baggage free are allowed between London and Paris, *viâ* Newhaven and Dieppe, 56 lbs. *viâ*

Dover and Folkestone, and 66 lbs. between Paris and Modane. But on the Italian rlys. no free luggage is allowed; the charge between Modane and Bologna being 1fr. 7½c., and from Bologna to Brindisi 2frs. 51c. for every 22 lbs. Trains leave Charing Cross by South Eastern Rly., for Dover and Calais, 1st and 2nd class at 7·40 A.M.; 1st class only at 8·25 P.M.; for Folkestone and Boulogne according to the tides. By London, Chatham and Dover Rly. trains leave Victoria, 1st and 2nd class, at 7·40 A.M., and 1st class only at 8·20 P.M.; by Brighton Rly. for Newhaven, Dieppe, Rouen and Paris, at varying hours day and night, according to tide. Passengers cannot go through by the Mail train leaving London on Friday evening, and must start, therefore, not later than 7·40 A.M. on Thursday. Leaving Charing Cross Station at 7·40 A.M. by the London and South Eastern, the traveller reaches the Admiralty Pier at Dover at 9·30 A.M., or leaving Charing Cross at 8·25 P.M. he reaches the Admiralty Pier, Dover, at 10·20 P.M.

Should he be inclined to stop the night at **Dover**, he will find the Castle Hotel very comfortable. At the Lord Warden there is, or was, a most inconvenient rule that all the passengers' luggage must start together. It is, therefore, of no use being early, unless the passenger goes out himself and gets a porter to carry his things to the steamer. Pockets are often picked on board the steamers. It will be well, therefore, to be vigilant during the passage, and in the disagreeable hustling that takes place on leaving the vessel. It would be much more convenient to the passengers if the tickets were paid for on coming on board, and not demanded on leaving the vessel, when every one's hands are occupied with carrying bundles and bags. In order to avoid trouble on landing luggage should be booked through to Paris, where, of course, it will be examined by the Custom-house officers.

Paris is reached by this Rte. at 6·5 P.M. From the hotels near the Rue de Rivoli it takes ½ an hour if the streets are clear, ¾ of an hour if crowded, to reach the Gare de Lyons, whence the train for Turin and Brindisi starts. The train that leaves Paris at 8·40 P.M. arrives at Macon at 5·38 A.M., Culoz at 8·45 A.M., and at Modane at 1·23 P.M. At Modane luggage is examined by the Custom House officers, and passengers change carriages. The train leaves Modane at 2·50 P.M. There is time allowed, about 25 minutes, for luncheon, and the French, who here seem regardless of the comfort of passengers, keep them penned in until the trains are formed, which leads to annoyances that would not be tolerated in England for a moment. It takes 22 minutes to pass through the Mont Cenis Tunnel, which is 16 m. long, but there are also a number of shorter tunnels. Turin is reached at 6·40 P.M. The 9·40 A.M. train from Turin reaches Bologna at 5 P.M. The Italian railway officials are particularly polite to passengers. The carriages are excellent, and there is no drawback, except insufficient room for luggage carried in the hands. Nothing can be put under the seats, and the shelves at the top of the compartments are too narrow. Crossed ribands to hold hats, which are found in English carriages, would be a great convenience in the long journey from Paris to Brindisi, but neither French nor Italian carriages have them.

At **Bologna** the Hôtel Brun is excellent, but it is a very long drive from the Rly. station. The drive from Rimini along the sea is charming, but the difficulty is to get refreshments.

Brindisi is reached at 10·37 P.M., and the best and most convenient hotel there is the Grand Hôtel des Indes Orientales, b. by the South Italian Rly., and facing the Quay where the P. and O. steamers lie to land the passengers. The hotel is managed by Giuseppe Bruschetti, who was formerly proprietor of the Grand Hôtel Royal at Milan. There are 100 beds, good reception rooms, and marble baths with every comfort. Excellent fish is almost always to be had, and game frequently. Table d'hôte without wine costs 5 frs. The Hôtel de l'Europe is also good, but not so conveniently situated, being about 300 yds. from the Quay. A day may be passed very pleasantly at Brindisi in seeing sights. The town is said to have its name from a word signifying "stag's head." This has reference to the shape of the harbour, which resembled two horns before the N. Branch was closed, as it now is, by a barrier of stone. Between these horns is an island on which stands the Quarantine House and a small fort, which can be visited by boat in ½ an hour at the cost of ½ a franc. There are 2 lighthouses, one to the N. of the entrance, 30 metres high, and one to the S., smaller. A little to the S. of the hotel is Virgil's Pillar, as it is called, though it clearly has nothing to do with Virgil. That poet died at Brindisi on the 22nd of September, 19 B.C., on his return from Samos. Brindisi was destroyed by Louis of Hungary in 1348, and by an earthquake in 1458. The pillar is of white marble, of the Corinthian order, and about 50 ft. high. On the base is an inscription which ascribes the erection of the pillar to Spathalupus. This Spathalupus was a Byzantine governor, who built the town in the 10th century, after it had been destroyed by the Saracens. A few yards N. of this column is the base of a similar one. It is said that the Via Appia ended here. Others maintain that that road ended outside the town, and that these pillars were brought from the spot. N. of these pillars about ¼ of a mile is the Cathedral, where the Emperor Frederick II. married Yolantha in 1225 A.D. It is a perfectly plain building of white stone. On the rt. of the entrance is a school, once a convent, on the façade of which are 8 ancient stone figures, which were dug up at a Temple of the Sun not far off. One is a figure crowned with laurels. All the figures are much mutilated. In front of the Cathedral, on the opposite side of the road, is the English Consul's office. After this the Chiesa de los Angelos might be visited, as it is not far off. There are some good frescoes in the ceiling of this church, of the 16th century. Brindisi has two gates, the Porta di Mesagne to the W., where are the arms of Spain and some inscriptions, and the Porta di Lecce to the S., so called from Lecce, a town 17½ m. to the S. In the centre of Brindisi are some frescoes put up by the Jesuits in 1830. Outside the town to the N.E. is the **Castello**, an old castle, now a prison, with round towers and a fosse 80 feet wide and 40 deep. It was b. by the Emperor Frederick II., and strengthened by Charles V. In the centre is a quadrangle several hundred ft. square, and the rooms in which the

prisoners are confined look upon it. About 800 men are imprisoned here, but no women nor boys. They have only one meal a day, and drink rain water. At night their chains are fastened to a strong ring, a fixture. There is one vast room where the prisoners are employed at all sorts of work, such as making shoes and slippers, baskets, and carving of various kinds. Eighty-six steps lead to the roof, whence there is a good view of Brindisi and the harbour. There is an English Consul at Brindisi, and an agent of the P. and O. Company, whose office is on the Quay, near to the Hôtel des Indes Orientales. The Post Office and Telegraph Office are a short distance S. of the hotel. **Brindisi**, the ancient Brundusium, was first colonised from Tarentum, and then by Rome in 245 B.C. In 37 B.C. Horace travelled along the Via Appia with Mæcenas, Virgil, Plotius, and Varius, when the envoys of Augustus and Antony met to adjust certain differences at Brundusium. The journey is described by Horace in his 1st Book of the Sermonum, 5th Satire, the last line of which is "Brundusium longæ finis chartæque viæque." M. Pacuvius, one of the greatest of the Latin tragedians, was born at Brundusium about 220 B.C., and his kinsman Ennius was born at Rudia in the neighbouring hills. In B.C. 49 Pompey was besieged in Brundusium by Cæsar, who speaks of the siege in the 1st Book of his Civil War. Brindisi has now about 15,000 inhabitants. The Austrian Lloyds steamers touch at Brindisi *en route* to Corfu and Syra, and the Geneva and Ancona steamers every Monday on their way to Taranto. As the port is completely sheltered it is quite easy to embark at Brindisi at all seasons and in all weathers. The voyage to Alexandria is made in 82 hours.

Alexandria.—This port cannot be entered at night, and vessels arriving after sunset lie off till daylight. The land is low, and is not seen further than about 12 m., but Pompey's Pillar, the light-house, the Pasha's palace, and the masts of ships come to sight earlier. There are 2 harbours at Alexandria, an eastern called the E. Harbour, or New Port, and a western called Euriostus Harbour, or Old Port. The E. or New Port has long been disused, except by small vessels, being exposed to the winds from the N., and dangerous from its numerous rocks and shoals. This, however, was the harbour which for 11 centuries was assigned by the Muḥammadans to the vessels of Christian states, until the English, when they occupied Alexandria, extorted the privilege for all Europeans of riding on horseback, and using the western and only safe anchorage. In this harbour is a floating dock that can support a weight of 10,000 tons. A breakwater a mile long now projects from the S. side of the harbour, and between its crab-like arms is the entrance for steamers. Having entered, the Khedive's Palace Harím, a vast white building, is seen from the dock to the left, and more *en face* the Arsenal, and the Custom House. A walk of 10 or 12 minutes brings one to the Frank, or European quarter, and here in the Great Square, or Place Muḥammad 'Alí, so called from a statue of that worthy, is the Hôtel d'Europe, and close by, in the Place de l'Eglise, is Hôtel Abbat, which is the cheaper of the two. At the right-hand corner of the square in the street leading out of it is the office of the P. and O. agent, and

also a bank, and close by are good shops, such as that of D. Robertson, bookseller, and a general store, the Maison E. Ordier, both in the Place M. 'Alí. For the sights of Alexandria see Murray's "Handbook of Egypt." A vehicle costs 2*s.* an hour in the day, and 3*s.* in the night. As the train for Suez starts at 6 P.M., there is often time to drive to the V. Consul's Office, in the Rue de l'Obélisque, and then to the Mahmúdiah Canal; returning from which one may visit Pompey's Pillar, set up by the Eparch Publius in honour of Diocletian, in red granite, 98 ft. 9 in. high, and 29 ft. 8 in. circumference.

RAILWAY FROM ALEXANDRIA TO SUEZ.—TIME TABLE.*

Distance.			Stations.	Running Time in Minutes.		Stoppages in Minutes.		Remarks.
No. of Stations.	Miles.	Chains.		h.	m.	h.	m.	
1	17	26	Kafr Dáwar .	0	35	0	1	Alexandria to Benha, 30 miles per hour.
2	11	24	Abú Hummeis .	0	22	0	1	
3	10	3	Damanhúr . .	0	21	0	10	
4	16	7	Teh el Baréid .	0	32	0	1	
5	10	60	Kafr Layát . .	0	22	0	15	
6	11	...	Santah . .	0	22	0	1	
7	11	30	Birkat al Sáb .	0	24	0	1	
8	13	70	Benha . .	0	28	0	10	
9	12	...	Minet al Ganch .	0	29	0	1	Benha to Suez, 25 miles per hour.
10	12	...	Zagazig . .	0	29	0	30	
11	10	40	Abú Hamed . .	0	25	0	1	
12	6	59	Teh al Kabir .	0	16	0	1	
13	13	70	Maksama . .	0	33	0	5	
14	13	73	Nefishe . . .	0	33	0	·15	
15	8	22	Serapeum . .	0	20	0	1	
16	10	10	Faid . . .	0	24	0	1	
17	12	27	Geneffe . .	0	30	0	5	
18	11	21	Shallúf . . .	0	27	0	1	
19	11	42	Suez . . .	0	28	—		
19	224	24	Total . .	8	20	1	41	

Total time, including stoppages, 10h. 1m.

* This Time Table is in force by order of the Director-General of the Egyptian Government, for the special trains conveying P. and O. passengers, 1st and 2nd Class, between Alexandria and Suez. These special trains, as a rule, travel by night.
Signed, T. C. CHAPMAN, *Agent*

The seats in the carriages on this line are too narrow. There ought to be in winter tins of hot water for the feet. Passengers will do well to so place their parcels that they cannot be snatched out of the window by Arabs, who have a taste for appropriating them in this way.

The other places, Aden and Galle, have been already noticed, and it only remains to say a few words as to

4. Route Overland to Venice or Ancona, and by P. and O. Steamers to Brindisi and Alexandria, and by Rail to Suez and thence by P. and O. Steamer to Aden, Galle, and Madras.

The rte. by Venice is less fatiguing and far more interesting than that by Ancona or Brindisi, including as it does Milan, the Lago di Garda, Verona, Padua, and Venice, places which can be revisited again and again without *ennui*. Those who are not pressed for time, and have not seen these interesting localities, should certainly take the rte. by Venice. Descriptions of places will be found in Mr. Murray's "Handbook of Italy." Here all that need be said is that at Turin the Grand Hôtel de Turin, kept by Kraft, is the most convenient, being close to the rly. One cannot, however, have a bath at that hotel except in one's own room. The Hôtel de l'Europe is the best, rather dear, and some way from the stat. The rte. by Milan to Venice is 55 kils. shorter than that by Bologna to Venice. The trains from Milan to Venice start at convenient hours. The 9·40 A.M. train arrives at 4·14 P.M., and the 3·50 P.M. train arrives at 10·15 P.M. There is no train in correspondence with the train from Paris to Turin that connects, which is a mistake admitted by the officials, but not remedied. The chief railway authority is M. le Commandeur Amelhan, Directeur Général des Chemins de Fer de la Haute Italie hors de la St. Nuova, Milan. The best hotel at Milan is the Hôtel Cavour. The cathedral is the great sight. After Rome, Florence and Naples, the city most worth seeing in Italy is Verona. The best hotel is La Torre di Londra. It must be particularly remembered that here, and in other towns, a card, if asked for, is given to visitors with the names of the principal sights printed in the order for seeing them. As a specimen, the following card of the sights at Verona may be taken—

Piazza Signori.—Tombs of the Scaligers.—Santa Anastasia, Ch.—Cattedrale.—San Giorgio.—Giardino Giusti.—Ponte Navi.—Museo.—Arena Roman Amphitheatre.—San Zanone, Ch.—San Bernardino, Ch.—Ponte Castel Vecchio.—Palazzo Canossa.—Portoni Borsari.—Piazza Erbe.

At Padua, the best hotel is La Stella d'Oro, but it is 1½ m. from the stat. At Venice, the Hôtel de l'Europe will be found the most convenient. After the 15th of April, and till the 15th of October, pleasant weather may be looked for in the Adriatic, and the voyage from Venice to Alexandria is delightful. In the other months strong breezes are frequent, and, perhaps, a gale may be encountered between Brindisi and Alexandria.

§ *d.* HINTS REGARDING DRESS, DIET, HEALTH AND COMFORT.

The following remarks on Tropical Hygiene are condensed from Dr. Martin's book, "The Influence of Tropical Climates":—

The Prevention of Disease.—The proper selection of localities for residence; the avoidance of exposure to heat by day, and to dews and chills at night; care in diet, clothing, and exercise are far more essential for the preservation of health in India, as elsewhere, than medical

treatment. Self-quackery with calomel and other mercurial preparations is sure to destroy the most robust constitution, and many lives have been lost by the use of saline purgatives during seasons of cholera. The real way to escape disease is to observe strict *temperance*, and to moderate heat by all possible means, habituating the body from the beginning to the impressions of cold, for from *heat* arises the predisposition to receive and develop the seeds of disease, and after *heat* has thus morbifically predisposed the body, the sudden influence of *cold* has the most baneful effect upon the frame.

Dress.—When Europeans enter the tropics they must bid adieu to the luxury of *linen*—if what is uncomfortable, and, indeed, unsafe in those climates, can be styled a luxury. The natives, from the lowest to the highest, wear nothing but *cotton*. The *cotton* dress, from its slowness in conducting heat. is admirably adapted for the tropics. It must be recollected that the temperature of the atmosphere. *sub dio*, in the hot seasons exceeds that of the blood by many degrees, and even in the shade it too often equals, or rises above the heat of the body's *surface*, which is always, during health, some degrees below 97°. *Cotton*, then, is cooler than *linen*, as a slower conductor of the excess of external heat to our bodies. Moreover, when the atmospheric temperature suddenly sinks far below that of the body, *cotton* causes the heat to be abstracted more slowly, and thus preserves to the wearer a greater equilibrium of warmth. Further, *cotton* absorbs perspiration with greater facility than *linen*, and will maintain an equable warmth under a breeze where a dangerous shiver would be induced by wearing *linen*.

Woollen and *cotton* dresses are actually *cooler* in high temperatures than *linen*, as may be readily proved by placing two beds in the same room when the thermometer stands at 90°, and covering one with a pair of blankets, the other with a pair of linen sheets. On removing both coverings in the evening, the bed on which the blankets were placed will be found cool, the other warm; this arises from the woollen covering being a non-conductor, while the linen transmits the heat.

In particular places, where the mercury takes a wide range in a very short time, *flannel* is a safer covering than *cotton*, but, in general, it is a less desirable covering. It is, in the first place, *too heavy*; secondly, where the temperature ranges steadily a little below that of the skin, the flannel is too slow a conductor of heat *from* the body; thirdly, the spiculæ of the flannel prove too irritating, and increase the action of the perspiratory vessels, while the great object is to moderate the process. A too frequent change of body linen is injurious, especially to newly arrived Europeans, as it stimulates the cuticular discharge too much. To change morning and evening is enough, even in the hot and rainy seasons; and to change oftener is simply injurious.

Exposure.—No European should voluntarily expose himself at any season to the direct rays of the sun. If forced to be out of doors, the *chhátá* or large umbrella should never be neglected, if he wish to avoid *coup de soleil* or other dangerous consequences. The ample turbans of the natives are a great defence against the sun; and where an umbrella cannot be conveniently used, muslin twisted many times round an English jockey cap, with a white covering stuffed with cotton, such as worn by Sir C. Napier in a well-known print, is the best protection. Similarly, the thick *kamarbands* or *waist-cloths* of the natives protect the important viscera of the abdomen from the injurious effects of cold.

Food.—There are no points of hygiene to which the attention of a new comer should be more particularly directed than to *moderation* and

simplicity in his diet. A congestive, and sometimes inflammatory diathesis, with a tendency to general or local plethora, characterises the European and his diseases, for some years at least, after his arrival between the tropics; and hence nature endeavours to guard against the evil by diminishing the relish for food. The new comer, therefore, should avoid the dangerous stimulants of wine and liquors, as well as condiments and spices, which should be reserved for that general relaxation and debility which are sure to supervene during a *protracted residence* in tropical climates. A *vegetable diet* is, generally speaking, better adapted for a tropical climate than *animal* food, especially in the case of the unseasoned European; not that it is quicker or easier of digestion, for it is slower, but it excites less commotion in the system during the digestive process, and is not apt to induce plethora afterwards. The febrile stricture, which obtains on the surface of our bodies, and in the secerning vessels of the liver, during the *gastric digestion* of the food, as evinced by diminution of the cutaneous and hepatic secretions, is proportioned to the duration and difficulty of that process in the stomach, and to the quantity of *ingesta*; and as a corresponding increase of the two secretions succeeds, when the chime passes into the intestines, the necessity of moderating them by abstemiousness is easily perceived, since they are already in *excess* from the heat of the climate alone, and this excess is one of the first links in the chain of causes and effects that ultimately leads to various derangements of important organs, as exemplified in the fevers and dysenteries, in the hepatitis and cholera of tropical regions. The newly-arrived European should content himself with a *plain breakfast* of bread and butter, with tea or coffee, and avoid indulging in meat, fish, or eggs, or buttered toast. The butter alone often disagrees, and occasions rancidity, with nausea, while it increases the secretion of bile, already in excess. The dirty habits of the native cooks, who may be often seen buttering the toast with the greasy wing of a fowl or an old dirty piece of rag, will perhaps be of more avail than any medical caution in inducing Europeans to give up this injurious article of food.

He who wishes for health in the East must beware of *late and heavy dinners*, particularly on his first arrival, and must be satisfied with a light and early repast as the *principal meal*, when tea or coffee at six or seven o'clock will be found a grateful refreshment. After this his rest will be as natural and refreshing as can be expected in such a climate, and he will rise next morning infinitely more refreshed than if he had partaken of a heavy repast at a late hour.

Fruits.—A limited indulgence in fruits, during the first year, is prudent; and there is little reason to believe that when ripe and eaten in the forenoon fruit has the effect of irritating the bowels. Particular kinds of fruit have peculiar effects on certain constitutions; thus *mangoes* have sometimes a stimulating and heating effect, which often brings out pustules or even boils, on the unseasoned European. The *pine apple*, though very delicious, is not a safe fruit at any time. The *orange* is always grateful and wholesome, as is the *shaddock*, owing to its cooling subacid qualities. The *banana* is wholesome and nutritious, whether undressed or cooked.

Drink.—The great physiological rule for preserving health in hot climates is *to keep the body cool.* Common sense points out the propriety of avoiding heating drinks, for the same reason that leads us instinctively to guard against a high external temperature. During the first two years, at least, of residence, the nearer the approach made to a perfectly aqueous regimen in drink, the better the chance of avoiding sickness.

Nothing is more salutary during the hot winds than iced beverages; they revive the spirits, strengthen the body, and assist the digestion. *Ice* is invaluable, as well in sickness as in health. Moderately acid drinks, such as *sharbat*, are wholesome. Nature seems to point out the vegetable acids in hot climates, as grateful in allaying thirst and diffusing a coolness from the stomach all over the body. The prophylactic influence of spirits and tobacco against night exposure, malaria and contagion, appears to be a delusive doctrine.

Exercise.—The perspiration, biliary, and other secretions, being already in excess in equatorial regions, a perseverance in the customary European exercises would prove highly injurious, by promoting and aggravating the ill effects of an unnatural climate. Such excess very soon leads to debility and to *diminishing action* in the functions alluded to, and to a corresponding inequilibrium of the blood. It is only at particular periods of the day or year that such active or passive exercise as the climate admits should be taken. When the sun is near the meridian all nature is torpid, and seems to suggest inactivity to man. The natives, though fitted by nature to bear the climate, take more care to moderate the effects of heat than Europeans, especially in light clothing, abstemious food, and tranquil habits. *Gestation* of every kind, whether in pálkís or spring carriages, is a species of passive exercise exceedingly well adapted to a tropical climate. The languid state of the circulation of the blood in old Indians is pointedly shewn in the disposition to raise the lower extremities on a line with the body when at rest; and this object is completely attained in the pálkí, which, indeed, renders it a peculiarly agreeable vehicle. On the same principle may be explained the pleasurable feeling and utility of *shampooing*, where the gentle pressure and friction of the soft Asiatic hand over the surface of the body, but particularly over the limbs, invigorate the circulation after fatigue, as well as after long inaction, and excite the inert cuticular secretion. The *kisa* or *hair-glove* of India is an admirable means of giving additional effect to shampooing, a practice which to the indolent wealthy natives is a real and effective substitute for exercise. The *swing* is much used by the natives, and in the hot and rainy seasons might be practised in the early mornings and evenings within doors when the weather did not admit of gestation in the open air. In chronic disorders of the viscera, it could hardly fail to be grateful and salutary by its tendency to determine to the surface and relax the sub-cutaneous vessels, which are generally torpid in these diseases.

Bathing.—The *cold bath* is death, not *during* intemperance, but in the *collapse* which follows a debauch, or indeed any other great fatigue of body or mind. It is also dangerous under every form of visceral disease; but the healthy and temperate may safely partake of it. The truth is the cold bath is a prize due to, and gained by, the temperate; to all else it is eminently unsafe. The healthy and temperate should regularly and daily persevere in the use of the cold bath from the moment they enter within the tropics; and when, from long residence there, the functions begin to be irregular, or defective, they may prudently change by degrees to the *tepid* bath, which then becomes a most valuable part of tropical hygiene. The cold bath may be used at any hour of the day, though the morning and evening are generally selected by Europeans in the East, immediately after leaving their couch and before dinner. At both these times the bath is very refreshing, and powerfully obviates that train of nervous symptoms so generally felt by Europeans in hot climates. Before dinner it seems to exert its salutary influence on the surface of the body, and,

by sympathy, on the stomach, removing the sensation of thirst, which might otherwise induce too free potations at dinner. It is always imprudent to bathe while the process of digestion in the stomach is going on, as it disturbs that important operation. To persons of ordinary health, but who are not robust, the cold bath will be found tonic and agreeable in India, from the beginning of March to the end of September. The temperature ranges high in these months, and the determination to the surface is such as to ensure a sufficient reaction. It is a common error to think that it is requisite to be cool before using the cold bath, whereas the reverse is the case. To the delicate, indeed, immersion in a warm bath for a few minutes is an excellent preliminary, followed at once by the affusion of some three or four vessels of *cold* water. A glow over the whole surface of the body will immediately follow. This is a safe and excellent mode of bathing to all who shrink from the use of cold water, or feel doubtful of salutary reaction after it. The following is the scale of temperature of the several baths in ordinary use:—Cold bath, from 60° to 75°; tepid, 85° to 92°; warm, 92° to 98°; hot, 98° to 112°.

Sleep.—Whatever we detract from the requisite period of our natural sleep will be surely deducted, in the end, from the natural range of our existence. Notwithstanding the silence of authors on the subject, the disturbed repose experienced in tropical climates has a great and prejudicial effect on the European constitution. The great object of the European is to sleep cool, and obtain complete protection from mosquitoes. Both these objects may be secured by the large mosquito frame and curtain, with the *pankhá* suspended from the ridge, as generally used throughout Bengal. Early hours are here indispensable. The order of nature is never inverted with impunity, even in the most temperate climates: beneath the torrid zone it is certain destruction. The hour of retirement should never be protracted beyond ten o'clock; and at daylight we should start from our couch to enjoy the cool and salubrious breath of morn. In Bengal Proper, in the plains of Upper India, and on the Coromandel coast, except during the hot land winds, or at the change of the monsoons, Europeans may generally sleep during the hot and dry season in the open verandah, not only with safety but with advantage. Scruple doses of carbonate of soda in aromatic water at bedtime, or night and morning, will remove nightmare and promote digestion.

Moral Conduct.—In the tropics, licentious indulgence is far more dangerous and destructive than in Europe.

Cholera.—The attacks of this terrible disease may in general be traced to some imprudence, as eating unripe fruit, oysters, or other indigestible food; intemperance, drinking cold liquid, or anything that suddenly chills the body when overheated: exposure to cold night air. Among the natives the most common causes are drinking unwholesome water, sleeping on the damp ground, or in the open air during unhealthy seasons. The safest remedies appear to be the application of mustard plasters, particularly to the abdomen, or the warm bath, draughts of warm water, after which 80 drops of laudanum, 6 drops of oil of peppermint, or 20 drops of essence of peppermint, and 20 grains of calomel, should be taken. To allay the burning thirst, warm *kánji* or rice water, with plenty of table salt, may be given, or pieces of ice may be allowed gradually to melt in the mouth. After the first attack is over, if there be much irritability remaining, the dose of 20 grains of calomel must be repeated. Afterwards the bowels must be kept open with calomel and jalap. For a child of from 1½ to 2 years old 12 grains of calomel, 8 drops of laudanum, 2 drops of oil of peppermint, may be given on the instant of

attack. The hands and feet must be put into water as hot as the child can bear until the disease is subdued. After a lapse of eight hours from complete relief, a dose of castor oil must be administered. Great attention must be paid to the *size of the drops* of laudanum. They must be dropped from a 2-oz. phial. To natives who are not of a plethoric habit, the following pills may be given :—Astringent pills on the first attack : calomel, 5 grains ; asafœtida, 2 grains ; black pepper, 2 grains ; opium, 2 grains ; camphor, 3 grains ; to be mixed and divided into three pills, which, if rejected, must be re-administered. Three hours after these pills, if the symptoms have stopped, mix the following into three pills :—Calomel, 5 grains ; extract of colocynth, 12 grains ; extract of tartar emetic, ¼ grain. The cholera pills are an excellent purgative in general for bowel complaints.

Medicine Chest.—The following medicines and articles may be taken on a journey into places where medical aid is not attainable :—Cholera pills, calomel, eau de luce, ipecacuanha, laudanum, magnesia, oil of peppermint, quinine, rhubarb, adhesive plaster, blistering plaster, goldbeater's skin, lint, sponge, scales and weights, cautery, lancet, teaspoon, scissors.

Snake Bites.—The following appears to be the best treatment for snake-bites. A ligature should be instantaneously fixed round the limb affected, some distance from the wound to prevent absorption. If the wound be in a fleshy part, the ragged edges must be cut out, making the incision elliptical. The wound must then be sucked with a cupping glass, or with the mouth. If stupor, fainting, or sinking of the pulse supervene, administer brandy one oz., laudanum one drachm, in warm water, with sugar and peppermint water. The patient must be kept walking about, or the throat, chest and extremities may be rubbed with laudanum, ammonia, and ether. Dram doses of ammonia, or *eau de luce*, mixed with water, and repeated every ten or twenty minutes, according to the urgency of the symptoms, have also been tried with success. But scarification or excision and cauterisation are the only sure means of escaping death in the case of being bitten by the most poisonous snakes, as the cobra and black kerite.

The following suggestions,* which were approved by Sir Colin Campbell, for the use of officers who have had no Indian experience, will be found instructive for all travellers in India :—

Marching.

When practicable, the best time for marching is undoubtedly in the early morning. The march should be finished by two hours after sunrise. The pernicious custom of serving out a dram on the line of march sows the seeds of disease, and should be avoided ; but, as it is injurious to undergo fatigue after a night's rest upon an empty stomach, food of some kind should be given to the soldiers either before starting or at the first halt—tea, coffee, chocolate, or milk, with bread, biscuits, or *chapátis.*

In warm weather every precaution should be adopted to enable the European to stand fatigue, and to prevent heating of the blood. The neck should be bare, to allow of the free return of blood from the head. A flannel roller round the belly and loins is all the woollen material required.

In cold weather a flannel shirt, cloth coat, etc., should be worn, in accordance with the temperature.

Every soldier should be strongly impressed with the danger of *exposing the head, uncovered,* to the direct rays of the sun. *A light, cool,*

* By James Harrison, M.D., Surgeon, Hon. Company's Service.

and comfortable cap, which at the same time *allows of evaporation* from the surface of the head and shades the eyes, temples, and back of the neck, should be provided.

The men should be instructed never to throw this off, under any circumstances; and they should be told, on the first symptoms of giddiness, flushing of the face, fulness of blood in the head, or dimness of vision, to pour cold water over the head, and to keep it wet (with the cap on) for some hours. *Strict adherence to these instructions would prevent the large majority of cases of coup de soleil.*

No soldier should be allowed to remain in wet clothes longer than can be avoided. While in exercise no danger results; but from lying down in damp clothes, fever, dysentery, or disease of the liver inevitably ensue.

When in tents, the *kanáts* * on the shady side should be thrown down, and the air be allowed to circulate freely. At night, unless the weather is very cold, the *kanáts* on two sides of every tent should be removed. Protection from dew and rain is all that is required. More harm is caused by the respiration of contaminated, close, and impure air than is ever brought about by exposure to the night wind.

Dry straw, grass, *karbi* (the stalk of *joár*, a kind of Indian corn), or any of the stalks used in thatching, make excellent bedding, when covered with blankets.

Bathing.

The urgent necessity of keeping the pores of the skin open in a hot climate is only recognised by officers in reference to themselves; its paramount importance is not impressed upon the men. Soldiers should be made to bathe at least three times a week in cold water. This operation should always be performed upon an empty stomach, and the morning, before breakfast, is the best time.

It is not safe to bathe when the body is much heated, if, at the same time, it is fatigued. Hence, on the march, the evening, about four hours after dinner, would be an appropriate time.

The skin should be thoroughly dried and rubbed.

Water can generally be procured from some stream or tank; if these are not convenient, the wells will always furnish abundance.

Food.

Experience proves that the same amount of animal food is not required in a hot climate to preserve health and strength as in a cold one. A large amount of animal food, instead of giving strength, heats the blood, renders the system feverish, and consequently weakens the whole body.

The Rájpúts of Rájpútána, and the Sikhs of the Panjáb, are physically as strong as Europeans, and they are capable of enduring more fatigue, and withstanding better the vicissitudes of the climate of India. This is due, partly to race, but chiefly to the nature of their food, of which the staple is wheaten flour, made into *chapátis*. They eat but twice a day; and, although they partake of animal food, they do so in very much less proportion than is the habit in Europe.

Hermetically sealed, preserved, or salted provisions are noxious, if partaken of for a prolonged period, or to the exclusion of fresh food.

Bread, when tolerably well made, is of course one of the best articles of diet. Biscuits are not so digestible, but they have the advantage of being easily carried, and of being always ready. In the absence of these, flour (*átá*) can always be procured, and *chapátis* (a thin unleavened cake) are easily made, are highly nutritious, and are perfectly digestible when eaten fresh and hot. When cold and tough they are

* *Kanáts*, walls of a tent.

unwholesome. *Chapátis* can be baked in any quantity on iron plates made for the purpose, and every European should learn (which he can do from any native) how to knead and prepare them. Flour can be got from every village, and with it no European detatchment need ever be without "the staff of life."

Rice and *dál* (pulse or vetches, especially when split) can also be had anywhere. These, boiled separately, and afterwards mixed together, make, with the addition of salt and pepper, a wholesome and nutritious food, well suited for breakfast.

Beef is the meat usually furnished to regiments. The lean commissariat kine do not promise much, but it is difficult to procure other meat in sufficient quantity. Slow boiling for two hours will make any meat tender, and the water in which it is boiled makes excellent soup. The addition of whatever vegetables are to be had, of a few slices of salted pork or bacon, two or three handfuls of flour, some onions and salt, and pepper, makes a savoury mess. Rice, boiled in a separate vessel, and afterwards mixed up with the soup, meat, etc., adds to the quantity and quality of the meal, which is wholesome, nutritious and palatable.

Mutton and fowls may occasionally be had as a change; and in the neighbourhood of large rivers, fish makes a useful variety, and can usually be had in abundance.

Milk is an invaluable article of diet, and should be largely supplied to soldiers.

Vegetables are essential to the preservation of health. Opportunities for procuring them in quantity present themselves much oftener on the line of march than is generally supposed.

In cold weather inquiry will prove that in the neighbourhood of nearly every halting place there are fields of carrots, turnips, onions, and of many native vegetables, such as *baigan* (*Solanum melogena*), *ság* (greens), &c.

Fruit, when sound and ripe, is beneficial instead of hurtful. Unripe or over-ripe fruit will produce disease. The water-melon and guava are, however, indigestible. The oranges, strawberries, custard-apples, loquát, musk-melons, pineapples, grapes, and líchís can be partaken of with advantage.

Stimulants.

The same amount of spirit undiluted is much more injurious than when mixed with water.

Great attention should be paid to the time of serving out the drams. They should never be given on an empty stomach, when the system is heated, or when exposed to the sun. To give men raw spirit early in the morning, before any food is taken, is the surest way to lay the foundation of disease. After a meal, with some hours of rest in the shade in prospect, is the best period.

Officers on coming to India for the first time find themselves surrounded by entirely new influences. The diseases of the country are formidable and rapid in their progress, and inspire in many cases a vague terror, which prevents the due exercise of the reasoning powers. The climate is found to be exhausting and debilitating; exposure to the sun is understood to be dangerous; and there are many other circumstances which combine to depress the mind and body, and to pre-dispose to the belief that some extraordinary course must be pursued to ward off any evil consequence.

Recourse is had in too many cases to stimulants; brandy is taken in large quantities to prevent the approach of sickness; exercise and the ordinary methods adopted in other countries to keep the frame sound

and vigorous are neglected. Many become the victims of their own imprudence and rashness, and their premature death is erroneously ascribed to the effect of the Indian climate.

With ordinary precaution and attention to the common laws of hygiene Europeans may live as long and preserve their health as well in India as in Britain.

The neglect of these precautions rapidly produces fatal results. The mortality from disease far exceeds that caused by the enemy, and it behoves every officer to study carefully the means of preventing sickness.

CHRONOLOGICAL TABLES.

As the Muḥammadan era of the Hijrah (prop. Hijrat), "Departure," is used to some extent in the S. of India, it is necessary to give a brief account of it here. It takes its name from the "departure" of Muḥammad from Makkah to Madínah on Friday the 16th of July, 622 A.D. This date was ordered by the Khalífah Umar to be used as their era by Muhammadans. Their year consists of 12 lunar months, as follows:—

Muḥarram	30 days.	Rajab	30 days
Ṣafar	29 „	Sh'abán	29
Rabíu'l avval	30 „	Ramazán	30
Rabíu 's-sání or 'l ákhir	29 „	Shawwál	29
Jumáda 'l-avval	30 „	Zí'l k'adah or Zík'adah	30
Jumáḍa 's-sání or 'l ákhir	29 „	Zí'l ḥijjah or Zí ḥijjah	29

= 354 days.

Their year, therefore, is 11 days short of the solar year, and their New Year's Day is every year 11 days earlier than in the preceding year. In every 30 years the month Zí hijj is made to consist 11 times of 30 days instead of 29, which accounts for the 9 hours in the lunar year, which=354 days, 9 hours. To bring the Hijrah year into accordance with the Christian year, express the former in years and decimals of a year, and multiply by ·970225, add 621·54, and the total will correspond exactly to the Christian year. Or to effect the same correspondence roughly, deduct 3 per cent. from the Hijrah year, add 621·54, and the result will be the period of the Christian year when the Muḥammadan year begins. All trouble, however, of comparison is saved by Dr. Ferdinand Wüstenfeld's Comparative Tables, Leipzig, 1854.

The Tárikh Iláhí, or Era of Akbar.

This era begins from the commencement of Akbar's reign on Friday the 5th of Rabíu's-sání, A.H. 963=19th of February, 1556. To make this era correspond with the Christian, 963 must be added to the latter.

The Faslí Era, or Harvest Era.

According to Grant Duff (vol. i., p. 126, not p. 32, as wrongly given in the index of that book), this era was first introduced into the Maráṭha country, and thence into the S. of India by Sháh Jahán for revenue purposes in 1637–1638. This era, like the preceding, dates from the 1st year of Akbar's reign, 963 A.H., the concurrent Faslí beginning on the 1st of the lunar month Áshwin (September, October), or 10th of September, 1555. To convert the dates in this era to the Christian, add 592 if less than 4 months have expired, 593 if more.

The Kálí-Yug, or Hindú Era.

According to the Hindús, the world is now in its 4th Yug, or Age, the Kálí-Yug, which commenced from the equinox in March, 3102 B.C., and will last 432,000 years. The 3 preceding ages were the Satya, the Tretá, and the Dwápara. The Satya, or Age of Truth, lasted 1,728,000 years; the Tretá (from tra, "to preserve") lasted 1,296,000; and the Dwápara (from *dwa*, "two," and *par*, "after") 864,000 years.

The Era of Vikramáditya, or Samwat.

This era commenced from the 1st year of King Vikramáditya, who began to reign at Ujjain 57 B.C. To convert Samwat years into Christian, deduct 57. But if the Samwat year be less than 58, deduct its number from 58, and the remainder will be the year B.C.

The Sháka Era, or Era of Shálivāhana.

Shálivāhana, "Borne on a tree," from *Shāli*, the *Shorea robusta*, and *vāhana*, "vehicle," was a king who reigned in the S. of India, and whose capital was Pratishthánah. He is said to have been the enemy of Vikramáditya, and is identified by Wilford with Christ. The Sháka dates from the birth of Shálivāhana on the 1st of Vaisákh, 3,179 of the Kálí-Yug = Monday, 14th of March, 78 A.D. To make the dates of this era correspond with the Christian, add 78.

Era of Parashuráma.

This is the era which, according to Colonel Warren's work, the "Kála Sankalita," "Arrangement of Time," is used in Malayála, that is, in the provinces of Malabár and Travankor down to Cape Kumárí (Comorin). It is named from a king who reigned 1176 years B.C., or in 1925 of the Kálí-Yug. The year is sidereal, and commences when the sun enters Virgo in the solar month Áshwin. The era is reckoned in cycles of 1,000 years, and the 977th year of the 3rd cycle began 14th of September, 1800 A.D.

The Hindú year has 6 seasons or *ritus*: *Vasanta*, "spring," *grīshma*, "the hot season," *varṣha*, "the rains," *sharada*, "the autumn," (from *shri*,) "to injure," *hemanta*, "the winter," *shishira*, "the cool season."

Table of the Seasons and Months in Skr., Hindí and Tamil.

	Names of Months.		
	SKR.	HINDÍ.	TAMIL.
1. Vasanta . .	Chaitra.	Chait.	Punguni.
	Vaisháka.	Baisákh.	Cháitram.
2. Grīshma . .	Iyeshṭha.	Jeṭh.	Vyassie.
	A'shádha.	Asáṛh.	Auni.
3. Varṣha . .	Srávaṇa.	Sáwan.	Audi.
	Bhádra.	Bhádon.	Anvani.
4. Sharada . .	A'shwina.	A'san.	Paratasi
	Kártika.	Kártik.	Arpesi.
5. Hemanta .	Márgasírsha.	Aghan.	Kartiga.
	Paasha.	Pús.	Margali.
6. Shishira . .	Mágha.	Mágh.	Tye.
	Phálguna.	Phágun.	Maussi.

Names of the Governors of Madras and dates of their accession.

		A.D.
Sir William Langhorne		1672
Mr. Streynsham Master	6th February,	1678
„ William Gifford	13th July,	1681
„ Elihu Yale	4th August,	1687
„ Nathaniel Higginson	13th October,	1692
Sir J. Goldsborough, Kt.	5th December,	1692
Mr. Nathaniel Higginson	10th August,	1693
„ Thomas Pitt	12th July,	1698
„ Gulstone Addison	3rd September,	1709
„ Edmond Montague (Provisional)	28th October,	1709
„ William Fraser	14th November,	1709
„ Edward Harrison	22nd July,	1711
„ Joseph Collett	19th January,	1717
Francis Hastings	29th January,	1720
Nathaniel Elwick	26th October,	1721
James Macrae	28th January,	1725
George Morton Pitt	25th May,	1730
Richard Benyon	3rd February,	1735
Nicholas Morse	28th January,	1744
Major Stringer Lawrence	24th November,	1749
Mr. R. Prince, Dep.-Gov. Pres. Fort St. David	12th December,	1749
„ Richard Starke, Dep.-Gov.	6th March,	1752
„ Thomas Saunders, Governor	17th April,	1752
„ George Pigot	14th January,	1755
„ Robert Palke	14th November,	1763
„ Charles Bouchier	25th January,	1767
„ Josias Du Pré	8th February,	1770
„ Alexander Wynch	2nd February,	1773
Lord Pigot	10th December,	1775
Mr. George Stratton	24th August,	1776
„ John Whitehill	31st August,	1777
„ Thomas Rumbold	8th February,	1778
„ John Whitehill	6th April,	1780
„ Charles Smith	8th November,	1780
Lord Macartney	22nd June,	1781
Mr. Alexander Davidson	18th June,	1785
Sir Archibald Campbell	6th April,	1786
Mr. John Holland	7th February,	1789
„ Edward John Holland	12th February,	1789
Major-General William Meadows	19th February,	1790
Sir Charles Oakley, Bart.	1st August,	1792
Lord Hobart	7th September,	1794
Lieut.-General George Harris	21st February,	1798
Lord Clive	21st August,	1798
Lord William Cavendish Bentinck	30th August,	1803
Mr. William Petrie	11th September,	1807
Sir G. H. Barlow, Bart.	24th December,	1807
Lieut.-General the Hon. J. Abercromby	21st May,	1813
Hon. Hugh Elliot	16th September,	1814
Major-General Sir Thomas Munro, Bart.	10th June,	1820
Mr. H. S. Graeme	7th July,	1827
Rt. Hon. S. R. Lushington	18th October,	1827
Lieut.-General Sir Frederick Adam	25th October,	1832

		A.D.
Mr. G. E. Russell	4th March,	1837
Lord Elphinstone	6th March,	1837
Marquis of Tweeddale	24th September,	1842
Mr. H. Dickinson	23rd February,	1848
Sir Henry Pottinger, Bart., G.C.B.	7th April,	1848
Mr. D. Eliott	23rd April,	1854
The Rt. Hon. George Francis Robert Lord Harris	28th April,	1854
Sir Charles E. Trevelyan, K.C.B.	28th March,	1859
Sir Henry George Ward, G.C.M.G.		1860
W. Ambrose Morehead, Esq.	4th August,	1860
Sir William Denison, K.C.B.	18th February,	1861
Lord Napier of Ettrick, K.T.	27th March,	1866
Lord Hobart	15th May,	1872
The Most Noble the Duke of Buckingham and Chandos,	23rd Nov.	1875

The following tables supply the dates of the principal events in Indian History:—

		B.C.
Arrangement of the first nine Books of the Rig Veda	(about)	1400
Composition of parts of the tenth Book	(about)	1100
Yajur / Sáma Veda	(about)	1000—800
Sútras Vaidik, comprising laws		1000
Sútras of Philosophical system	(about)	1200—800
Atharva Veda		800
Sakya Muni, birth		638
Death and Æra		543
First Buddhist Convocation at Rájagṛiha		543
Voyage of Skylax down the Indus by order of Dareius Hystaspes		490
Second Buddhist Convocation at Vesali		443
Alexander crossed the Indus, April		327
Chandragupta or Sandrakottus		315
Mission of Megasthenes to the Court of Sandrakottus		302
Rámáyana		300
Asoka		270
Third Buddhist Convocation		249
Mahábhárata		240
Laws of Manu		200
Menander		126
Ceylon Buddhistical Books		101—76
Æra of Vikramáditya and of the Shakuntalá		57
		A.D.
Cave Temples at Salsette		50—100
Æra of Shálivâhan		78
Sáh dynasty of Gujarát		100
Travels of Fa-Hian		399
Mahawanso		459—477
Travels of Hiuan Tsang		629—645
Purâṇas		800—1400

Early Muḥammadan Conquerors of India and their Successors.

Muḥammad Ḳásim conquers Sindh for the Khalífah Walíd	711
Sabuktigín (Sabuctagi), surnamed Náṣiru 'd-dín, King of Ghazni and Khurásán, defeats Jaypál, the Bráhman King of N.W. India	977
Ism'ail (Ismaiel), second son of Sabuktigín, succeeds his father	997

	A.D.
Maḥmúd I. (Mamood), eldest son of Sabuktigin, wrests the crown from his brother	997
Eleventh invasion of India by this Prince, in which he plunders and destroys Somnáth	1022
Muḥammad I. (Mahommed), son of Maḥmúd, succeeds	1028
Mas'aúd I. (Masaood), second son of Maḥmúd, dethrones his brother	1028
Muḥammad I. restored on the murder of Mas'aúd by Aḥmad, the son of Muḥammad	1041
Modúd (Modood), son of Mas'aúd	1041
Mas'aúd II., son of Modúd (6 days)	1049
Interregnum of one year till	1050
Abu'l Ḥasan 'Alí, son of Mas'aúd I.	1051
'Abdu 'r-rashíd, son of Maḥmúd I., succeeds, and is shortly after murdered by one of his chiefs named Tughral	1052
Tughral (40 days), and is murdered	1052
Farrukh Zád, son of Mas'aúd	1052
Ibrahím I., brother of Farrukh Zád	1058
Mas'aúd III., son of Ibrahím I.	1098
Arsilla, brother of Mas'aúd III.	1115
Bahrám, son of Mas'aúd III.	1117
Death of Bahrám and extinction of the kingdom of Ghazni by the Princes of Ghor	1152

The House of Ghazni at Láhúr.

Khusrau I., son of Bahrám	1152
Khusrau II., son of Khusrau I.	1159
Muḥammad Ghorí takes Lahúr and dethrones Khusrau II.	1184
Muḥammad defeats the Rájás of N. India on the banks of the Saraswatí, 80 m. from Dihlí, with dreadful slaughter	1193
Muḥammad Ghori assassinated in his tent on the banks of the Níláb by a band of Gikkars	1205

The Slave Dynasty.

Ḳuṭb, an imperial slave, succeeds to the sovereignty of Láhúr, and soon after conquers Dihlí	1205
A'rám, son of Ḳuṭb, King of Dihlí	1210
Altamsh, a slave, but originally of a noble family	1210
Fírúz Sháh, son of Altamsh	1235
Sulṭánah Rizia, eldest daughter of Altamsh	1235
Bahrám, son of Altamsh	1239
Mas'aúd IV., son of Fírúz	1242
Maḥmúd II., younger son of Altamsh	1245
Balin, Vazír of Maḥmúd	1265
Kai Kubád, grandson of Balin	1286
Fírúz II., Khiljy	1289
Alláhu 'd-dín I., having murdered Fírúz II., ascends the throne	1295
'Umar, youngest son of Alláh (but seven years old)	1316
Mubárak, third son of Alláh	1316
Mubárak murdered by his slave, Khusrau	1321
Tughlak I., a slave	1321
Muḥammad III., son of Tughlak	1325
Fírúz III., cousin of Muḥammad III.	1351
Tughlak II., grandson of Fírúz III.	1388
Abú Bakr, grandson of Fírúz III., by his third son	1389

	A.D.
Muhammad IV., son of Abú Bakr	1389
Humáyún or Sikandar, son of Muhammad IV. (45 days) . . .	1392
Mahmúd III., son of Muhammad IV.	1393
Tímúr Lang (Tamerlane) conquers Hindústán, takes Dihlí, and massacres the inhabitants. He returns by way of Kábul to Samarkand, leaving Khizr Viceroy of Multán, Láhúr, and Díbalpur. Mahmúd takes refuge in Gujarát, but on Tímúr's departure returns and re-ascends the throne for a short time .	1397

Dynasty of Lodi.

Daulat Lodi	1413
Khizr. (This Prince claimed to be a Saiyid, and he and the three following Emperors do not belong to the Lodi dynasty) . .	1414
Mubárak II., son of Khizr	1421
Muhammad V.. grandson of Khizr (Mubárak being assassinated by the Vazír)	1433
Alláhu 'd-dín II., son of Muhammad V.	1447
Beloli (an Afghán of the tribe of Lodi)	1450
izám or Sikandar I., son of Beloli	1488
rahim II., son of Sikandar I.	1516

House of Tímúr, or Mughuls.

ibar, son of Amír, son of Abú Said, son of Muhammad, son of Mírán Sháh, son of Tímúr	1525
umáyún, son of Bábar	1530
hír or Faríd, an Afghán of the Sur tribe, expels Humáyún, who takes refuge with Sháh Tahmásp, king of Persia . . .	1542
Sal n (Selim) or Jalál, younger son of Shír	1545
Fírú son of Salím (three days, murdered by Mubárak) . .	1552
Mubárak or Muhammad 'A'dil, nephew of Shír, styled Muhammad VI.	1552
Ibrahím III., cousin of Muhammad	1552
Humáyún restored	1554
Akbar the Great	1555
Salím or Jahángír, son of Akbar	1605
Khurram, third son of Jahángír, and known as Shah Jahan . .	1627
Aurangzíb or 'A'lamgír, third son of Sháh Jahán	1658
Muhammad Mu'azzam, second son of Aurangzíb, and known as Bahádur Sháh	1707
Mu'izza'd-dín or Jahándár Sháh, eldest son of Bahádur Sháh .	1712
Farrukhsiyar, son of 'A'zim, second son of Bahádur Sháh . .	1713
Rafí'au'd-darját, son of Rafí'au-sh-shán, third son of Bahádur Sháh (a few days)	1717
Muhammad Sháh, son of Jahán, son of Bahádur Sháh . . .	1718
Nádir Sháh takes and sacks Dihlí	1739
Ahmad Sháh, son of Muhammad Sháh	1747
'Iyázu'd-dín, son of Jahándár Sháh, and known as 'A'lamgír II. .	1753
Interregnum	
'A'lí Gauhar, known as Sháh 'A'lam	1761
Akbar, son of Sháh 'A'lam	1806
Muhammad Bahádur	1837

Báhmaní Dynasty of Kalbargah.

	DIED—A.H.	A.D.
1. Sultán 'Aláu 'd-dín Hasan Gángo Báhman Sháh, began to reign A.H. 748 = A.D. 1347	759	1357

	Died—A.H.	A.D.
2. Muḥammad Sháh Sulṭán	776	1374
3. Sulṭán Mujáhid Sháh	779	1377
4. Sulṭán Dáúd Sháh	780	1378
5. Sulṭán Maḥmúd Sháh	799	1396
6. Sulṭán Shamsu 'd-dín Sháh	799	1396
7. Sulṭán Ghiyásu 'd-dín Sháh	811	1408
8. Sulṭán Fírúz Sháh	836	1432
9. Sulṭán Aḥmad Sháh	848	1444
10. Sulṭán 'Aláu 'd-dín Sháh	871	1466
11. Sulṭán Humáyún Sháh	875	1470
12. Sulṭán Niẓámu 'd-dín Sháh	877	1472
13. Sulṭán Muḥammad Sháh	897	1491
14. Sulṭán Maḥmúd Sháh	924	1518
15. Sulṭán Walíu'lláh Sháh	927	1520
16. Sulṭán 'Aláu 'd-dín Sháh	929	1522
17. Sulṭán Aḥmad Sháh	929	1522
18. Sulṭán Kalíma'lláh Sháh	934	1527

These dates were obtained at Kalbargah itself from a local history. It will be seen that they do not correspond with the list given in Prinsep's "Indian Antiquities," vol. ii., p. 314, which is here subjoined, or with that in the "Maisúr Gazetteer," vol. i. p. 225, which appears to have been copied from the latter.

Table LXXVIII.—*Báhmaní Dynasty of Kalbargah or Aḥsanábád.*

	A.D.
1. 'Aláu 'd-dín Hasan Sháh gango Báhmaní, servant of a Bráhman in M. Taghlak's court	1347
2. Muḥammad Sháh I.	1358
3. Mujáhid Sháh	1375
4. Dáúd Sháh	1378
5. Maḥmúd Sháh I.	1378
6. Ghiyáṣu 'd-dín	1397
7. Shamsu 'd-dín Sháh	1397
8. Fíroz Sháh	1397
9. Aḥmad Sháh Walí (Khán Khánan)	1422
10. 'Aláu 'd-dín Sháh II.	1435
11. Humáyún the Cruel	1457
12. Niẓám Sháh	1461
13. Muḥammad Sháh II.	1463
14. Maḥmúd II.	1482
15. Aḥmad Sháh II.	1518
16. 'Aláu 'd-dín Sháh III.	1520
17. Walíu'lláh	1522
18. Kalám Ullah	1525

It is added that with the last named king, "the Báhmaní dynasty of Bídar (Ahmadábád)" terminates, and is succeeded by that of Amír Baríd at Ahmadábád, and the following names are given :—

1. Kásim Baríd, a Turkí or Georgian slave	1492
2. Amír Baríd	1504
3. 'Alá Baríd Sháh, first who assumed royalty	1549
4. Ibrahim Baríd Sháh	1562
5. Kásim Baríd Sháh	1569
6. Mírzá 'Alí Baríd Sháh, deposed by his relative	1572
7. Amír Baríd Sháh II.	1609

Here it must be observed that only the first eight kings in the first lists reigned at Kalbargah. The tombs of all the others are at Bídar, and this latter place is called Muḥammadábád, not Ahmadábád. The "Maisúr Gazetteer," vol. i. p. 228, also agrees that Aḥmad, the 8th king, retired to Bídar.

Abstract of the history of the Muḥammadan Kings who ruled in the Dakhan, after the Báhmaní dynasty of Kalbargah.

Abú'l-Muẓaffar Yúsuf 'A'dil Sháh, the founder of the A'dil Sháhí dynasty of Vijayapúr, or Bíjápúr, was the son of A'ghá Murád or Amurath II., Emperor of Rúm, *i.e.* Asia Minor. His eldest brother, on his accession, ordered him, then an infant, to be strangled; but his mother substituted a slave, and sent him out of the country. He was educated at Sava, and of his own accord passed through Persia to India, and was there sold as a Georgian slave at the age of 17 to Maḥmúd Gawán, minister of Muḥammad Sháh Báhmaní II. He soon distinguished himself; and when Niẓámu 'l-Mulk was slain at Kehrla, in 1467, Yúsuf took command of the army of the Dakhan. After the death of Muḥammad Sháh, in 1489, he retired from Bídar to Vijayapúr, and declared himself independent. In 1493 he defeated the Rájá of Vijayanagar, and took 200 elephants, and, it is said, two millions of pounds sterling, and this accession of wealth confirmed his power. One of his first steps was to surround his capital, Vijayapúr, with a stone rampart. In 1497, he betrothed his infant daughter to Aḥmad, the son of Maḥmúd Sháh Báhmaní; and in 1504 defeated and slew in battle Dastúr Dínár, the Governor of Kalbargah and Ságar, whose province he annexed to his own dominions. At the same time, 'Áinu 'l-Mulk Gíláni, who held the Konkan and all the sea-board, did homage to him as his vassal, so that he now assumed the title of Sháh, and caused the Khutbah to be read in his own name, this being the mark of royalty. In 1510 he re-took Goa from the Portuguese, who had captured it that year; shortly after which success he died.

The first event of importance in the reign of Ism'aíl Sháh, who, when he succeeded his father, Yúsuf, was yet a child, was the final surrender of Goa (which had been retaken by Albuquerque on the 25th of November, 1510) to the Portuguese, on condition of their attempting no further encroachments. This cession was made by the advice of the Regent, Kamál Khan, who shortly after began to aspire to the throne. He imprisoned Ism'aíl and his mother, and had resolved on putting them to death, when he was himself assassinated by one of their friends. A struggle ensued, in which Ism'aíl was saved by his mother and his foster-aunt, who, clad in armour, rallied a few troops, and fought round the young sovereign with the skill and intrepidity of men. In 1514 the young monarch had to defend his capital against Maḥmúd Sháh Báhmaní, or rather Amír Baríd, the minister and virtual king, who advanced with 25,000 men against him. These he defeated at Alláhpúr, 1½ m. from Vijayapúr, and took Maḥmúd and his son Aḥmad prisoners. He treated his captives with respect, released them, and gave to Aḥmad his sister, who had been betrothed to him 17 years before. A war broke out

with Vijayanagar in 1519, and here Isma'íl, imprudently crossing the Kṛishṇa with a small force when heated with wine, was defeated, and 242 elephants and many of his soldiers were drowned. The same year he received an embassy with the present of a sword from Sháh Ism'aíl Safaví of Persia. In 1524 he gave his sister Maryam to Burhán Sháh of Aḥmadnagar, but neglecting to make over the districts of Sholapúr, which he had allotted as her dowry, a war ensued, and in 1525 Ism'aíl defeated his brother-in-law with great slaughter, and took his royal standard. In 1528 he again defeated Burhán Sháh, and next year took Bídar, where, however, he still suffered the pageant king, Alláhu 'd-din II., to reside. In 1531 he again defeated the King of Aḥmadnagar, and three years after closed a glorious reign of 25 years with a peaceful death.

The reigns of his sons, Malú and Ibrahím, present no events that require to be noticed. Ibrahím was succeeded by his son 'Alí, who formed an alliance with Rám Rájá of Vijayanagar, and with him ravaged the territories of Aḥmadnagar. Subsequently he joined a coalition of Muslim princes against the Rájá, and with Husain Nizám Sháh of Aḥmadnagar, Ibrahím Ḳuṭb Sháh of Golkonda, and Alí Baríd of Bídar, fought the great battle of Talikóṭ on the S. bank of the Ḳrishṇa on the 25th of January, 1565. In this battle the army of Vijayanagar was completely destroyed, and it is said 100,000 Hindús fell by the sword. Rám Rájá was taken prisoner during the conflict, and his head struck off and exhibited on a pole by command of Ḥusain Niẓám Sháh. A sculptured representation of it to this day forms the opening of one of the sewers of the citadel of Vijayapúr, and the real head itself was long annually exhibited on the anniversary of the battle, covered with oil and red pigment, to the pious Muḥammadans of Ahmadnagar, by the descendants of the executioner, in whose hands it remained. After their victory, the Kings marched on Vijayanagar, which they sacked and razed, so that it never afterwards recovered.

In 1568, according to Firishtah, but two years later according to the Portuguese writers, 'Alí Sháh attacked Goa, but was repulsed with great loss. In the same year he took Adhwaní, a fortress which had hitherto been deemed impregnable. He subsequently took Dhárwáḍ and Bánkapúr, and in 1577 compelled the brother of Rám Rájá of Vijayanagar to retire with his treasures and effects to the fortress of Chandragiri in the Karnátik. Two years after, he was assassinated—by a eunuch who had been the favourite of 'Alí Baríd Sháh, King of Bídar, and who was surrendered to him as the price of his aid in a war with the king of Aḥmadnagar—after a fortunate reign, leaving the grand cathedral, mosque, and many other buildings, to attest his magnificence, which they do to this day.

'Alí Sháh was succeeded by his nephew Ibrahím 'A'dil Sháh II., son of Tahmásp, the younger brother of the late king. In 1586, Ibrahím married the sister of Ḳuli Ḳuṭb Sháh of Golkonda. In 1589, his minister and general, Diláwar K͟hán, was defeated by Jamál K͟hán of Aḥmadnagar. In this battle, the historian, Muḥammad Ḳásim Firishtah Astarabádí, who was with Diláwar K͟hán, was wounded and taken prisoner.

Ibrahím was a prince of great justice, as well as firmness and resolution, which he showed in a successful war with Aḥmadnagar, and in escaping from the thraldom of his minister, Diláwar Khán. Hè was also humane, for the time and country in which he lived; yet, after quelling a dangerous insurrection raised by his only brother, Ism'aíl, and one of his nobles, 'Ainu'l-Mulk, he found it requisite to put them both to death. This happened in 1593. Two years after Ibrahím's general, Ḥamíd Khán, defeated and slew in action Ibrahím Niẓám Sháh, King of Aḥmadnagar, and with this event Firishtah's history of the 'A'dil Sháhí kings closes abruptly.

Ibrahím 'A'dil Shah II. died in 1626, and his mausoleum "is the most perfect (*see* Grant Duff, vol. i. p. 96, where for "latter" read "former") and beautiful of the many buildings which remain among the ruins of Vijayapúr to attest its former grandeur." He left his son, Muḥammad 'A'dil Sháh, who succeeded him in the sixteenth year of his age, a full treasury, and an army which is stated at 80,000 horse and 200,000 foot. In 1635, Vijayapúr was besieged by Khán Daurán, the general of the Emperor Sháh Jahán; but the following year Muḥammad 'A'dil Sháh was so fortunate as to conclude an advantageous peace, by which he gained the province of Kalyání and the whole of the country between the Bhíma and Níra rivers, as far north as Chákan. For these districts, however, he was to pay a tribute of 20 lákhs of pagodas. Soon after this peace Sháhjí, the father of the famous Sivají, took service with Muḥammad 'A'dil Sháh, and the Maráṭhas began to make a prominent figure in the wars of the Dakhan. Muḥammad died at Vijayapúr on the 4th of November, 1656, and his son, 'Ali 'A'dil Sháh, then in his nineteenth year, succeeded him. In March, 1657, Aurangzíb and Mír Jumlah laid siege to Bíjápúr, and would have taken it but for the civil war breaking out between Aurangzíb and his brothers. In October, 1659, Sivají murdered the Bíjápúr general, Afẓal Khán, at Pratápgaṛh, and destroyed his army, taking 4000 horses, several elephants, camels, a considerable treasure, and all the camp equipage. From this time may be dated the rise of the Maráṭha power, which was soon to eclipse, and finally to extinguish, that of the Muḥammadans in India. At the close of 1662 Sivají had wrested from Bíjápúr, notwithstanding the vigour and personal bravery of Muḥammad 'A'dil Sháh, the whole of the Konkan from Kalyán to Goa, while his territory extended inland about 100 m. He occupied this province with 50,000 foot and 7000 horse. On the 5th of January, 1664, he, with 4000 horse, sacked the city of Súrat, and on his return heard of the death of his father, Sháhjí, by which he acquired a claim to the Forts of A'rní and Porto Novo, and the province of Tanjúr, these having been conquered and held by Sháhjí. On this Sivají assumed the title of Rájá, and caused coins to be struck in his own name. Next year his inroads into the imperial territories brought upon him the Mughul army, under Aurangzíb's general, the Rájá Jay Singh, who laid siege to Purandhar. The garrison were soon reduced to extremities, but before they capitulated Sivají concluded a treaty, called the Convention of Purandhar, by which he surrendered to the Mughuls 20 forts he had taken from them, retaining 12 to be held

as a fief from the Emperor. A revenue also of five lákhs of pagodas was assigned to him, to be levied on Bíjápúr, and his son Sambhují received a command of 5000 horse in the Imperial army. Sivají then joined Jay Singh's army with 2000 horse and 8000 foot, and co-operated with him against Bíjápúr, and for his services received a letter of thanks, and an invitation to Court from Aurangzíb. Accordingly he set out for Dihlí in March, 1666, and effected his memorable escape from thence in November of the same year. From this time till the day of his death, on the 5th of April, 1680,* his history is one of continued successes over the forces of Bíjápúr and Dihlí.

Muhammad 'A'dil Sháh died in December, 1672, and left a son, Sulṭán Sikandar, five years old, and a daughter, Pádsháh Bíbí. Khawás Khán was appointed Regent, but three years after, on consenting to give Pádsháh Bíbí to one of the sons of Aurangzíb, and to hold Bíjápúr as a province of the Mughul empire, he was assassinated by a faction headed by 'Abdu'l Karím, who then assumed the office of Regent. He held office till January, 1678, when he died, and was succeeded by Mas'aúd Khan. The Mughul army, under Dilír Khán, now advanced against Bíjápúr, and in spite of the generous devotion of Pádsháh Bígam, who surrendered to the enemy in order to remove that ground of contention, they laid siege to the city; partly, however, owing to the vigorous resistance of the defenders, partly through the harassing attacks of the Maráṭhas, Dilír Khán was compelled to retire, and was soon after attacked by a Maráṭha army and completely defeated.

The extinction of the 'A'dil Sháhí dynasty was thus deferred till 1686, when Aurangzíb in person besieged Bíjápúr with a vast army, and took it on the 15th of October of that year. The young prince Sikandar was kept a close prisoner for three years in the Mughul camp, when he died suddenly, not without suspicion of having been poisoned by Aurangzíb.

Sulṭán Kulí Kuṭb Sháh, the founder of the *Kuṭb Sháhí* dynasty, was a Turkumán chief of the Baharlú tribe, and of the 'Alí Shakar persuasion. He was born at S'adábád, a village in the province of Hamadán, and came to seek his fortune in the Dakhan towards the close of Muḥammad Sháh Báhmaní's reign. He was soon ennobled by the title of Kuṭbu'l Mulk, or "Pillar of the State," and made governor of Telingána; and when Yúsuf 'A'dil Sháh and others threw off their allegiance to the Báhmaní family, he, being then general in chief, caused the public prayers to be read in the name of the 12 Imáms; or, in other words, changed the public confession of faith to that of the Shí'ahs. In 1512 A.D., under the weak government of Maḥmúd Sháh, he declared his independence, and assumed the title of King of Golkonda, the name of a village where he built his capital, and called it Muḥammadnagar, after Muḥammad Sháh Báhmaní, but the original name prevailed. In the commencement of his reign he was incessantly occupied in reducing the Hindú Rájás of Telingána till the year 1533, when Ism'aíl 'A'dil Sháh

* According to Wilks and Grant Duff (vol. i. p. 295); in 1682, according to Orme and Mill (vol. ii. p. 416).

entered his country and laid siege to the fort of Kalyání. A peace, however, was concluded through the mediation of Burhán Nizám Sháh. In 1543, in the ninetieth year of his age, Sultán Kuli Kutb Sháh was assassinated by a slave, or, according to another account, y Mír Mahmúd Hamadání, Governor of Golkonda, at the instigation of his second son, Jamshíd. He left three other sons, Kutbu'd-dín, Haidar, from whom the present city of Haidarábád takes its name, and Ibrahím.

The parricide Jamshíd Kutb Sháh now ascended the throne, and caused his elder brother, Kutbu'd-dín, to be blinded. Some time after a war broke out between the kings of Bíjápúr and Ahmadnagar, and Jamshíd supported the latter, but was defeated in several engagements by Asad Khán, the Bíjápúr general, from whom he received a sabre wound which cut off the tip of his nose and his upper lip, *disfiguring him for life; though, according to another account, it was* his father, Sultán Kuli, who was so wounded, and not Jamshíd. Towards the close of his reign his temper became so morose that his younger brothers fled to Bídar, where Haidar died. Ibrahím then fled to Vijayanagar, but hearing of Jamshíd's death, which took place in 1550 A.D., he returned to Golkonda and was proclaimed king, thus putting aside Subhán Kulí, the infant son of Jamshíd, who had been for a few months on the throne.

Ibrahím Kutb Sháh was a prince of great personal valour. When at Vijayanagar, he killed in a duel with swords Ambar Khan, an officer in the pay of that court, and on the slaughtered man's brother taking up the quarrel, Ibrahím slew him also. In his public wars, however, Ibrahím showed more craft than courage. In 1558 he joined Husain Nizám Sháh, King of Ahmadnagar, in a war with Bíjápúr, but deserted his ally before any encounter took place, and soon after joined 'Alí 'A'dil Sháh and Rám Rájá of Vijayanagar in besieging Ahmadnagar. After the fall of that city, with characteristic inconsistency, Ibrahím again united his forces to those of Husain Nizám Sháh, and in 1564 laid siege to Kalyání, a fort belonging to Bíjápúr, and, in consideration of this aid, obtained the hand of Bíbí Jamálí, the daughter of Husain Sháh. Next year he marched with the other Muhammadan kings of the Dakhan against Vijayanagar, and was present at the capture of the place, and defeat and death of the Rájá. Afterwards, while in alliance with Murtazá Nizám Sháh, of Ahmadnagar, in a war with 'Alí 'A'dil Sháh of Bíjápúr, he made overtures to the latter, who forwarded his letter direct to Murtaza. Incensed at this treachery, Murtaza sent a body of horse to attack *Ibrahím's camp, which they surprised, and took from him 150 ele*phants, at the same time putting the flower of his army to the sword. In order to check the pursuing enemy, his son, 'Abdu'l Kádir, asked leave to head an ambuscade and make a counter-surprise; but Ibrahím, jealous of the young prince, ordered him to be confined and then poisoned. He himself died suddenly, A.D. 1581, after a reign of 32 years, leaving six sons and thirteen daughters. He had greatly adorned his capital, Golkonda, and fortified it anew. Among his public works the Husain Ságar Tank and the Kálá Chabútarah, or Black Terrace, at Golkonda, may be particularly mentioned.

The *'Imád Sháhí dynasty of Bírár* was founded by *Fathulláh*, originally a Hindú boy of Vijayanagar. Having been taken prisoner by the Muhammadans, he was enrolled in the body-guard of Khán Jahán, governor of Bírár, who raised him to offices of distinction. After Khán Jahán's death, he repaired to the camp of Muhammad Sháh Báhmaní, and, through the influence of Mahmúd Gawán, received the title of 'Imádu-l Mulk, "Pillar of the State," whence his subsequent title of 'Imád Sháh. He declared himself independent in 1484 A.D., and shortly afterwards died, and was succeeded by his eldest son, Alláhu'd-dín.

This prince fixed his royal residence at Gával. When Mahmúd Sháh Báhmaní fled from the persecutions of Amír Baríd, Alláhu'd-dín marched to his aid, but Mahmúd deserted his ally in the heat of the action which ensued. Some time after, Alláhu'd-dín having got possession of the forts of Mahúr and Rámgarh by treachery, was involved in a war with Burhán Nizám Sháh of Ahmadnagar, who utterly defeated him, and wrested from him the two forts. Alláhu'd-dín had married the daughter of Ism'aíl 'A'dil Sháh, but that monarch being at war with Vijayanagar was unable to assist him. In 1527, however, Alláhu'd-dín, with Mírán Muhammad, governor of Khandesh, marched against Burhán Nizám Sháh to revenge his defeat, but was again routed with the loss of all his elephants and guns. Mírán Muhammad then called in the aid of Bahádur Sháh, king of Gujarát, and swore fealty to him, as did Alláhu'd-dín. Bahádur Sháh advanced upon Ahmadnagar, and compelled the king to acknowledge him as paramount, and had coins struck there in his own name. Shortly after this, Alláhu'd-dín died, and was succeeded by his eldest son, Daryá 'Imád Sháh, who gave his daughter, Bíbí Daulat, in marriage to Husain Nizám Sháh of Ahmadnagar. His reign appears to have been one of great tranquillity. He was succeeded by his son, Burhán 'Imád Sháh, then a child. The regent, Tufál Khán, soon usurped the throne, and confined the young prince in irons in the fort of Narnala. He was, however, himself made prisoner by Murtaza Sháh of Ahmadnagar, who is said to have destroyed him and Burhán 'Imád Sháh, together with their whole families, amounting to 40 persons, by confining them in a close dungeon on a hot night. Bírár thenceforward became an appanage of Ahmadnagar.

The founder of the *Nizám Sháhi dynasty* of Ahmadnagar was *Malik Ahmad Nizám Sháh*, the son of Malik Náib Nizámu'l Mulk Bahrí. This Nizámu'l Mulk was originally a Bráhman of Vijayanagar, and his real name was Timappa; but having been captured in his infancy by the army of Ahmad Sháh Báhmaní, he was brought up among the royal slaves as a Muhammadan, and named Hasan. The King was so struck with his abilities that he gave him to his son Muhammad Sháh as companion; and when that Prince succeeded to the throne, Hasan rose to the first offices of the state, with the titles of Ashraf Humáyún and Nizámu'l Mulk. After the assassination of Khwájah Mahmúd Gawán, he succeeded him as prime minister; but was himself assassinated at Bídar, by Pasand Khán, in the year 1486. Malik Ahmad, at the time of his

father's death, was in charge of Junír, Bír, and other districts near Daulatábád; he had already displayed uncommon vigour in his operations, and had reduced a number of hill forts, and the whole of the Konkan, and was besieging the seaport of Danda Rájpur, when the tidings of Nizámu'l Mulk's murder reached him. Returning forthwith to Junír, he assumed the titles of the deceased, and began to act as an independent prince. Maḥmúd Sháh Báhmaní despatched an army against him, under Shekh Muwallid, and Zainu'd-dín, the governor of Chákan, a neighbouring fortress, when Aḥmad suddenly escaladed the walls, having made a rapid counter-march at night. He himself was the first to ascend, and 17 of his comrades in full armour secured their footing before the garrison were alarmed. The assailants continued to swarm up, and in spite of a desperate resistance, Chákan was taken, and Zainu'd-dín and 700 of his men cut to pieces. Aḥmad next made a night attack on Shekh Muwallid's camp, and slew him and the flower of his army, taking all the elephants, tents, and baggage.

Maḥmúd Sháh now sent forward another army of 18,000 men, under 'Azamatu'l Mulk, but Aḥmad Sháh passed him with 3000 horse, and arriving suddenly at Bídar, gained over the guard, was admitted, and carried off, not only the females of his father's family, but also those of the principal officers now in arms against him. 'Azamatu'l Mulk was then disgraced, and Jahángír Khán appointed to succeed him; but on the 28th of May, 1490 A.D., Aḥmad made a night attack upon his camp, and put to the sword, or made prisoners, the greater part of his army. Jahángír himself, and many of his chief officers, were among the slain. Aḥmad Sháh, in commemoration of this victory, which was called the "Victory of the Garden," built a palace, the ruins of which still exist at Aḥmadnagar. He laid out there an elegant garden, which was beautified by his successors, surrounded with a fortification, and called Bágh Nizám. Moreover, being now placed by his successes beyond all risk of reduction, he assumed the white canopy, and directed his own name to be substituted for the Báhmaní king in the public prayers. In 1439, Aḥmad, at the solicitation of Ḳásim Baríd, compelled Yúsuf 'A'dil Sháh to raise the siege of Bídar. He then himself unsuccessfully besieged Daulatábád for two months. Next year, A.D. 1494, he laid the foundation of a new capital for his dominions, which he called Aḥmadnagar, or "the city of Aḥmad." It was built on the banks of the Sena river, and near the palace of the *Bágh Nizám*. In the meantime, Malik Ashraf, the governor of Daulatábád, had called in the aid of Maḥmúd Sháh Begarha, king of Gujarát. This led to more than one campaign between Aḥmad Nizám Sháh and Maḥmúd in 1499 and the following years; but at length the garrison of Daulatábád deposed their commander, and surrendered to Aḥmad Sháh. In 1508 A.D. Aḥmad Sháh died. He was an able general and politician, and renowned for his justice. Among other accomplishments he was an expert swordsman, and used to permit young men to exhibit their prowess before him in single combat, till the practice grew to such a height that one or two perished every day. The king then discountenanced these fights; but duelling had taken

such firm root that it spread all over the Dakhan, insomuch that Firishtah tells us he himself saw two brothers, respectable grey-bearded men, and the son of one of them, engage three other grave and elderly gentlemen, who were also brothers, with such fury that all six combatants were slain.

Burhán Nizám Sháh, the son of Aḥmad, ascended the throne in his seventh year. At ten he was an accomplished scholar for those days, and Firishtah mentions having seen in the Royal Library, at Aḥmadnagar, a work on the duties of kings, copied by him at that early age. In 1510, he was present, mounted on the same horse with his tutor, at the battle of Ranúrí, when his troops entirely defeated the army of 'Imádu'l Mulk, king of Bírár. A peace followed this victory, but hostilities were soon recommenced, in consequence of a claim to the district of Pátrí, in the Bírár dominions, preferred by Burhán Sháh, whose ancestors had been the Bráhman accountants of the place, before they moved to Vijayanagar, where Nízámu'l Mulk, the grandfather of Burhán, had been taken prisoner, and converted to Islám. It is a striking proof of the importance attached to such hereditary offices in Hindústán, that, after a change of faith, and after rising from a private station to a throne, the family of Burhán Sháh should have perseveringly made war to recover this district. In 1523, Burhán married Bíbí Maryam, the sister of Ism'aíl 'A'dil Sháh; in 1524, he attacked his brother-in-law, in conjunction with the kings of Bídar and Bírár, but suffered a sanguinary defeat. In 1527 he took the fort of Pátrí and razed it to the ground, giving over the district in charity to his relatives, the Bráhmans, in whose hands it continued for several generations. 'Imád Sháh then called in the aid of Bahádur Sháh, king of Gujarát, who occupied Aḥmadnagar, taking up his quarters in Burhán's palace, and compelled him to submit to a disadvantageous peace. Burhán Sháh, in short, acknowledged himself the vassal of the king of Gujarát, and even submitted to stand in his presence. In 1531 he invaded the dominions of Ism'aíl 'A'dil Sháh, but was totally defeated by him, with the loss of 4000 men. In 1537 he was more successful, and took 100 elephants and some guns from the king of Bíjápúr. In 1542 he made another successful campaign in the same territory; but, in 1546, he was defeated by Ibrahím 'A'dil Sháh, with the loss of 250 elephants and 170 guns. In subsequent campaigns against Bíjápúr he was very successful; but in 1553, while besieging the capital of that name, he was seized with a mortal disease and returned to Aḥmadnagar to die. His body was sent to the holy Karbalá in Turkish Arabia, and entombed near the burial-place of Ḥusain, the grandson of the prophet.

Ḥusain Niẓám Sháh, the eldest son of Burhán, succeeded his father at the age of 13 years. The beginning of his reign was disturbed by the pretensions of his half-brother, Sháh Ḥaidar, whose rebellion he quelled in spite of the support given to the pretender by Ibrahím 'A'dil Sháh. In 1557 he gave his daughter in marriage to the king of Bírár. In the same year his capital was besieged by the united forces of Bíjápúr, Golkonda, and Vijayanagar, and Ḥusain was compelled to accept a very ignominious peace. In 1562 he gave

his eldest daughter to Ibrahím Ḳuṭb Sháh, and with him laid siege to Kalyání, which the king of Bíjápúr had wrested from him. 'Alí 'A'dil Sháh, however, called to his aid Rámráj of Vijayanagar and the kings of Bídar and Bírár, and inflicted a signal defeat on Ḥusain, taking from him 660 pieces of cannon, and among them the celebrated gun of Bíjápúr, the largest piece of brass cast ordnance in the world (see Bíjápúr in Bombay Presidency), which had been cast by Chalebí Rúmí Khán at Aḥmadnagar. Three days afterwards he was again put to the rout, and lost his few remaining guns. The enemy pursued him to Aḥmadnagar, which they entered, and the Hindú soldiers of Rámráj committed every species of atrocity there. They were unable, however, to take the fort; and, after beleaguering it for some time, the siege was raised by an extraordinary flood of the Sena, which is said to have swept away 25,000 of Rámráj's troops. In 1564 Ḥusain Niẓám joined the Muḥammadan league against Rámráj, who encountered them with an immense host, said by Firishtah to have consisted of 2000 elephants, 70,000 horse, and 900,000 infantry! but was defeated and slain. Ḥusain Niẓám Sháh died at Aḥmadnagar in 1565, soon after this victory, of a disorder brought on by excess.

The son of Ḥusain, Murtaẓa Niẓám Sháh, was yet a minor, when by his father's death he became king. His mother, Khunza Sulṭánah, acted as Regent, and conducted in person an invasion of the Bíjápúr dominions, and afterwards of Bírár. In 1569 he caused his mother to be seized and began to act for himself. Shortly after, he began to display that blind violence which obtained for him the name of Díwánah, "the madman." Being enraged with Kishwar Khán, the governor of the fort of Dhárúr and General of the Bíjápúr forces, he charged up to the gates at full gallop, amid a shower of rockets and cannon balls. Suddenly the fire ceased, and the enemy evacuated the fort, a lucky arrow having killed Kishwar Khán, and the garrison being terrified by the madness of the attack. Soon after this, Murtaẓa concluded an alliance with 'Alí 'A'dil Sháh, according to which he was at liberty to reduce the kingdoms of Bírár and Bídar, while the Bíjápúr king prosecuted his conquests in the Karnátik. Bírár was soon subdued, and Burhán 'Imádu'l-Mulk, the king, with his usurping minister, Tufál Khán, were made prisoners, and died suddenly in confinement. Murtaẓa then marched against Bídar, but was recalled by the invasion of Bírár by Mírán Muḥammad Sháh, king of Khandesh. This invasion he soon repelled, and obliged the ruler of Khandesh to buy peace with a large sum of money. He would soon have reduced the kingdom of Bídar also, but Mírzá Khán Iṣfahání, the crafty agent of Ibrahím Ḳuṭb Sháh, managed to fill his mind with suspicions of his minister, Changíz Khán. Murtaẓa, in consequence of these doubts, compelled the faithful Changíz to drink poison, but afterwards, discovering his error, he called his nobles together, and, committing the government to Mír Ḳáẓí Beg, shut himself up in an apartment of his palace, and refused to meddle in public affairs, as being unworthy to reign. In 1584 he obtained Khadíjah, the sister of Ibrahím 'A'dil Sháh, in marriage for his son, Mírán Ḥusain, but, being jealous of the young prince, endeavoured

to destroy him. A sanguinary struggle followed between the king's faction and that of the prince, and the historian Firishtah was engaged on the side of the king. Mírán Ḥusain, however, proved victorious, and put his father to death by suffocating him in a bathing room, the doors and windows of which were closed, while a great fire was kindled beneath.

The reign of the parricide Mírán Ḥusain was short and bloody. It lasted but ten months and three days, when he was beheaded by his minister, Mírzá Khán, whom he had intended to destroy. The minister, in turn, was seized by a chief named Jamál Khán, hewn in pieces, and his limbs affixed to different buildings. The bodies of his friends were rammed into cannon and blown to fragments.

Jamál Khán, who was now the most powerful noble in the State, raised Ism'aíl Niẓám Sháh, the son of Burhán Niẓám Sháh, and nephew of Murtaẓa, to the throne. Being himself of the schismatic sect of Mahdí, who believe that Saiyad Muḥammad, A.D. 1550, was the promised Imám Mahdí, he persuaded the king to embrace that heresy. It is a sect still existing in the Dakhan, the Núwábs of Karnúl, Elichpúr, and Tuljepúr having been followers of it. Jamál Khán was opposed by Ṣalábat Khán, who had been formerly prime minister of Murtaẓa, but totally defeated him at Paitan on the Godavárí. Ṣalábat Khán soon after died at Talagáon, near Púnah, and his mausoleum at Aḥmadnagar is one of the most picturesque objects of that interesting capital. Meantime Burhán Sháh, the father of Ism'aíl, who was a refugee with the Emperor Akbar, thought the opportunity favourable for advancing his own claims to the throne. He was supported by Bíjápúr, and after a short but fierce struggle defeated and killed Jamál Khán, and having imprisoned his son Ism'aíl, was proclaimed king by the title of Burhán Niẓám Sháh II. His reign was short and inglorious, lasting but 4 months and 16 days. The principal event of it was a terrible slaughter inflicted on his forces by the Portuguese. He died in 1594, and was succeeded by his son Ibrahím Niẓám Sháh, who, after a short reign of four months, was killed leading his troops in an attack on the forces of Bíjápúr.

The son of Ibrahím being an infant, it was proposed by Miyán Manjú, the noble of the greatest authority, to put him aside and elevate some older prince of the Niẓám Sháhí family to the throne. For this purpose Aḥmad, the son of Táhir, was elected, and he was crowned August 6th, 1594. It was soon discovered, however, that he was of spurious birth, and this led to a sanguinary struggle with a faction headed by Ikhlás Khán, who was at first so successful that Miyán Manjú invited the prince Murád Mírzá, son of the Emperor Akbar, to occupy Aḥmadnagar. Murád Mírzá accordingly advanced with 30,000 Mughul and Rájpút horse, but before he could enter the fort of Aḥmadnagar, Manjú had completely defeated the other party, and had begun to regret his overtures to the Mughuls. He, therefore, made preparations for the defence of the fort; and, leaving Chánd Bíbí, the aunt of the late king, and some of his own confidential adherents there, he departed with Aḥmad to seek the aid of the Kings of Golkonda and Bíjápúr. No sooner was he gone than

Chánd Bíbí caused the chief officer he had left to superintend his interests to be assassinated, took upon herself the conduct of the defence, and proclaimed Bahádur Sháh, the infant son of the late monarch, king. The Mughuls invested Aḥmadnagar on all sides, and cut off Sháh 'Alí, a chief who endeavoured to throw reinforcements into the place, with all his men. Ibrahím 'A'dil Sháh of Bíjápúr, alarmed at this progress of the Dihlí army, despatched 25,000 horse to Sháhdurg on the frontier, where they were joined by Miyán Manjú, Aḥmad Sháh, and Ikhlás Khán, who laid aside his factious feelings on this emergency. Murád Mírzá, hearing of this assemblage, determined to storm, and five mines were laid, which were to explode on the morning of Feb. 21, 1596. One of the Mughul nobles, however, betrayed the secret during the night to the garrison, who were thus enabled to render two of the mines useless. They were in the act of removing the powder from the third when it exploded, killing numbers of the counter-miners, and throwing down several yards of the wall. A panic seized the garrison, but Chánd Bíbí, with a veil over her face, and a naked sword in her hand, rushed into the breach, and her example brought back the fugitives. Animated by her heroism, the besieged fought with such desperation that, though attack succeeded attack from four p.m. till nightfall, they were all repulsed. During the night, the breach, under the superintendence of Chánd Bíbí, was built up seven or eight feet, and the Mughuls were so daunted by the defence that they made terms and retired, on the province of Bírár being ceded to them. From that time the Lady Chánd was called Sulṭánah Chánd, "the Empress Chánd." Bahádur Sháh was proclaimed king; but the fall of the kingdom was at hand. After three troublous years, Akbar himself marched towards the Dakhan in the beginning of the year 1599 A.D. He laid siege to the fort of Asírgaṛh, while Prince Dániyál Mírzá and Khán Khánán operated against Aḥmadnagar. Chánd Sulṭánah was basely murdered by the garrison, and the Mughuls, having stormed the fort, gave no quarter. Asírgaṛh fell at the same time, and Bahádur Sháh was imprisoned in the fortress of Gwáliár, where he was at the time Firishtah wrote his history.

From this time, then, the kingdom of Aḥmadnagar may be said to have become a province of the Mughul empire; but the Nizám Sháhí officers having made the son of Sháh 'Alí king, by the title of Murtaẓa Nizám Sháh II., this puppet monarch held his court for some time at Parainda. Meantime, an Abyssinian chief, named Malik Ambar, rose to great power, and eventually reduced under his control nearly the whole of the Aḥmadnagar territories. He, in 1610 A.D., founded the city of Khirkí, to which Aurangzíb afterwards gave the name of Aurangábád (see Grant Duff, vol. i., p. 95), and was renowned for his justice and wisdom. He abolished revenue farming, and collected the sums due from the land to government by Bráhman agents under Muḥammadan superintendence. He restored the village system where it had fallen into decay, and revived a mode of assessment by collecting a moderate proportion of the produce in kind, and commuting this for a money payment after the experience of a few seasons. His territories thus became thriving and populous,

and though he occasionally met with reverses, the ancient Nizám Sháhí flag, which he hoisted on the impregnable rock of Daulatábád, was never lowered; and he even for a time regained Bírár and Aḥmadnagar itself. But in 1626 he died, and his death was followed by the final annexation of Aḥmadnagar to the Mughul empire.

Kásim Baríd was the founder of the *Baríd Sháhí dynasty of Bídar*. He was a Turk, and was sold as a Georgian slave to Sulṭán Muḥammad Sháh Lashkarí Báhmaní. He distinguished himself in reducing the rebel Maráṭhas of Paitan and Chákan; and having slain the chief Sahají, was rewarded by the daughter of his deceased foe being bestowed on his son, Amír Baríd, by Muḥammad Sháh. The tribe of the Maráṭha chief now joined him as retainers, and it was by their aid he rose to greatness, and usurped the forts of Ḳandahár, Udgaṛh, and Ausa. He died in 1504, having for 12 years acted as an independent prince.

His son, Amír Baríd, reigned 45 years. In his time, Kalímu'lláh Sháh Báhmaní, the last of his race, fled from Bídar to Aḥmadnagar. At the same period, Ism'aíl 'A'dil Sháh took Bídar, but made it over again to Amír Baríd, whom he invited to Bíjápúr, and entrusted 4000 foreign horse to his command, deputing him to aid Burhán Nizám Sháh. In the campaign which followed Amír Baríd greatly distinguished himself. Some years after, when proceeding again to assist Burhán Sháh, he died at Daulatábád. He was succeeded by 'Alí Baríd, who first took the title of Sháh. Having offended Sháh Táhir, the envoy of Burhán Sháh, who was sent to congratulate him on his accession, he incurred the resentment of that monarch, and in the war which followed he was divested of almost all his territories. Some years after, Murtaza Nizám Sháh besieged Bídar itself, and would have taken it but for the diversion effected by 'Alí 'A'dil Sháh. 'Alí (according to Prinsep, 'Alá) Baríd reigned 45 years, according to Firishtah. The dates of the reigns of this dynasty are, as seen in Brigg's translation, involved in inextricable confusion. According to Grant Duff (vol. i., p. 77) Bídar was annexed to Bíjápúr before the year 1573. The names of the other sovereigns who are said to have reigned at Bídar are as follows:

	A.D.
4. Ibrahím Baríd Sháh	1562
5. Ḳásim Baríd Sháh	1569
6. Mírzá 'Alí Baríd Sháh, deposed by	1572
7. Amír Baríd Sháh II.	1609

'A'dil Sháhí Dynasty of Bíjápúr.

1. Abú 'l Muzaffar Yúsuf 'A'dil Sháh, son of 'Aghá Murád or Amurath II., of Anatolia	1489
2. Isma'íl 'A'dil Sháh	1511
3. Malú 'A'dil Sháh	1534
4. Ibrahím 'A'dil Sháh I.	1535
5. 'Alí 'A'dil Sháh	1557
6. Ibrahím 'A'dil Sháh II.	1579
7. Muḥammad 'A'dil Sháh	1626
8. Sulṭán Sikandar (or 'Alí 'A'dil Sháh II.)	1660

Niẓám Sháhí Dynasty of Aḥmadnagar.

	A.D.
1. Aḥmad Niẓám Sháh	1490
2. Burhán Niẓám Sháh	1508
3. Ḥusain Niẓám Sháh	1553
4. Murtaẓá Niẓám Sháh	1565
5. Mírán Ḥusain Niẓám Sháh	1588
6. Isma'íl Niẓám Sháh	1589
7. Burhán Niẓám Sháh II.	1590
8. Ibrahím Niẓám Sháh	1594
9. Ahmad ibn Sháh Táhir	1594
10. Bahádur Niẓám Sháh	1595
11. Murtaẓá Niẓám Sháh II.	1598
12. Malik Ambar	1607

Ḳuṭb Sháhí Dynasty of Golkonda.

1. Sulṭán Ḳulí Ḳuṭb Sháh	1512
2. Jamshíd Ḳulí Ḳuṭb Sháh	1543
3. Ibrahím Ḳuṭb Sháh	1550
4. Muḥammad Ḳulí Ḳuṭb Sháh	1581
5. 'Abdu'lláh Ḳuṭb Sháh	1611
6. Abú Ḥasan	1672

'Imád Sháhí Dynasty of Birár, reigning at Elichpúr.

1. Fatḥu 'lláh 'Imád Sháh Báhmaní	1484
2. 'Aláu 'd-dín 'Imád Sháh	1504
3. Daryá 'Imád Sháh	1528
4. Burhán 'Imád Sháh	1560
5. Tufail Khán	1568

Niẓáms of the Dakhan.

1. Mír Kamru 'd-dín Niẓámu 'l mulk 'Asaf-jáh . . . 1712—1748
2. Mír Aḥmad Khán Násir-jang (killed by the Núwáb of Kadapa) 1748—Dec. 5th, 1750
3. Hidáyat Mahíu 'd-dín Khán Muẓaffar-jang . . . . . Dec. 5th, 1750, to Jan. 30th, 1751
4. Salábat-jang (see Hadíkah, p. 440, l. 10), Nov. 1751, died, 26th Jan. 1763
5. Niẓám 'Alí Asaf-jáh i Sání, died at Ḥaidarábad . Aug. 1803
6. Sikãndar-jáh, died May, 1829 (21st May, 1828, in "Princes of India," p. 87) 1829
7. Talmait 'Alí Khán Bahádur Mír Farkhundah 'Alí Khán Bahádur Násiru 'd-daulah, died . . . . . May, 1857
8. Afẓalu 'd-daulah, died 1869
9. Mír Mahbúb 'Alí Khán Bahádur Fath Jang Niẓámu 'd-daulah, Niẓámu'l mulk . . . . . Now reigning.

Rájás of Vijayanagar.

1. Maru	
2. Nanda	
3. Bhutanandi	
4. Yeshanandi	
5. Nanda, who founded Nandapúr and Warankal	1034
6. Chalék	1076
7. Vijaya founded Vijayanagar	1110

2232
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		A.D.
8.	Vimala ráo	1158
9.	Narasinha Deva	1182
10.	Ráma Deva	1249.
11.	Bhúpa raya	1274
12.	Bukka	1334
13.	Harihara ráo	1367
14.	Deva ráo	1391
15.	Vijaya ráo	1414
16.	Pandara deva ráo, deposed by Shrí Ranga of Kaliándurg	1424
17.	Rámachandra ráo, son of Shrí Ranga	1450
18.	Narasinha ráo	1473
19.	Víra Narasinha Rájah	1490
20.	Achyuta ráo	
21.	Krishna deva	1524
22.	Rámah Rájah, killed by Ḥusain Nizám Sháh of Aḥmadnagár, and Daryá 'Imád Sháh of Birár	
23.	Shrí Ranga Rájah	1565
	Trimala Rájah	
	Víra yangat pati	
	Shrí Ranga pati	
	Shrí Ranga II.	
	Rámadeva ráo	
	Venkatapati ráo	
	Trimala ráo	
	Rámadeva ráo	
	Shrí Ranga ráo	
	Venkatapati, fled from the Mug͟huls to Chandragiri	
	Ráma ráo, recovered part of the territory	
	Hari dás	1693
	Chak dás, brother of Hari dás	1704
	Chimmadás	1721
	Ráma ráya	1734
	Gopála ráo, son of Chak dás	
	Yankatapati	1741
	Trimala ráo, country taken by Ḥaidar 'Alí	1756
	Víra Venkatapati Ráma	1829

(According to Prinsep's "Antiquities," vol. ii., p. 281, the dynasty became extinct with this Rájá in 1829 A.D., but a Rájá of Vijayanagar still exists, and has a palace at Anagundi, of which district also he is Rájá, though the Niẓam's government delay his recognition until a family disagreement is settled. In Mr. Lewis Rice's "Gazetteer of Maisúr," vol. i., p. 222, note, it is said that Anagundi is a Kannada name meaning "elephant pit," and that it was the capital of the Yavanas, who are supposed by some to have been Greeks.)

Rulers of Maisúr.

In the 1st Vol. of Mr. L. Rice's "Gazetteer of Maisúr," published at Bengalúr in 1877, will be found the history of several ancient dynasties who ruled over Maisúr, but of whom little more than the names is known. The following list of Rájás is taken from the said work, as it is established by inscriptions and approaches historic times;—

		A.D.
1.	Sala Hoysala	984—1043
2.	Vináyaditya	1043—1073
3.	Yereyanga, Pereyanga, Víra Ganga	1073—1114
4.	Bitti Deva, Vishnu Varddhana, Tribhuvana Malla	1114—1145
5.	Vijaya Narasimha, Víra Narasimha	1145—1188
6.	Víra Ballála	1188—1233
7.	Víra Narasimha	1233—1249
8.	Soma, Víra Someshwar	1249—1268
9.	Víra Narasimha	1268—1308

Rájás of Vijayanagar according to Maisúr Gazetteer (p. 224).
(Compare list last but one.)

1.	Harihara, Hakka, Hariyappa	1336—1350
2.	Bukka, Víra Bukkanna	1350—1379
3.	Harihara	1379—1401
4.	Deva Raya, Vijaya Raya, Vijaya Bukka	1401—1451
5.	Mallikárjuna, Víra Mallanna, Praudha Deva	1451—1465
6.	Virupaksha	1465—1479
7.	Narasa, Narasimha	1479—1487
8.	Víra Narsimha, Immadi Narsinga	1487—1508
9.	Krishna Raya; Achyuta Raya	1508—1542
10.	Sada Shiva Raya (Ráma Rájah, usurper till 1565)	1542—1573
11.	Shrí Ranga Ráya	1574—1587
12.	Víra Venkatapatí	1587

On the 25th of January, 1565 according to the Maisúr Gaz. vol. i. p. 232 (Grant Duff, vol. i., p. 76, says the battle was fought in 1564, Elphinstone, p. 413, says 1565), the power of the Vijayanagar kingdom, which then comprehended all the South of India, was finally broken by the Muḥammadan Kings of the Dakhan in the decisive battle of Talikota, 10 m. S. of the Krishna river, and near Ráichúr. Ráma Rájah was slain after the battle and Vijayanagar was plundered for 6 months. Tírumala Rájah, brother of Ráma, moved to Penkonda, and Venkatádri, another brother, established himself at Chandragiri. Grants in the name of Sada Siva were continued till 1573, and Shrí Ranga his son succeeded him. The 9th in descent from him fled from the Muḥammadans to Chandragiri, and from one of his descendants, Shrí Ranga Raya, the English obtained the grant of Madras in 1640. In 1646 Chandragiri and Chengalpatt were taken from him by the army of the King of Golkonda, and he fled to Bednúr, the Rájá of which place gave him Sakráypatna. A member of the family, however, settled at Anagundi and continued the line till 1776, (when Típú annexed the country,) and even down to this time.

Present Dynasty of Maisúr.

		A.D.
1.	Vijaya, a Kshatriya of the Yádava tribe, native of Dwárka in Káthiawáḍ	1399—1422
2.	Hire Beṭṭada Cháma Rájah	1423—1457
3.	Timma Rájah	1458—1477
4.	Cháma Rájah, 'A'r-beral or 6-fingered	1478—1512
5.	Beṭṭada Cháma Rájah	1513—1551
6.	Hire Cháma Rájah, Ból, or the Bald	1571—1575

		A.D.
7.	Beṭṭada Woḍeyar or Oḍeyar (pl. of Odeya, Kannada for "lord")	1576—1577
8.	Rájah Woḍeyar	1578—1617
9.	Cháma Rájah	1617—1636
10.	Immaḍí Rájah or Second Rájah	1637—1638
11.	Kanṭhirava Narasa Rájah	1638—1658
12.	Doḍda Deva Rájah	1659—1672
13.	Chikka Deva Rájah	1672—1704
14.	Kanṭhirava Rájah, Múk-arasu or "Dumb King"	1704—1714
15.	Doḍda Kṛishṇa Rájah	1714—1731
16.	Cháma Rájah, deposed by the Dalaváyi (General) Deva Rájah	1731—1734
17.	Chikka, or Immaḍi Kṛishṇa Rájah	1734—1766
Usurpers.	Haidar 'Alí Khán	1761—1782
	Típú Sulṭán	1782—1799
18.	Kṛishṇa Rájah Woḍeyar, made Rájah by the English	1799—1868
19.	Cháma Rájendra Woḍeyar	1868—

Núwábs of the Karnátik.

The Núwábs of the Karnátik were properly only Lieutenant-Governors of the province under the Niẓáms of the Dakhan, until French and English influence made them, for a time, nominally independent and then pensioners.

			A.D.
1.	Dáúd Khán Paní, made Núwáb of Arkát by Ẕú'lfaḳár Khán		1698
2.	S'a'adatu'lláh, a Nawáit of Arab extraction (on his tomb is inscribed A.H. 1145) first took the title of Núwáb of the Karnátik		1708—1733
3.	Dost 'Alí, nephew of S'a'adatu'lláh, killed by the Maráṭhas at the Dámalcheri Pass	20th May,	1740
4.	Ṣaffdar 'Alí, son of Dost 'Alí, murdered	2nd Oct.	1742
5.	Murtaẓá 'Alí, nephew of Dost 'Alí, and his son-in-law, expelled by the soldiers after a few days	Oct.	1742
6.	Khwájah 'Abdu'lláh Khán, appointed by the Niẓám, died,	March	1744
7.	Anwaru 'd-dín Khán, appointed by the Niẓám, see Hadíkatu 'l-'A'lam, p. 460, line 7, where the words are *ba súbahdárí i ánjá sarfaráz farmúd* (according to Orme to act as Regent for Saiyid Muḥammad, son of Ṣaffdar 'Alí), and killed by the French, Chandá Ṣáḥib and Muẓaffar-jang, at Ambúr, 30 m. S. of Dámalcheri	23rd July,	1741
8.	Saiyid Muḥammad Khán, son of Ṣaffdar 'Alí, murdered by Patháns	June,	1749
9.	Ḥusain 'Ali (Hadíkatu 'l 'A'lam, p. 392, l. 2) Khán, known as Chandá Ṣáḥib, appointed by Muẓaffar-jang in July, 1749, and beheaded by order of Manikjí, General of the Tanjúrine army	June,	1752
10.	Muḥammad 'Alí, styled Wálá-jáh, second son of Anvaru 'd-dín (Mill, vol. vi., p. 56), dies aged 78 on	13th Oct.	1795
11.	'Umdatu 'l-umará (Pillar of Nobles), son of Muḥammad 'Alí (Mill, vol. vi., p. 332), died	15th July,	1801
12.	'Alí Ḥusain, eldest son of 'Umdatu 'l-umará, deposed by the E. I. Company (see Mill, vol. vi., p. 341)	19th July,	1801
13.	'A'ẓímu 'd-daulah, son of Amíru'l-umará, delivers over the government of the Karnátik to the English by treaty, (Mill, vol. vi., p. 343)	19th July,	1819
14.	Azím jáh, son of 'A'ẓimu 'd-daulah		
15.	Ghulám Muḥammad Ghaus Khán		1842

Maráṭha Dynasty of Tanjúr.

1. Veukají,
2. Ekojí, 1676.
3. Sháhjí, 1684.
4. Sharfojí, 1711.
5. Tukojí, 1729.

Bábá Ṣáḥib, 1736.

7. Sijái Bái, widow of Bábá Ṣáḥib, 1737.
8. Pratáp Singh, 1741.
9. Tuljají, 1765.
10. Aman Singh, 1765–1788, deposed by the British.
11. Sharfojí, 1798.
12. Sivají, 1833–1855.
13. The present Ráṇí.

The extreme S. of India, that is, the part southward of lat. 12°, was anciently divided into 4 provinces, of which Kerala was that below the Gháṭs, with which we are not at present concerned. Above the Gháṭs ascending from Cape Kumárí (Comorin) there was first the kingdom of Pándya, which was bounded to the N. by the r. Váyur or Vaygar, according to Professor Dowson (Journ. R. As. Soc., vol. viii., p. 14), or according to Wilks (vol. i., p. 8) by a line 60 m. to the E., passing through Karúr, which is 50 m. W. of Trichinápalli. The most ancient capital of this country was *Kurkhi* (said by Wilson to be the Kolkhi of the Periplus), of uncertain site. After Kurkhi, Madura became the chief city, having been founded somewhere about the end of the 4th century B.C. (see Nelson's "Gazetteer of Madura," Pt. III., p. 45). The city of Madura is without doubt of great antiquity, as it is spoken of by Ptolemy, and is mentioned in the Periplus, where Cape Kumárí and other localities are said to be under King Pandion, *ὑπὸ τὸν βασιλέα Πανδίονα*. This carries us back to 139—161 A.D., the time of Ptolemy's writings, and to 500 B.C., that of the Periplus. Mr. Nelson (Pt. III., p. 46, "Gazetteer of Madura") thinks it safe to place the foundation of Madura at the beginning of the 1st century B.C., but Wilson (Journ. R. As. Soc., vol. iii., p. 202) says, "We may conjecture the appearance of the Pándya principality as an organised state, and the foundation of Madura to have happened about 5 or 6 centuries anterior to the Christian era." The site of the capital has probably been shifted more than once—thus Old Madura is on the N. bank of the Vaygár or Vaigai, and about a m. from the present city, which is on the S. bank. A few m. to the E. are the ruins of another ancient city, Manalúr, which may once have been the capital. Bounding Pándya to the N.W. was the kingdom of Chera, and to the N.E. that of Chola, which latter extended northward to the Pennár or S. Pinakini r., and had for its capital first Uriúr, perhaps the Orthoura of Ptolemy, then Kumbhakonam, and lastly Tanjúr. Chera touched the Chola country and the Pándyan at Kárúr, and extended N. to the present frontier of Maisúr, and reached Trichengod on the E. Its capitals were, first Skandapura, of uncertain site, and then Dalavanpura, or Tálakád, on the N. bank of the Kávéri, 30 m. E. of Seringapatam, more properly Shrírangpaṭṇam. According to the Madhura Sthala Puráná, the 1st Chera king was contemporary with the 4th of the Pándyan dynasty, Ugra Pándya, who is said to have married the daughter of Soma Shekhara, a Cholan king, who is said to have been of the Surya or Solar Race, so that the 3 dynasties seem to have been founded within about a century of one another. The local Purána, or chronicle of Madura, gives the following list of the 1st Pándyan dynasty (extracted from Nelson's Gazetteer):—

1. Kula Shekhara (Ornament of the race) Pándya.
2. Malaya Dhwaja (Flag of the Malaya country).
3. Sundara (Beautiful).
4. Ugra (Terrible), also called Háradhári (Wearer of the Hára or breast-plate).
5. Víra (Hero).
6. Abhisheka (Anointed).
7. Vikrama (Valiant).
8. Rájah Shekhara (Ornament of kings).
9. Kulottanga (Greatest of the race).
10. Anantaguna (Of countless virtues).
11. Kulabhushana (Race-adorning).
12. Rájendra (Lord of Lords).
13. Rájésha (Lord of Lords).
14. Rájagambhira (Majestic king).
15. Pándya Vanisha Pradípa (Lamp of the Pándya family).
16. Purúhuta (Much-worshipped).
17. Pándya Vanisha Patáka (Banner of the Pándya family or clan).
18. Sundaresha Pánda Shekhara (Whose head ornament is the feet of Shiva).
19. Varaguna (Of excellent virtues).
20. Rájah Rájah (King of kings).
21. Suguna (Virtuous).
22. Chitra Vrata (Of wondrous vows).
23. Chitra Bhushana (Wondrously decked).
24. Chitra Dhwaja (Of the wondrous banner).
25. Chitra Varma (Of wondrous armour).
26. Chitra Sena (Of wondrous hosts).
27. Chitra Vikrama (Of wondrous courage).
28. Rájah Mártánda (Sun of kings).
29. Rájah Chúḍámaṇi (Chief gem of kings).
30. Rájah Shárdúla (Tiger among kings).
31. Dwíja Rájah Kulottanga (Exalter of the Soma race).
32. Ayudha Pravína (Skilled in the use of arms).
33. Rájah Kunjara (Excellent king).
34. Para Rájah Bhyankara (Alarmer of foreign kings).
35. Ugrasena (Whose army is terrible).
36. Mahásena (Whose army is great).
37. Shatrunjaya (Conqueror of foes).
38. Bhímaratha (Of terrible chariot).
39. Bhímaparakkrama (Of terrible prowess).
40. Pratápa Márttánda (Of sunlike majesty).
41. Vikrama Kanchuka (Mailed with valour).
42. Yuddha Koláhala (Din of war).
43. Atula Vikrama (Of peerless valour).
44. Atula Vúrti (Of matchless fame).
45. Kírtí Vibhushana (Decked with renown).
46. Vanishá Shekhara (Ornament of the clan).
47. Vanishá Chúḍámaṇi, or Champaka (Chief gem of the race, or Jasmine).
48. Prátápa Surasena (Heroic Sursen).
49. Vanisha Dhwaja (Banner of the clan).
50. Ripu Mardana (Grinder of enemies).
51. Chola Vanishántaka (Destroyer of the Chola race).
52. Chera Vanishántaka (Destroyer of the Chera race).

53. Pándya Vanishesha (Lord of the Pándya race).
54. Vanisha Shiromani (Chief gem of the race).
55. Pándyéshwara (Lord of the Pándyas).
56. Kula Dhwaja (Banner of the clan).
57. Vanisha Vibhúshana (Ornament of the race).
58. Soma Chúḍámaṇi (Crested with the moon).
59. Kula Chúḍámaṇi (Diadem of the clan).
60. Rájah Chúḍámaṇi (Chief gem of kings).
61. Bhúpa Chúḍámaṇi (Chief gem of monarchs).
62. Kulésha (Lord of the clan).
63. Arimardana (Crusher of foes).
64. Jagannátha (Lord of the world).
65. Vírabahu (Hero-armed).
66. Vikrama (Valiant).
67. Surabhi (Cow of plenty).
68. Kunkuma (Red powdered).
69. Karpura (Camphorated).
70. Kárunya (Merciful).
71. Purushottama (Best of men).
72. Shatrushásama (Punisher of foes).
73. Kubja (Hunchback).

The 73rd king was a hunchback, as the name implies, but he was made straight and beautiful by Gnyánasambandha Murti, a form of Shiva, and was then called Sundara (beautiful), but he is usually styled in Tamil, Kún or Kúna Pándya="The Hunchback Pándya."

The 64 miracles of Shiva told in the local Purána do not deserve to be recounted. Suffice it to say that in the 3rd story, Madura, prop. Madhura, is said to have had its name from the ambrosial drops (Madhu, "sweet"), which Shiva shook from his hair over the buildings. The 5th story relates to the marriage of Shiva, of which there is a carving in the temple, and to his being crowned King of Madhura as Sundara Pándya. The 6th relates how Shiva, who used to dance at Chedambara, vouchsafed to exhibit in the Silver Hall at Madhura, keeping his left leg straight up above his head. The 12th relates the marriage of Ugra Pándya with the daughter of the Chola king, Soma Shekhara. The 22nd recounts how the Chola king of Kánchi (Conjeveram) endeavoured to introduce the Shapana heresy into Madhura, and failed. The 24th relates how the pious King Vikrama, compassionating Shiva for dancing so long on his right leg, got him to change to his left. The 26th explains how a Bráhman of Avantipura was forgiven for killing his father, and committing incest with his mother, by adoring the Linga, and performing certain penances. The 45th story relates the transformation of 12 brothers into pigs for mocking a saintly man, and how Rájah Rájah Pándya slew the parents of the brood, and how Shiva changed himself into a sow, and suckled them, and then restored them to human form with pigs' faces. This story is carved over one gate of the Great Pagoda. This may suffice as a specimen of the contents of the book, which is only interesting as affording a key to many of the paintings and carvings in the Temple.

Kubja, the hunchbacked Pándya, afterwards called Sundara, conquered the 34th Chola king, burnt Uriúr and Tanjúr, and married the daughter of Karikala Chola, who persecuted the celebrated Hindú

reformer Rámánuja Achárya. As this teacher flourished in the 12th century (see Census of 1871, p. 122), it is difficult to reconcile with that fact the chronology of the 1st dynasty of Pándyas, which is thus arrived at. The 2nd dynasty of 40 kings ended with Parákrama in 1324 A.D., and reigned 628 years. Consequently the last king of the 1st dynasty, Kubja or Sundara, must have closed his reign in 699 A.D., which is 400 years before the appearance of Rámánuja. It would occupy too much space to go into this question here, and it must suffice to give the names of the 2nd dynasty, which are as follows :—

1. Soma Sundara Pándya (Beautiful as the moon), A.D. 699.
2. Karpúra Sundara Pándya (Beautiful as camphor).
3. Kumára Shekhara Pándya (Crested with Subrahmanya).
4. Kumára Sundara Pándya (Beautiful as Subrahmanya).
5. Sundara Rájah Pándya (Fair king).
6. Shanmukha Rájah Pándya (The six-faced king ; epithet of Shiva).
7. Meru Sundara Pándya (Beautiful as Meru).
8. Indra Varma Pándya (Armoured like Indra).
9. Chandra Kula Dípa Pándya (Lamp of the lunar race).
10. Mina Ketana Pándya (Pándya of the fish banner).
11. Mina Dhwaja Pándya (Same as preceding).
12. Makara Dhwaja Pándya (Pándya of the alligator flag).
13. Mártánda Pándya (Pándya like the sun).
14. Kuralagánanda Pándya (Pándya of the abode of water lilies).
15. Kundala Pándya (Earring-wearing Pándya).
16. Shatru Bhíkara Pándya (Pándya, terrifier of foes).
17. Shatru Samhára Pándya (Pándya, destroyer of foes).
18. Víra Varma Pándya (Pándya, of the hero's armour).
19. Víra Bahu Pándya (Pándya, of the heroic arm).
20. Makuta Varddhana Pándya (Enlarger of the diadem).
21. Vajra Simha Pándya (Lion resembling the thunderbolt).
22. Varuna Kulottanga Pándya (Exalter of the Varuna clan).
23. Adi-Víra-Ráma Pándya (First of heroes, Ráma Pándya).
24. Kula Vardhana Pándya (Exalter of the clan).
25. Soma Shekhara Pándya (Moon-crested Pándya).
26. Soma Sundara Pándya (Pándya, lovely as the moon).
27. Rájah Rájah Pándya (Pándya, king of kings).
28. Rájah Kunjara Pándya (Pándya, elephant amongst kings).
29. Rájah Shekhara Pándya (Royal-crested Pándya).
30. Rájah Varma Pándya (Royally armoured Pándya).
31. Ráma Varuna Pándya (Pándya armoured like Ráma).
32. Varada Rájah Pándya (Boon-giving king).
33. Kumára Símha Pándya (Pándya the young lion).
34. Víra Sena Pándya (Pándya with the heroic army).
35. Prátápa Rájah Pándya (Pándya the majestic king).
36. Víraguna Pándya (Possessed of heroic virtues).
37. Kumára Chandra Pándya (Pándya like the young moon).
38. Varatunga Pándya (Pándya nobly gifted).
39. Chandra Shekhara Pándya (Moon-crested Pándya).
40. Soma Shekhara Pándya (Moon-crested Pándya).
41. Parákrama Pándya (Puissant Pándya).

Mr. Nelson (Gaz., Pt. III., p. 76) leans to the opinion that the Pándyan kingdom was subjected by the Muḥammadans about the

year 1100 A.D., but that the conquest was only transient, for he thinks that the 10th King Mína Ketana was conquered by the King of Ceylon, and that he went to Banáras, and died there 1173 A.D., and that the 24th King Kula Vardhana reigned in 1249, when the Muḥammadans came and destroyed the temples, leaving, perhaps, only the adytum. In 1324 A.D. these invaders came again under Malik Náib Káfúr, expelled the King Parákrama, and left nothing of the temples but the shrines of Sundareshwar and Mínákshr. The Muslims were expelled by a Maisúrean general, Kampana Udaiyár, who, and his successors of the same stock, ruled till 1451, as follows :

1. Kampana Udaiyár	A.D. 1372
2. Embana Udaiyar (his son).	
3. Parkása Udaiyár (brother-in-law of Embana).	
4. Lekkina Náyakkan and Mathanan Náyakkan, both of Madura	. 1404 to 1451

Then succeeded 4 persons of the old Pándya stock :

1. Sundara Tol Mahá Vilivánáthí Ráyár.
2. Káleiyár Somanár.
3. Anjátha Perumal.
4. Muttarosa Tírumalei Mahá Vilinánáthi Ráyár.

These were followed by—

Narasa Nágakka	A.D. 1500
Tenna . .	. 1515
Narasa Pillei .	1515 to 1519

then—

1. Kura Kura Timmappa Náyakka	. 1519 to 1524
2. Katteyama Kámeiya	1524 to 1526
3. Chinnappa	. 1526 to 1530
4. Tyakarei Veygappa	1530 to 1535
5. Vishwanátha Náyakkan Ayyar	. 1536 to 1544
6. Verathappa Náyakkan	1544 to 1545
7. Dumbicchi Náyakkan	1545
8. Vittala Rájah, perhaps the same as Ráma Rájah of Bíjánagar, whose name occurs in an inscription round the *garbha griha* of the Perumal Pagoda at Madura .	1546

Anarchy from 1557 to 1559.

The Náyakkan Dynasty.

1. Vishwanátha builds the Fort of Madura, with 72 bastions, and appoints one chief, or Pálaíyakáren to be custos of each, and descendants of these chiefs still remain . .	A.D. 1557
2. Kumára Kṛishṇappa, or Periya Kṛishṇama, conquers Kandí in Ceylon	Dec. 1563
3. Periya Vírappa and Vishwanáth II.	1573
4. Lingaya and Visvappa, or Vishwanáth III.	1595
5. Muttu Kṛishṇappa, in whose reign Robert de Nobilibus preached at Madura, Dec. 1606	1602

6.	Muttu Virappa crowned	A.D. 1609
7.	Mahá Rájah Mánya Rájah Shrí Tirúmala Sevari Náyani Ayyalu Gáru. Allies himself with Golkonda, is driven from Chenjí, becomes a dependent of Bíjápúr, rebuilds and beautifies the pagodas at Madura. Crowned .	Jan. 1623
8.	Muttu Alakádri, bastard son of Tirumal; death of Robert de Nobilibus	1659
9.	Choka Nátha or Chokappa.	
10.	Ranga Kṛishṇa Muttu Virappa	1682
11.	The Queen Manganmal regent	1682 to 1705
12.	Vijaya Ranga Choka Nátha	1705
13.	The Queen Mínákshi	1731
14.	Chandá Ṣáḥib	1736

The following is a list of Chera Kings from the Vamsavali (see Wilson's M'Kenzie Catalogue, vol. ii., p. 128). It follows a list of 30 Rájahs who are said to have ruled in the fabulous ages :

1. Anstaya Panttora Cheran.
2. Yananthe Panttora Cheran.
3. Vamsa Paripanlika Panttora Cheran.
4. Mangalakáma Panttora Cheran.
5. Sivadharma Mottark.
6. Sílana.
7. Sivapava.
8. Sindhu Lanranega.
9. Yalavajana Samrastaka.
10. Tírka Yáttára.
11. Tírtha Chatta Cheran.
12. Achyuta Pratápa.
13. Akondita Kríti Pratápa.
14. Víra Rájendra.
15. Bhúmeshwara.
16. Nírumala Sakára.
17. Panjástara.
18. Jíva Patáka.
19. Tirumanja.
20. Kailásatta Adanga.

In the same authority 48 Cholas are said to have ruled in the fabulous ages, and the following 18 afterwards :—

1. Pundarik Cholan.
2. Nílama Chamala varna.
3. Dánavarári.
4. Bhúparam Titta.
5. Puvel Vanda.
6. Panna Sabhiya Kára.
7. Paura Kuramma.
8. Manumíli Yetta.
9. Chantra Kuládi.
10. Sansára Chúdámani Cholan.
11. Nága logam Konda.
12. Adakeshwara.
13. Kankápátarumen.
14. Kankudamani.
15. Wutturoká.
16. Satturu Staya.
17. Krimíkatta.
18. Kánpraya.

Complete lists of these kings, with the proper dates, are still a desideratum, and can be prepared only when many more inscriptions have been deciphered and translated.

The following list of Kadamba Kings, who reigned over N. and S. Kanara and W. Maisúr, is given by Mr. Lewis Rice in his "Gazetteer of Maisúr" (vol. i., p. 195). Their capital was Banavasí, on the river Varada, on the W. boundary of the Soráb district in lat. 14° 40′, long. 75° 10′, about 25 m. N.W. of the celebrated Gerseppa Falls. It is mentioned by Ptolemy.

1. Trinetra Kadamba, 150 A.D.
2. Madhukeshvara.
3. Mallinátha.
4. Chandra Varmma.
5. Chanda Varmma.
6. Mayúra Varmma.
7. Kṛishṇa Varmma, 400 A.D.
8. Nága Varmma.
9. Vishnu Varmma.
10. Mṛiga Varmma.
11. Satya Varmma.
12. Vijaya Varmma.
13. Jaya Varmma.
14. Nága Varmma.
15. Sánta Varmma.
16. Kírtti Varmma.
17. Aditya Varmma.
18. Bhattaya Varmma.
19. Jaya Varmma.
20. Mayúra Varmma, 1034—1044 [A.D.

Tailapa, 1054 A.D.
Tailapa II, 1077—1108.
Namṛa Bhúpa Permaḍi.
Sánti Varmma.
Kírtti V., 1068 A.D.?
Purandhara Raya, 1121 A.D.?
Taila, 1157.
Karna.
Sovi or Someshwara.
Víra Malli, 1241—1251.

Of uncertain date are Kákustha Varmma, Sánti V., Mṛigesha, Ravi Varmma, Bhánu Varmma, Shiva-ratha and Hari Varmma.

According to Wilson, the last of 74 kings was Shankara Deva—1336 A.D. In that year the kingdom of Bíjánagar was founded, and the Kadamba grants of land ceased. The capital of the Kadambas was transferred from Banavasi to Goa. Their insignia was the monkey flag, and lion signet.

Kings of the Kongudesha, supposed to be Cheras, ruling over the extreme S. of Malabár, with Wainád, the Nílgiris, S. Koimbatúr and part of Tinnevelli. This region being the Carura Regia Cerebothri of Ptolemy. Their capital was Skandapurá, in about lat. 11° 40′, long. 77°. Their seal had the device of an elephant. For the list see Gaz. of Lewis Rice, 198.

		A.D.
1.	Víra Raya Chakravartti.	
2.	Govinda Raya.	
3.	Kṛishṇa Raya.	
4.	Kali Vallabha Raya	
5.	Govinda Raya	82
6.	Chaturbhuja Kanara Deva Chakravartti.	
7.	Shrí Vikrama Deva Chakravartti	178—188
8.	Kongani Varmma Dharmma Mahádhiraja	188—239
9.	Mádhava Mahádhirája	239
10.	Hari Varmma	247—288
11.	Vishnu Gopa	
12.	Mádhava	425
13.	Kongani	425—478
14.	Avinita Durvinita or Kongani Vriddha.	478—513
15.	Mushkara Raya	
16.	Shrí Vikrama	539
17.	Bhu Vikrama Raya	
18.	Vilanda, Rájah Shrí Vallabhákya	
19.	Nava Káma, Rájah Govinda Raya	
20.	Sivaga Kongani Mahárájah	668
21.	Bhíma Kopa	
22.	Rájah Keshari . .	
23.	Prithivi Kongani Mahádhirája .	722—777
24.	Rájah Malla Deva Raya .	

	A.D.
25. Ganda Deva Mahárâya	
26. Satya Vákya Kongani Varmma Dharmma Mahádhirája	857
27. Gunalottam Deva Raya	
28. Malla Deva Raya	878—894

Gangarasu Konguli Varmma Dharmma Mahárájadhirája Chálukyas.

The boar was the emblem on their signet, and their insignia included the peacock fan, the *ankusha* or elephant goad, a golden sceptre, etc.

1. Jaya Siṁha	
2. Buddha Varmma, Rájah Siṁha or Rána Rájah	
3. Vijaya Rájah or Vijyáditya	472
4. Pulakesi	489
5. Kirtti Varmma	
6. Mangalisa	566—578

At the beginning of the 7th century A.D., the Chálukyas separated into two branches, the W. remaining at Kalyána as their capital, and E. making Vengi, taken from the Balláras, their chief city.

Western Chálukyas.

7. Satyásraya Pulakesi	585
8. Amara	
9. Aditya Varmma	
10. Vikramaditya	592
11. Vinayáditya, Satyásraya or Yuddha Malla	680—695
12. Vijayáditya	695—733
13. Vikramáditya	733
14. Kirtti Varmma	
15. Kirtti Varmma II.	799
16. Tailapa	
17. Bhima Rájah	
18. Ayya Kirtti Varmma	
19. Vijayáditya	

Chola Kings reigning in the E. of Maisúr.

1. Aditya Varma Rájendra Chola	867—927
2. Vira Chola, Nárâyana Raya	927—977
3. Dasoditya Raya	
4. Parandaka Raya Hari Máli	
5. Divya Raya or Deva Rájah Chola	
6. Harivari Deva or Tribhuvana Vira Deva Chola	986—1023

Hoysalá Ballálas, with the tiger as their crest.

1. Sala Hoysala	984—1043
2. Vinayáditya	1043—1073
3. Yereyanga, Pereyanga, Vira Ganga	1073—1114
4. Biṭṭi Deva, Vishnu Varddhana, Tribhuwana Malla	1114—1145
5. Vijaya Narasimha, Vira Narasimha	1145—1188

	A.D.
6. Vîra Ballála	1188—1233
7. Vîra Narasimha	1233—1249
8. Soma Vîra Someshvara	1249—1268
9. Vîra Narasimha	1268—1308

Yádavas, with the device of a golden garuḍa.

1. Ballam Bhillama	1188—1193
2. Jaytuga, Jaytugi, Jaitpala	1193—1210
3. Simhana or Singhana	1210—1248
4. Kandara, Kanhara, Kṛishṇa	1248—1260
5. Mahadeva	1260—1271
6. Rámachandra, Shrí Ráma	1271—1310
7. Shankara	1310—1312

TABLES OF MONEY.

In 1818 the silver rupee (properly *Rúpíyah*) was made the standard coin, it being fixed to contain 165 grains of pure silver and 15 of alloy. Before that date accounts in Madras were kept in star pagodas (called in S. India *hún*), which = 42 fanams = 3360 cash = 3½ of the common rupees. Or 20 káşu (corruptly *cash*, a small copper coin) or 20 cowries, a small shell, the *Cypræa moneta* = 1 gundha, 4 gundhas = 1 paṇama (corruptly *fanam*), 42 paṇamas = 1 *hún* or *varáha*. The *hún* was 19½ carats fine, and intrinsically worth 7*s*. 5¼*d*.

Coins now in Use.

3 Pie = 1 Paisá = ⅜ of a farthing.
4 Paise = 1 áná = 1½*d*.
16 áne = 1 Rupee = 2*s*. before the depreciation of silver, now equal about 1*s*. 7¼*d*.
15 Rupees = 1 gold muhr of Company's coinage.

The gold *muhr* contains 165 grains of pure gold and 15 of alloy, or $\frac{11}{12}$ of pure metal and $\frac{1}{12}$ of alloy. The *paisá*, a copper coin, weighs 100 grains Troy. The diameters of the silver coins are fixed at 1$\frac{2}{10}$ in. for the rupee, $\frac{95}{100}$ of an in. for the ½ rupee, ¾ of an in. for the 4 áná piece or ¼ rupee.

Paper-money in 1-rupee, 5-rupee, 10-rupee, up to 1000-rupee notes are current, but Bombay notes are not accepted without a slight discount in Bengal, and *vice versâ*. The Indians are experts at manufacturing base money, and go so far as to extract all the interior of a rupee, filling up the vacuity with lead. It is necessary, therefore, to be very careful in changing money or notes. Specimens of base coin have been collected at the Mints. Accounts were formerly kept in Sikka rupees (*Sikka* simply means "coin"), which were more valuable than common rupees. 100,000 rs. are called a LÁKH (corruptly *lac*), and 10,000,000 rs. are called a *kror* or kroṛ (from Skr. koṭi, corruptly *crore*).

	A.D.
25. Ganda Deva Mahárâya	
26. Satya Vákya Kongani Varmma Dharmma Mahádhirája	857
27. Gunalottam Deva Raya	
28. Malla Deva Raya	878—894

Gangarasu Konguli Varmma Dharmma Mahárájadhirája Chálukyas.

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1. Jaya Simha	
2. Buddha Varmma, Rájah Simha or Rána Rájah	
3. Vijaya Rájah or Vijyáditya	472
4. Pulakesi	489
5. Kirtti Varmma	
6. Mangalisa	566—578

At the beginning of the 7th century A.D., the Chálukyas separated into two branches, the W. remaining at Kalyána as their capital, and E. making Vengi, taken from the Balláras, their chief city.

Western Chálukyas.

7. Satyásraya Pulakesi	585
8. Amara	
9. Aditya Varmma	
10. Vikramaditya	592
11. Vinayáditya, Satyásraya or Yuddha Malla	680—695
12. Vijayáditya	695—733
13. Vikramáditya	733
14. Kirtti Varmma	
15. Kirtti Varmma II.	799
16. Tailapa	
17. Bhima Rájah	
18. Ayya Kirtti Varmma	
19. Vijayáditya	

Chola Kings reigning in the E. of Maisúr.

1. Aditya Varma Rájendra Chola	867—927
2. Vira Chola, Náráyana Raya	927—977
3. Dasoditya Raya	
4. Parandaka Raya Hari Máli	
5. Divya Raya or Deva Rájah Chola	
6. Harivari Deva or Tribhuvana Vira Deva Chola	986—1023

Hoysalá Ballálas, with the tiger as their crest.

1. Sala Hoysala	984—1043
2. Vinayáditya	1043—1073
3. Yereyanga, Pereyanga, Vira Ganga	1073—1114
4. Bitti Deva, Vishnu Varddhana, Tribhuwana Malla	1114—1145
5. Vijaya Narasimha, Vira Narasimha	1145—1188

	A.D.
6. Víra Ballála	1188—1233
7. Víra Narasimha	1233—1249
8. Soma Víra Someshvara	1249—1268
9. Víra Narasimha	1268—1308

Yádavas, with the device of a golden garuḍa.

1. Ballam Bhillama	1188—1193
2. Jaytuga, Jaytugi, Jaitpala	1193—1210
3. Simhana or Singhana	1210—1248
4. Kandara, Kanhara, Kṛishṇa	1248—1260
5. Mahadeva	1260—1271
6. Rámachandra, Shrí Ráma	1271—1310
7. Shankara	1310—1312

TABLES OF MONEY.

In 1818 the silver rupee (properly *Rúpíyah*) was made the standard coin, it being fixed to contain 165 grains of pure silver and 15 of alloy. Before that date accounts in Madras were kept in star pagodas (called in S. India *hún*), which = 42 fanams = 3360 cash = $3\frac{1}{2}$ of the common rupees. Or 20 káṣu (corruptly *cash*, a small copper coin) or 20 cowries, a small shell, the *Cypræa moneta* = 1 gundha, 4 gundhas = 1 paṇama (corruptly *fanam*), 42 paṇamas = 1 *hún* or *varáha*. The *hún* was $19\frac{1}{2}$ carats fine, and intrinsically worth 7*s*. $5\frac{1}{4}$*d*.

Coins now in Use.

3 Pie = 1 Paisá = $\frac{3}{8}$ of a farthing.
4 Paise = 1 áná = $1\frac{1}{2}$*d*.
16 áne = 1 Rupee = 2*s*. before the depreciation of silver, now equal about 1*s*. $7\frac{1}{4}$*d*.
15 Rupees = 1 gold muhr of Company's coinage.

The gold *muhr* contains 165 grains of pure gold and 15 of alloy, or $\frac{11}{12}$ of pure metal and $\frac{1}{12}$ of alloy. The *paisá*, a copper coin, weighs 100 grains Troy. The diameters of the silver coins are fixed at $1\frac{2}{10}$ in. for the rupee, $\frac{95}{100}$ of an in. for the $\frac{1}{2}$ rupee, $\frac{3}{4}$ of an in. for the 4 áná piece or $\frac{1}{4}$ rupee.

Paper-money in 1-rupee, 5-rupee, 10-rupee, up to 1000-rupee notes are current, but Bombay notes are not accepted without a slight discount in Bengal, and *vice versâ*. The Indians are experts at manufacturing base money, and go so far as to extract all the interior of a rupee, filling up the vacuity with lead. It is necessary, therefore, to be very careful in changing money or notes. Specimens of base coin have been collected at the Mints. Accounts were formerly kept in Sikka rupees (*Sikka* simply means "coin"), which were more valuable than common rupees. 100,000 rs. are called a LÁKH (corruptly *lac*), and 10,000,000 rs. are called a *kror* or kroṛ (from Skr. *koṭi*, corruptly *crore*).

TABLES OF WEIGHTS AND MEASURES.

Madras Commercial Weights.

1 star pagoda = 52.4 grains.
10 gold star pagodas = 1 pálam (corruptly *pollum*) = 1¼ oz. Troy.
8 pálam = 1 sér = 10 oz.
5 sér = 1 vís = 3 lbs., 2 oz.
8 vís = 1 maṇ = 25 lbs.
20 maṇ = 1 khandí = 500 lbs.

Malabar Weights.

1624 grains = 1 pálam.
2¼ pálam = 1 sér.
5 sér = 1 vís.
8 vís = 1 tolam.

Madras Measures of Capacity.

Dry Measure.	*Cylindric.* Depth and diameter inside in inches and tenths.
1 olak (corruptly *ollock*)	2.5154
8 olak = 1 measure	5.0308
8 measures = 1 markál in Tamil, túmú in Telugu	10.0616
5 markál = 1 phará (corruptly *parrah*)	17.2050

400 phará = garishah (corruptly *garce*) = 17¼ Winchester quarters.
The garishahs of rice or corn = 320 lbs.
The garishah of salt = 9,256 lbs. av., or 4 tons, 2 cwt. 72 lbs.

Liquid Measure.	Depth and Diameter.
8 olaks = 1 paḍi	5.0308
8 paḍi = 1 markál	10.0616
20 markáls = 1 khanḍi	17.2050 = 64 gallons.

Land Measure.

60 ft. long and 40 ft. broad = 1 ground or máni = 2,400 sq. ft.
24 grounds = 1 káṇi = 57,600 sq. ft.
The Káṇi is to the English acre as 1 to 1.3223.

Cloth Measure.

The *kovid* for cloth measure is 18 in., but the English yard is generally used.

CASTES IN THE MADRAS PRESIDENCY.

"The most plausible theory in regard to caste, is that the three 'twice-born' castes (in the table given below) are the representatives of the Aryans of the Rig Veda, while the Shudras, who form the mass of the people, represent the aborigines, or Turanian settlers of the pre-Aryan era" (Madras Census, p. 119). Below them are the outcastes, who partly represent the aborigines, partly have arisen from a mixture of the castes. Thus lowest of all is the Chandála, who is the offspring of a Shudra man and Bráhmaní woman, to whom

"food may be given in potsherds, but not by the hand of the giver," who must dress in the clothing of the dead, and whose sole wealth must be dogs and asses. As caste arose from the aversion of the Aryans to mix with the aborigines, so "out-caste" arose from the desire of the Bráhmans, Kshatriyas, and Traders to keep their women to themselves. Caste in Skr. is *varna*, "colour," and the Bráhmans are said to be white, the Kshatriyas red, the Vaisyas yellow or brown, and the Shudras black.

1. Bráhmans } Twice-born or Aryans.
2. Kshatriyas }
3. Vaisyas, Vaṇikas, or Traders }
4. Shudras.

Sub-Divisions of Shudras.

1. Agriculturists or cultivators of an inferior kind.
2. Shepherds.
3. Artisans.
4. Writers and accountants.
5. Weavers.
6. Servile cultivators.
7. Potters.
8. Mixed castes employed in temple worship.
9. Fishermen and hunters.
10. Táḍi drawers, who extract the juice of palms.
11. Barbers.
12. Washermen.
13. Representatives of aborigines not regarded as out-castes.

In S. India there is a further division of Hindú castes into *Vadangei*, "right-hand," and *Idangei*, "left-hand." The Vadangei claim to ride on horseback in processions, with banners bearing certain devices, to sustain their marriage-booths with 12 pillars; while the Idangei may have only 11 pillars. The origin of this curious caste division is lost in obscurity.

The worshippers of Vishnu are divided into *Tengalas* or Southerners, and *Vadagalas* or Northerners. The Tengalas follow the teaching of Manavála Manumi or Rámyaja Matri, and the Vadagalas that of Vedantáchári or Vedánta Desika, both of whom were pupils of Rámánujáchárya. These sects eat together and intermarry, but quarrel fiercely. The Vadagalas draw the religious marks on the forehead, which in their case represent a trident, from the hair to the nose between the eyes; and the Tengalas prolong the middle line to the middle of the nose.

S. India gave birth to the two greatest Hindú reformers, to Shankar Achárya, a Shivite teacher, who was born at Kranganúr in Malabár, or, according to some, at Chedambram in S. Arkát. He lived in the 9th cent., and died in the Himalayas, aged 32. The other reformer was Rámánuja, born at Stripermatúr near Madras, in the 11th cent. He wrested the great temple of Tirupatí from the worshippers of Shiva, and established 700 *maths*, or religious houses. In the 12th cent. arose also in S.W. India, Basava, the founder of the

sect of the Lingáyats, who worship Shiva in the shape of the Lingam, which must always be carried about by its disciples, and is, therefore, called *Jangam*, or "moveable." Basava became Prime Minister of the State of which Kalyánpúr was the capital; and Dr. Burnell is of opinion that there was a Christian bishop there in the 6th cent. Chaitanya, a native of Bengal, who died in 1527, introduced the worship of Kṛishṇa into S. India, and his disciples there are called Satani or Sanatanas. The followers of the *Tantras* are also to be found in S. India, and are divided into Dakshinachárís, or right-hand worshippers, and Vámácháris, or left-hand worshippers. The former practise magical rites, and the latter indulge in orgies of the worst description. They seem to be also called *Kanchuliyas*. Snake-worship is practised at Vaisarpadi, near Madras. Demon-worship is common on the W. coast, particularly among the Shánárs of Tinnevelli. The *Vaisyas* or *Chettis* (from *Seth*) are distributed as follows :—

1. *Komatis*, who worship the goddess Kámákshi, and are divided into 100 *gotrams* or clans.
2. *Vániyars*, oil-pressers and dealers, called in Urdú, *Telis*, in Kanarese, *Ganna*, in Telugese, *Gándla Vándla*.
3. *Vellálars*, or cultivators of a superior rank, like English yeomen. They call themselves "Pillai," "sons of the gods," used also by shepherds.
4. *Kavare*, also cultivators, a Telugu tribe. A subdivision of this caste is the Tottiyars. whose wives cohabit with their near relatives and their gurus.
5. The *Velamas*, in the Telugu country, are the same as the Vellálars in the Tamil.

The number of the Vellálar or agricultural castes is 7,826,127.

6. *Idaiyars*, shepherd and pastoral castes, number 1,730,681 individuals. 8 principal subdivisions—

1. Uridaiyar.	5. Karitháatidaiyar.
2. Máttidaiyar.	6. Tolia.
3. Attidaiyar.	7. Kátu.
4. Tambidaiyar.	8. Vadugú.

and each subdivision has 18 inferior subdivisions. The members of this caste are generally addressed as Pillei.

7. Artisans or *Kammalan*, called in Telugese, Pánchála, "the five," viz., goldsmiths, blacksmiths, coppersmiths, braziers, carpenters, stone-cutters. These wear the sacred thread and call themselves Vishva Bráhmans; they number 785,085 individuals. They are almost all Shivites, and bury their dead.
8. Writers and accountants, *Kanakkans* in Tamil, *Karnams* in Telugu, number only 107,652 persons. The village accountants in Kanara are called *Shambóys*, and in Malayálam, *Adigári*. They are usually addressed as *Pillei*.
9. Weavers, *Kaikalar*, number 1,071,781. The sub-divisions are—

Seringar, *Jéndrar*, *Saliyar*, *Sedun*, *Silupam*. In Telugu they are *Salay*, *Jéndrar*, *Padmay Salay*, *Thokata*, *Dérángalu*. In Maráthi they

are called *Jawai*. The great bulk worship village deities and demons, and are professed Shivites. They bury, and the Vaishnavites burn their dead.

10. Agricultural labourers, *Vanniars*. These include the *Maravars* and *Kallars* (called *Colleries* by Orme). They were turbulent and thievish, but have now settled down to peaceable occupations. Those of Madura are polyandrists, and a woman is the wife of 10, 8, 6, or 2 husbands.

The *Oddars* are a Teluga tribe, and are tank-diggers, well-sinkers, and road-makers, building their huts in bee-hive shape. They are almost all Vaishnavites, and wear the mark of the trident on forehead, arms and breast. They eat animal food, especially pork and field-rats, and drink spirits. A man marries as many wives as he can get. They pray to Vishnu, but worship a destroying spirit called Yellamma.

The *Vannias* or *Pallies* are the great agricultural labourers of the S. Before British rule they were slaves to the Vellálar and Bráhman cultivators, but may now cultivate on their own account. The word Náik is added to their names. They number 3,944,463 persons. They are practically demon-worshippers.

11. Potters, *Kusavem*. Pottery exhumed from tombs of Skythians, in India, is better than that of the present day. They number 250,343 persons. They are mostly Shivites.
12. Fishermen and hunters, *Sembadaven*, number 971,837. They are most numerous in Ballári and Karnul. In Kanarese they are called *Mukkava*, in Telugu, *Besta*. The fishermen are divided into *Bhoi*, *Besta*, *Chápakulam*, *Patnávar*, *Magialu*, *Parava*, and *Valaiyán*. They marry many wives, eat flesh and fish, and bury their dead. The *Paravas* on the Madura and Tinnevelli coasts are chiefly Roman Catholics, converted by the Portuguese.
13. Palm cultivators, *Shánár*, number 1.664,862.
14. Barbers, *Ambalton* in Tamil, *Mangalu* in Telugu, number 340,450.
15. Washermen, *Vannan*, number 524,660, and are mostly Shivites.

Other Hindú castes of a low order are :—

1. *Budabudukar* } mendicants.
2. *Jogis* }
3. *Badagars*, a cultivating clan in the Nilgiris.
4. *Godala*.
5. *Irulars*, a hill tribe of the Nilgiris.
6. *Jettis*, boxers and wrestlers.
7. *Korávars*, wandering thieves.
8. *Kótárs*, artizans in the Nilgiris.
9. *Kumari*, jungle cultivators.
10. *Lambadi*, gipsies carrying salt and grain.
11. *Malayális*, hill-men.
12. *Muturs*, tribes of the W. jungles.
13. *Pahlavar*, jugglers.
14. *Pámbattar*, snake-charmers.
15. *Villi*, a jungle tribe.
16. *Yenádi*, a wild tribe on the W. coast.
17. *Dommara*, jugglers.
18. *Brinjáris*. grain-carriers.
19. *Chensta*, hunters.
20. *Yerakala*, hunters.

Muhammadans

Are divided into :

1. *Labbays.*
2. *Mápilahs.*
3. *Arabs.*
4. *Shaikhs.*
5. *Saiyids.*
6. *Patháns.*
7. *Mughuls.*
8. Other Muhammadans.

The *Labbays* are the offspring of Arabs and Persians and the women of the country. They number 312,085, and are found mostly in Madura, Tinnevelli, Trichinápalli and Tanjúr, and are fishermen, boatmen, sailors and traders. 83.8 per cent. are Sunnís.

The *Mápilahs* number ½ a million in Malabár alone. Elsewhere they are few. They are originally of Arab extraction. In all there are 612,789 of this sect ; 95 per cent. are Sunnís. They speak Malayálam, but write it in the Arabic character. The Arabs number 2,121, the Shaikhs 511,112, the Saiyids 89,219, the Pathans 70,943, the Mughuls 12,407.

SKELETON ROUTES.

ROUTE 1.—*To Visit the principal Pagodas.*

FROM	TO	RAILWAY OR OTHER CARRIAGE.	MILES.	TIME.	EXPENSE.
				h. m.	Rs. an.
Madras	Yirod	Madras Ry.	243	12 40	20 0
Yirod	Trichinápalli	South I. Ry.	89¼	16 23	3 12
	Here see Shrí Rangam and Jambukeshwar P., for which are required			12 0	—
Trichinápalli	Tanjúr	South I. Ry.	31	1 45	1 4
	Here visit the Great Pagoda and stop			24 0	—
Tanjúr	Kumbhakonam	South I. Ry.	24	2 0	1 0
	Here stop 24 hours to see the pagodas			24 0	—
Kumbhakonam	Anaikarai Chattram.	South I. Ry.	37¾	3 0	1 6
Anaikarai Chattram.	Chedambaram	Cart	3	1 0	2 0
	Here stop 24 hours to see pagoda			24 0	—
Chedambaram	Anaikarai Chattram.	Cart	3	1 0	2 0
Anaikarai Chattram.	Tanjúr	South I. Ry.	61¾	5 8	2 10
Tanjúr	Trichinápalli	South I. Ry.	31	1 45	1 5
Trichinápalli	Madura	South I. Ry.	96	6 55	4 0
	Stop 24 hours to see temple here			24 0	—
Madura	Maniáchi	South I. Ry.	81	5 57	4 6
Maniáchi	Tutikorin	South I. Ry.	18	1 18	0 12
Tutikorin	Rámeshwaram, or	Boat	73	24 0	10 0
Madura	Rámnád and Rámeshwaram.	Cart	61+12	80 0	12 0
	Stop here 36 hours to see pagoda.				
	Total		864¾	D. 9 4 51	66 7
	Return to Madras		678	3	41 6
	Grand Total		1542	D. 12 4 51	107 13

Route 2.—*To Visit the Caves and Rock-cut Temples and Ruined Capitals of the Dakhan.*

From	To	Railway or other Conveyance.	Miles.	Time. h. m.	Expense. Rs. an.
Madras	Mahámalaipuram	Boat	20	8 0	20 0
	Stop 24 hours to see caves and carvings			24 0	—
Mahámalaipuram	Madras	Boat	20	8 0	—
Madras	Ráichúr	Madras Ry.	350	18 0	27 0
	Stop at Ráichúr 24 hours to see ruins and fort			24 0	—
Ráichúr	Kalbargah	Madras Ry. and G.I.P. Ry.	89	4 57	8 7
	Stop at Kalbargah 24 hours to see fort and shrine			2 0	—
Kalbargah	Haidarabád	G.I.P. and Nizam's State Ry.	128	8 14	13 0
	Stop 3 days to see city and tombs of Golkonda			72 0	—
Haidarábád	Bídar	Palki	80	22 0	40 0
	Stop at Bídar 2 days to see ruins			48 0	—
Bídar	Jalnah	Palki	187	50 0	90 0
Jálnah	Aurangábád	—	40	11 20	20 0
Aurangábád	Rozah	— —	16	3 8	8 0
	Stop at Rozah 3 days to see caves of Elúra			72 0	—
Rozah	Ajanta	Carriage called Tonga.	56	72 0	45 0
	Stop at Ajanta 3 days to see caves			72 0	—
			986	D. 22 13 39	251 7

Should the traveller be able to spare another week to see the ruined city of Vijayapur, which covers nine sq. m., he will stop at Gundakal, the 7th station from Ráichúr.

From	To	Railway or other Conveyance.	Miles.	Time. h. m.	Expense. Rs. an.
Gundakal	Ballári	Madras Ry.	31	1 30	9 0
Ballári	Hampí	Shigram	38	12 0	6 6
	Stay 3 days to see the ruins			72 0	
Hampi	Ballári	Shigram	38	12 0	6 6
		Total	107	D. 4 1 30	22 0
Add for Guide, 10 rs., T. B. 3 rs., Food, 6 rs.					19 0
				Total expense	Rs. 41 0

PHILOLOGICAL SKETCH OF THE LANGUAGES OF S. INDIA.

In the whole Madras Presidency there are 11,610,000 persons who speak Telugu; Tamil, 14,715,000; Kanarese, 1,699,000; Malayálam, 2,324,000; Tulu, 29,400; Uriya and hill languages, 640,000 = 31,017,400, but the Census Report for 1871 makes the population 31,281,177.

Most of the languages of S. India belong to what has been termed the Dravidian family; affinities have been sought out of India, but not with much success. Ethnologically, the primitive Dravidians seem nearest to the aborigines of Australia. In India, the Ko, Santal, Uraon and Brahui languages have been connected with the Dravidian languages of the S.

The comparative philology of these languages was first studied by F. W. Ellis, of the Madras C. S., 1819. It was then taken up and completed by Dr. Stevenson, Bishop Caldwell, Dr. G. N. Pope and Mons. L. Vinson.

1. Caldwell (R. C.), "A Comparative Grammar of the S. Indian Dravidian Languages," 2nd ed. 8vo, London, 1875.
2. Vinson (L.), "Le Verbe dans les Langues Dravidiennes," 8vo, Paris, 1878.

The systems of writing used in S. India are unusually numerous and complicated.

3. Burnell (A. C.), "Elements of S. Indian Palæography," 2nd ed. 4to, London, 1878.

The chief Dravidian languages are:

1. *Tamil.*—Literary culture began about the eighth century A.D., and numerous poetical and grammatical treatises exist, written in the Sĕn-damil, which is, to a great extent, an artificial, poetical dialect. Early Tamil culture was begun by the Jains, and the chief periods in which Tamil literature flourished were the 9th, 11th, and 16th centuries, A.D. For an account of the existing Tamil literature, see Murdoch (J.)
   - a. *Sen-damil*:—
     1. Beschi (C. J.), Jesuit, 1744. "Shen Tamil Grammar, translated by B. G. Babington," 4to, Madras, 18—.
     2. "Clavis sublimioris Tamulici idiomatis," 4to, Tranquebár, 1876.
   - b. *Kŏdun* (or current) Tamil:—
     1. "Grammaire Française-Tamoule," 12mo, Pondicherry, 1863. (This is by a French priest, the Abbé Dupuis.)
     2. Graul (C.), "Outline of Tamil Grammar" (from Bibliotheca Tamulica), vol. ii. 8vo.
     3. Winslow (M.), "Tamil Dictionary," 4to, Madras, 1862.
     4. "Dictionnaire Français-Tamoul, par deux Missionaires Apostoliques," Pondicherry, 2 vols. 8vo.

There is nothing like a useful English-Tamil Dictionary; the Rev. P. Percival's Vocabulary is the best, but is very small.

Dr. G. N. Pope's different Manuals are of great value. The best reading book is Beschi's "Story of Guru Paramárttan," which has appeared in numerous editions at Pondicherry.

The Tamil graphic system is incomplete, and presents many puzzles.

2. *Telugu.*—It is difficult to trace the beginnings of existing Telugu literature farther back than the 13th cent. A.D. The only useful account of it is to be found in Mr. C. P. Brown's papers in the "Madras Journal."
   1. Brown (C. P.), "A Grammar of the Telugu Language," 2nd ed. 8vo, Madras, 1857.
   2. ————, "Telugu-English Dictionary."
   3. ————, "English-Telugu Dictionary."
   4. ————, "Telugu Reader," 3 parts, 8vo.

The Telugu alphabet is very complete, but is complicated and illegible.

3. *Kanarese.*—The literature of this language appears to have begun about the 10th cent. A.D. It has been, of late, critically studied by the Rev. F. Kittel, and all existing information is to be found in the prefaces to his editions of the "Shabdamanidarpana," and "Nagavarma's Chandas," both published at Mangalúr.
   1. Hodson (T.), "An Elementary Grammar of the Kannada or Canarese Language," 2nd ed. 8vo, Bengalúr, 1864.
   2. Reeve (W.), "Karnatica-English,"1832, and "English-Karnatica" Dictionaries, 1824. These huge quartos were printed at Madras.
   3. Würth (G.), "Sketch of old Kanarese Grammar in Kanarese," 1866.

A new and sufficient Kanarese-English Dictionary is in preparation by Mr. Kittel.

The Kanarese alphabet is merely a variety of Telugu.

4. *Malayálam.*—This language has little (if any) literature older than the arrival of the Portuguese. It is very near Tamil, but is remarkable by reason of having lost the complicated verbal inflections found in the last. The Malayálam alphabet is a variety of the Gratitha used in S. India to write Sanskrit.
   1. Keet (J.), "Grammar of the Malayálam Language," Cottagam, 8vo, 1841. (This is very unscientific, like all the Malayálam Grammars in English.)
   2. Gundert (H.), "Grammar in Malayálam," 1868. It is unfortunate that this, the only adequate Malayálam Grammar, should be written in a language understood by so few.
   3. ————, "Malayálam English Dictionary," 8vo, Mangalúr, 1872. (This is a most admirable work.)
5. *Tulu.*—This language can hardly be said to possess any literature beyond a translation of the Bible, etc. It has very complicated inflections. The Basle missionaries use the Kanarese character to print Tulu, but a variety of the Malayálam alphabet was originally used for this purpose.
   1. Brigel (J.), "A Grammar of the Tulu Language," 8vo, Mangalúr, 1872.
   2. A Dictionary (by Rev. J. F. A. Männar) is nearly ready.
6. *Kodugu* or *Coorg.*—No literature; will probably soon be supplanted by Kanarese. The natives use the Kanarese alphabet.
   1. Cola (R. A.), "An Elementary Grammar of the Coorg Language," 8vo, Bengalúr, 1867.
   2. Graeter (Rev. A.), "Outline of Coorg Grammar, with Coorg Songs," Mangalúr, 1870.

The tribes on the Nílgiri mountains speak dialects which have (very undesirably) attracted much attention; these are

1. *Toda* or *Tuda.*—Which is an old dialect of Tamil. There is a vocabulary by Mr. Metz, in the Madras Journal, and a full grammar (by Dr. G. N. Pope) in Marshall's "Phrenologist among the Todas," 8vo, London, 1873.
2. *Kota.*—Very near the Tuda dialect. There is a vocabulary by Mr. Metz in the Madras Journal.

3. *Badaga* or *Burgher*.—An old dialect of Kanarese. The Gospel of Luke has been translated into this, and lithographed at Mangalúr (1852). The people have been studied most carefully by Dr. F. Jagor.

The number and difficulty of the Dravidian languages have prevented the study of them by foreigners, and English is more generally known and spoken by the natives of the S. than of the N. To obtain an adequate knowledge of any of the Dravidian languages a foreigner must study hard for years, and accuracy of pronunciation (which is most essential) can hardly be acquired except when the learner is very young. A well known S. Indian missionary, *e.g.*, who had studied Tamil for years, asked some people (as he thought) "Have you souls?" He mispronounced a few letters, and they understood him to say, "Have you any goat's hair?" Another, who believed himself preaching in the same language, was told by an old woman that she thought he had been speaking his own.

N. INDIAN LANGUAGES SPOKEN IN S. INDIA.

1. *Hindústání*.—A peculiar dialect called Dakhní is spoken in the south. It possesses a considerable poetical literature, none of which has been as yet printed. Parts of the Bible in this dialect are to be had.
2. *Maráṭhí*.—Is much spoken at Tanjúr. The silk weavers speak a very corrupt Mar. jargon, and so do many wandering tribes.
3. *Konkaní*.—Is a dialect of Maráṭhí, but very distinct in many ways. In this language is a considerable Christian literature, due to the Goa Jesuits of the 16th and 17th cents. A.D. Several grammars exist, a good one (in Portuguese) by Father Estevas (Stephens, an Englishman) was first printed at Goa in 1640, and has been reprinted at the same place (1857) by Senhor da Cunha Rivara, whose introduction gives a full and interesting account of the literature and its history. The Jesuits used the Roman characters (16th cent.) in writing and printing in this language, and the practice has continued ever since.

It must be remarked that besides local varieties of grammar and vocabulary, each considerable caste has terms peculiar to itself. In S. India it is, thus, almost impossible for a person of one caste to pass himself off as belonging to another; detection at once follows such attempts, which sometimes occur. The Mápilahs of Malabár, and Labbais of the Tamil country, write Malayálam and Tamil by means of a singular adaptation of the Arabic alphabet.

VOCABULARIES AND DIALOGUES.

The Languages of India may philologically be divided into two groups,—the Northern and Southern. In the former there is a vast admixture of Sanskṛit, on a slender aboriginal basis; in the latter, and especially in the Tamil, the Sanskṛit is simply an infusion, and the aboriginal dialect is independent, full, and copious. In the Northern group, the principal languages are Panjábí, Sindhí, Gu-

jaráti, Hindí, Urdú, Bangálí, Maráṭhi, and Uriya; in the Southern, Telugu, Kanadi or Kanarese, Malayálam, and Tamil. In the present volume the following languages are given as being those spoken in the localities of the Routes:

English.	Kanarese.	Telugu.	Tamil.
One	Oudu	Wokaṭi	Onṛu (onṇu, *com. form.*)
Two	Eraḍu	Renḍu	Iranḍu (renḍu)
Three	Múru	Múḍu	Múndṛu (munṇu)
Four	Nálku	Nálugu	Nángu (nálu)
Five	Aidu	Aidu	Eindu (anjí)
Six	Áru	A'ru	A'ṛu
Seven	E'ḷu	Yéḍu	Yézhu
Eight	Enṭu	Yenimidi	Yeṭṭu
Nine	Onbattu	Tommidi	Onpadu (ombadu)
Ten	Hattu	Padi	Pattu
Eleven	Hannondu	Padakonḍu	Padinonṛu (-onṇu)
Twelve	Hanneraḍu	Pannendu	Panniranḍu
Thirteen	Hadimúru	Padamúḍu	Padinmúnṛu (padimunṇu)
Fourteen	Hadinálku	Padhnálugu	Padinángu (-nálu)
Fifteen	Hadinaidu	Padihénu	Padinaindu (-nanjí)
Sixteen	Hadináru	Padaháru	Padináṛu
Seventeen	Hadinéḷu	Padihéḍu	Padinézhu
Eighteen	Hadinenṭu	Paddhenimidi	Padineṭṭu
Nineteen	Hattombattu	Pandommidi	Pattonpadu (-ombadu)
Twenty	Ippattu	Iruvai	Irupadu
Twenty-one	Ippattondu	Iruvaiwokaṭi	Irupattondṛu (-onṇu)
Twenty-two	Ippatteraḍu	Iruvairendu	Irupattiranḍu
Twenty-three	Ippattumúru	Iruvaimúḍu	Irupattumúnṛu (-múṛu)
Twenty-four	Ippattunálku	Iruvainálugu	Irupattinángu (-nálu)
Twenty-five	Ippattaidu	Iruvaiaidu	Irupattaindu (-anji)
Twenty-six	Ippattáru	Iruvaiáru	Irupattáṛu
Twenty-seven	Ippattéḷu	Iruvaiyéḍu	Irupattézhu
Twenty-eight	Ippattenṭu	Iruvaiyenimidi	Irupatteṭṭu
Twenty-nine	Ippattombattu	Iruvaitommidi	Irupattonpadu
Thirty	Múvattu	Mupphai	Muppadu
Thirty-one	Múvattondu	Mupphaiwokaṭi	Muppattonṛu
Thirty-two	Múvatteraḍu	Mupphairenḍu	Muppattiranḍu
Thirty-three	Múvattumúru	Mupphaimúḍu	Muppattumúndṛu
Thirty-four	Múvattunálku	Mupphainálugu	Muppattinángu (-nálu)
Thirty-five	Múvattaidu	Mupphaiaidu	Muppattaindu
Thirty-six	Múvattáru	Mupphaiáru	Muppattáṛu
Thirty-seven	Múvatteḷu	Mupphaiyéḍu	Muppattézhu
Thirty-eight	Múvattenṭu	Mupphaiyenimidi	Muppatteṭṭu
Thirty-nine	Múvattombattu	Mupphaitommidi	Muppattonpadu
Forty	Nálvattu	Nalubhai	Nárppadu
Forty-one	Nálvattondu	Nalubhaiwokaṭi	Nárppattonṛu
Forty-two	Nálvatteraḍu	Nalubhairenḍu	Nárppattiranḍu
Forty-three	Nálvattamúru	Nalubhaimúḍu	Nárppattumúndṛu

English.	Kanarese.	Telugu.	Tamil.
Forty-four	Nálvattanálku	Nalubhainálugu	Nárppattinángu
Forty-five	Nálvattaidu	Nalubhaiaidu	Nárppattaindu
Forty-six	Nálvattáru	Nalubhaiáru	Nárpattáṛu
Forty-seven	Nálvattéḷu	Nalubhaiyéḍu	Nárppattézhu
Forty-eight	Nalvattenṭu	Nalubhaiyenimidi	Nárpatteṭṭu
Forty-nine	Nálvattombattu	Nalubhaitommidi	Nárpattonpadu
Fifty	Aivattu	Yábhai	Eimpadu (ambadi)
Fifty-one	Aivattondu	Yábhaiwokaṭi	Eimpattonṛu
Fifty-two	Aivatteraḍu	Yábhairenḍu	Eimpattiranḍu
Fifty-three	Aivattumuru	Yábhaimúdu	Eimpattumúnṛu
Fifty-four	Aivattunálku	Yábhainálugu	Eimpattunángu
Fifty-five	Aivattaidu	Yábhaiaidu	Eimpattaindu
Fifty-six	Aivattáru	Yábhaiáru	Eimpattáru
Fifty-seven	Aivattéḷu	Yábhaiyéḍu	Eimpattézhu
Fifty-eight	Aivattenṭu	Yábhaiyenimidi	Eimpatteṭṭu
Fifty-nine	Aivattombattu	Yábhaitommidi	Eimpattonpadu
Sixty	Aravattu	Aruvai	Aṛupadu
Sixty-one	Aravattondu	Aruvaiwokaṭi	Aṛupattondṛu
Sixty-two	Aravatteraḍu	Aruvairenḍu	Aṛupattiranḍu
Sixty-three	Aravattumúru	Aruvaimuḍu	Aṛupattimundṛu
Sixty-four	Aravattunálku	Aruvainálugu	Aṛupattinángu
Sixty-five	Aravattaidu	Aruvaiaidu	Aṛuppaindu
Sixty-six	Aravattáru	Aruvaiáru	Aṛupattáṛu
Sixty-seven	Aravattéḷu	Aruvaiyédu	Aṛupattézhu
Sixty-eight	Aravattenṭu	Aruvaiyenimidi	Aṛupatteṭṭu
Sixty-nine	Aravattombattu	Aruvaitommidi	Aṛupattonpadu
Seventy	Eppattu	Ḍebbhai	Yezhupadu
Seventy-one	Eppattondu	Ḍebbhaiwokaṭi	Yezhupattondṛu
Seventy-two	Eppatteraḍu	Ḍebbhairenḍu	Yezhupattiranḍu
Seventy-three	Eppattumuru	Ḍebbhaimúḍu	Yezhupattumúnḍṛu
Seventy-four	Eppattunálku	Ḍebbhainálugu	Yezhupattinángu
Seventy-five	Eppattaidu	Ḍebbhaiaidu	Yezhupattaindu
Seventy-six	Eppattáru	Ḍebbhaiáru	Yezhupattáṛu
Seventy-seven	Eppatteḷu	Ḍebbhaiyéḍu	Yezhupattézhu
Seventy-eight	Eppattenṭu	Ḍebbhaiyenimidi	Yezhupatteṭṭu
Seventy-nine	Eppattombattu	Ḍebbhaitommidi	Yezhupattonpadu
Eighty	Embattu	Yenabhai	Yeṇpadu
Eighty-one	Embattondu	Yenabhaiwokaṭi	Yeṇpattondṛu
Eighty-two	Embatteraḍu	Yenabhairenḍu	Yeṇpattiranḍu
Eighty-three	Embattumúru	Yenabhaimúḍu	Yeṇpattumúndṛu
Eighty-four	Embattunálku	Yenabhainálugu	Yeṇpattinángu
Eighty-five	Embattaidu	Yenabhaiaidu	Yeṇpattaindu
Eighty-six	Embattáru	Yenabhaiáru	Yeṇpattáṛu
Eighty-seven	Embattéḷu	Yenabhaiyéḍu	Yeṇpattézhu
Eighty-eight	Embattenṭu	Yenabhaiyeni-midi	Yeṇpatteṭṭu
Eighty-nine	Embattombattu	Yenabhaitom-midi	Yeṇpattonpadu
Ninety	Tombattu	Tombhai	Toṇṇúṛu
Ninety-one	Tombattondu	Tombhaiwokaṭi	Toṇṇúttonṛu (-oṇṇu)
Ninety-two	Tombatteraḍu	Tombhairenḍu	Toṇṇúttiranḍu
Ninety-three	Tombattumúru	Tombhaimúḍu	Toṇṇúttimúndṛu
Ninety-four	Tombattunálku	Tombhainálugu	Toṇṇúttinángu (-nálu)

English.	Kanarese.	Telugu.	Tamil.
Ninety-five	Tombattaidu	Tombhaiaidu	Toṇṇúttaindu (-anji)
Ninety-six	Tombattáru	Tombhaiáru	Toṇṇúttáṛu
Ninety-seven	Tombattéḷu	Tombhaiyéḍu	Toṇṇúttézhu
Ninety-eight	Tombattenṭu	Tombhaiyenimidi	Toṇṇúttettu
Ninety-nine	Tombattom-battu	Tombhaitommidi	Toṇṇúttonpadu
A hundred	Núru	Núru	Núṛu
Two hundred	Innúru	Innúru	Iṛunúṛu
Three hundred	Munnúru	Munnúru	Munnúṛu
Four hundred	Nánúru	Nannúru	Nánúṛu
Five hundred	Ainúru	Yénúru	Einnúṛu
Six hundred	Árunúru	Árnúru	Aṛunúṛu
Seven hundred	Eḷunúru	Yéḷnúru	Yeszhunúṛu
Eight hundred	Enṭunúru	Yenamannúru	Yeṇṇúṛu
Nine hundred	Ombainúru	Tommannúru	Toḷáyiram
A thousand	Sávira	Veyyi	Áyiram
Ten thousand	Hattusávira	Padivélu	Padináyiram
A hundred thousand	Núrusávira *or* Lakṣha	Lakṣha	Latcham
A million	Hattulakṣha	Padilakṣhalu	Pattulatcham
Fractions.	*Chillare.*	*Chillaralu.*	*Pinnangal.*
A quarter	Kálu	Pátika	Kál
A half	Ardha	Ara	Arai
Three-quarters	Mukkálu	Muppátika	Mukkál
One-and-a-quarter	Ondúkálu	Wokaṭimpátika	Onṛékál
One-and-a-half	Ondúvare	Wokatinnara	Onṛarai
One-and-three-quarters	Ondúmukkálu	Wokatimmuppá-tika	Onṛémukkál
Two-and-a-quarter	Eraḍúkálu	Renḍumpátika	Iranḍékál
Two-and-a-half	Eradúvare	Rendunnara	Iranḍarai
Two-and-three-quarters	Eraḍúmukkálu	Rendummuppá-tika	Iranḍémukkál
Three-and-a-quarter	Múrúkálu	Múḍumpátika	Múnṛékál
Three-and-a-half	Múrúvare	Múḍunnara	Múnṛarai
Three-and-three-quarters	Múrúmukkálu	Múḍummuppá-tika	Múnrémukkál
Four-and-a quarter	Nálkúkálu	Nálugumpátika	Nálékál
Four-and-a-half	Nálkúvare	Nálugunnara	Nálarai
Four-and-three-quarters	Nálkúmukkálu	Nálugummuppá-tika	Nálémukkál
A third	Múraralliondu	Múḍintlówo-kápálu	Múnṛil oru bágam
Two-thirds	Múrarallieraḍu	Múḍinṭlórendu-pállu	Múnṛil iranḍu bágam
A fifth	Aidaralliondu	Aidinṭlówoka-pálu	Eindil oru bágam
A sixth	Áraralliondu	Árinṭlówokapula	Áṛil oṛu bágam

English.	Kanarese.	Telugu.	Tamil.
A seventh	E'ḷaralliondu	Yéḍinṭlówoka-pálu	Yézhil oru bágam
An eighth	Enṭaralliondu	Yenimidinṭlowo-kapálu	Yeṭṭil oru bágam
A tenth	Hattaralliondu	Padinṭlówoka-pálu	Pattil oru bágam
Months.	*Tingaḷugaḷu.*	*Másamulu.*	*Másangal.*
January	Puṣhyamása	Puṣhyamu	Tai
February	Mághamása	Mághamu	Mási
March	Phalguṇamása	Phálgunamu	Panguni
April	Chaitramása	Chaitramu	Sittiṛai
May	Vaishákamása	Vaisákhamu	Vaigasi
June	Jéṣhṭamása	Jéshṭhamu	'A'ni
July	A'ṣháḍhamása	A'sháḍhamu	A'ḍi
August	Shráwaṇamása	Shrávaṇamu	Avaṇi
September	Bhádrapada-mása	Bhádrapadamu	Puraṭṭasí
October	Ashvíjamása	A'swayujamu	Aippasi
November	Kártikamása	Kártikamu	Kárttigai
December	Márgashira-mása	Márgashiramu	Márgazhi
Days.	*Dinagaḷu or Varagaḷu.*	*Dinamulu.*	*Náḷgaḷ.*
Sunday	A'dityavára	A'divháramu	Gnáyiṛu
Monday	Sómavára	Sómaváramu	Tingaḷ
Tuesday	Mangaḷavára	Mangalawáramu	Sevváy
Wednesday	Budhavára	Budhawáramu	Budan
Thursday	Guruvára	Brihaspativá-ramu	Viyázham
Friday	Shukravára	Sukraváramu	Vĕḷḷi
Saturday	Shanivára	Saniváramu	Sani
East	Múḍa or Púrva	Túrpu	Kizhakku
West	Paḍava or Paschima	Paḍamara	Méṛku
North	Badaga or Uttara	Uttaramu	Vaḍakku
South	Tenka or Dakṣhiṇa	Dakshiṇamu	Teṛku
Season.	*Ṛutu.*	*Ṛutuvu.*	*Kálam.*
Evening Dew { Dec. Jan.	—	—	Munpani
Morning dew { Feb., Mar.	—	—	Pinpani
Mild-heat { April, May.	—	—	Iḷavénil
Hot season { June July.	—	—	Mudirvéril
Cloudy { Aug., Sept.	—	—	Kár
Cold { Oct., Nov.	—	—	Kudir

English.	Kanarese.	Telugu.	Tamil.
Spring	Vasantaṛutu	Vasantaṛutuvu	Vasandakálam
Summer	Gríshmaṛutu	Gríṣhmaṛutuvu	Kóḍaikálam
Autumn	Sharadṛutu	Saradṛutuvu	Kárkálam
Winter	Varṣhaṛutu	Varṣhaṛutuvu	Panikkálam
Abyss	Pátáḷa	Pátálamu	Pátáḷam
Air	Gáḷi	A'kásamu	A'gáyavéḷi, A'gáyam
Atom	Aṇuvu	Aṇuvu	Aṇu
Ashes	Búdi	Búḍide	Sámbal
Bank of river	Holédaḍa or Nadítíra	Yéṭiwoḍḍu	A'ttangkarai
Bay	Sarave	A'ghátamu	Kuḍákkaḍal
Beach	Révu	Révu	Kaḍalóram
Bridge	Sétuve	Vantena	Várávadi
Bubble	Nírugulḷe	Nírubugga	Nírkkumizhi
Burning	Urita	Káltsadamu	Yeridal
Chalk	Simé suṇṇa	Simasunnamu	Simaichunnámbu
Channel	Saṇṇa káluve	Káluva	Kálváy
Clay	Jíḍímaṇṇu	Régaṭimannu	Kaḷimaṇ
Cloud	Móḍa	Mabbu	Mégam
Charcoal	Iddali	Boggu	Kari
Cold	Chaḷi	Tsali	Kuḷir
Continent	Khaṇḍa	Khanḍamu	Kaṇḍam
Darkness	Kattale	Chíkaṭi	Iruṭṭu
Deluge	Jalapraḷaya	Jalapralayamu	Jalappiraḷayam
Depth	A'ḷa	Lótu	A'zham
Dew	Manju	Mantsu	Pani
Drop	Boṭṭu	Boṭṭu	Tuḷi
Dust	Dúḷu	Duvva	Túsi
Earth	Bhúmi	Bhúmi	Búmi
Earthquake	Bhúkampa	Bhúkampamu	Búmi yadirchi
Ebb-tide	Aleya yiḷita	Páṭuvéla	Nírvattam
Ferry	Holé dáṭuva staḷa	Yéru dáṭé tsóṭu	Tuṛai
Flame	Jwále	Manṭa	Suválai
Flash	Jyóti	Merupu	Jóti
Fire	Benki	Nippu	Neruppu
Flood-tide	Ubbale	Pótuvéla	Níréttam
Fog	Manju	Káviri	Múḍu pani
Ford	I'jade dáṭa bahudádastaḷa	Révu	Taṇṇíril naḍakkuntuṛai
Fountain	Chalume	Chelama	Vúttu
Frost	Hima	Himamu	Vuṛainda pani
Fuel	Saude	Kaṭṭepullalu	Viṛagu
Gravel	Garusu	Morumu	Parukkángkal
Hail	Kallumaḷe	Vaḍigandlu	Kalmazhai
Heat	Uṣhṇa or Shake	Védimi or yenda	Súḍu
Highway	Doḍḍadári	Rájamárgamu	Páṭṭai
Hillock	Dibbe	Dibba	Kunḍru
Ice	(*no word*)	Mantsugaḍḍa	Pani kaṭṭi
Island	Dwípa	Dívi	Tívu
Inundation	Praváha	Varada	Veḷḷam
Lake	Maḍuvu	Madugu	Yéri
Lightning	Minchu	Merupu	Minnal

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Marsh	Kesarunela	Báḍavanéla	Seduppu nilam
Mountain	Beṭṭa	Konda	Malai
Ocean	Samudra	Mahá samudramu	Samuttiram
Path	Hádi	Dári	Pádai
Plain	Maidána	Bayalu	Maidánam
Pond	Koḷa	Gunṭa	Kuḷam
Promontory	Koṇa	Bhúmyagramu	Taraimunai
Quicksand	Kaḷḷusubu	Dongaisuka	Túḷi
Rain	Maḷe	Vána	Mazhai
River	Hoḷe	Yéru	A'ṛu
Sand	Usubu	Isuka	Maṇal
Sea	Samudra	Samudramu	Kaḍal
Shower	Maḷe Sóne	Túra	Perumazhai
Smoke	Hoge	Poga	Pugai
Snow	(*no word*)	Mantsu	Vuṛaindamazhai
Spark	Kiḍi	Minuguru	Típpoṛi
Soot	Káḍige	Karadúpamu	Oṭṭaḍai
Stone	Kallu	Ráyi	Kallu
Stream	Praváha or Orate	Praváhamu	Níróṭṭam
Tempest	Gáḷimaḷe	Gálivána	Káttumazhai
Thunder	Guḍugu	Urumu	Kumuṛal (Idi, *com.*)
Valley	Kamari	Kondalasandu	Malaichandu
Water	Níru	Níllu	Taṇṇír
Well	Bávi	Nuyyi	Kiṇaṛu
Whirlpool	Suḷiníru	Sudi	Nírchuzhi
Whirlwind	Suḷigáḷi	Sudigáli	Suzhaṛkáttu
Wave	Ale	Ala	Alai
Kinship.	*Nentutana.*	*Bandhutwamu.*	*Banduttavam.*
Ancestors	Hiriyaru	Peddalu	Munnórgaḷ
Aunt	Sódaratte or Doḍḍatáyi	Pinatalli or Ménatta	Siriyatáyár (mother's side), Attai (father's side)
Boy	Huḍuga	Pillakáya	Paiyan
Bride	Madavaṇigitti	Pendlikúturu	Kaliyáṇappeṇ
Bridegroom	Madavaṇiga	Pendlikomáruḍu	Kaliyáṇa Máppiḷḷai.
Brother	Sahódara	Sahódaruḍu	Sagotaran
Bachelor	Maduve illadava	Bramhachári	Biramasári (onrikkaran, onṛi yál)
Childhood	Bálya	Bályamu	Kuzhandaiparuvam
Children	Makkaḷu	Biḍḍalu	Kuzhandaikaḷ
Cousin	Dáyádi	Gnyáti	Pangáḷi
Daughter	Magaḷu	Kúturu	Magaḷ
Dower	Stridhana	O'li	Sídanam
Dwarf	Gujja	Maruguzzu	Kuḷḷan
Father	Tande	Tanḍri	Tagappan
Father-in-law	Máva	Máma	Mámanár
Female	Hengusu	A'ḍudi	Peṇ
Girl	Huḍugi	Paḍutsu	Siṛupeṇ
Grand-father	Ajja	Táta	Páṭṭan
Grand-mother	Ajji	Avva	Páṭṭi (sudandiran)
Heir	Várasu	Várasudaruḍu	Páttiyastan
Husband	Ganḍa	Penimiṭi	Purushan

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Infant	Kúsu	Shishuvu	Sisu
Inheritance	Dáya	Dáyamu	Sudandiram
Kinsman	Nenṭanu	Bandhuvu	Suttattán (inattán)
Male	Gaṇḍu	Mogadi	A'ṇ
Man	Manuṣhyanu	Mogaváḍu	Manushan
Manhood	Kaumáradeshe	Manuṣhyatwamu	Purushaparuvam
Marriage	Maduve	Penḍli	Kaliyáṇam
Mother	Táyi	Talli	Táy
Mother-in-law	Atte	Atta	Mámiyár
Mortal	Anityanu	Manuṣhyuḍu	Naran
Nephew	Aṇṇanamaga or Sódaraḷiya	Annakomáruḍu or ménalluḍu	Vuḍan piṛanda ku máran
Niece	Aṇṇanamagaḷu or Sódarasose	Annakúturu or ménagóḍalu	Vuḍan piṛanda kumárti
Nurse	Dáyi	Dádi	Tádi
Old Age	Muppu	Musalitanamu	Mudumaip paruvam
Old Man	Mudukanu	Musaliváḍu	Kizhavan
Old Woman	Muduki	Musalidi	Kizhavi
Orphan	Tandetáyi illada mogu	Talidanḍri léni biḍḍa	Táy Tagappanatta piḷḷai
Posterity	Santati	Santu	Vamisa paramparai
Sister	Sahódari	Sahódari	Sagódari
Son	Maganu	Koḍuku	Magan
Step-mother	Malatáyi	Márutalli	Máttán táy
Twins	Avaḷi	Amaḍalu	Iraṭṭaip piḷḷai
Uncle { Elder / Younger	Doḍḍappa / Chikkappa	Pinatanḍri or ména máma	Sittappan (father's side), Ammán (mother's side)
Widow	Vitantu	Vitanturálu	Vidavai
Wife	Henḍati	Penḍlámu	Peṇsádi
Woman	Strí or Hengusu	A'ḍudi	Stiri
Young Man	Hareyadavanu	Chinnaváḍu	Váliban
Youth	Hareya	Yauvanamu	Válibam
Parts of the Body.	***Avayavagaḷu.***	***Avayavamulu.***	***Avayavangaḷ.***
Ankle	Girige	Chílamanḍa	Kanuk kál
Arm	Reṭṭe	Bhujamu	Pujam (puyam, *com.*)
Back	Bennu	Vípu	Mudugu
Back-bone	Bennelubu	Vennemuka	Mudugelumbu
Bile	Pitta	Paityamu	Pittam
Blood	Rakta	Netturu	Irattam
Beard	Gaḍḍa	Dáḍi	Táḍi
Body	Mai	Sharíramu	Vuḍal
Bone	Elubu	Yemuka	Yelumbu
Brain	Médhe	Medaḍu	Múḷai
Breast	Ede	Rommu	Márpu
Breath	Usuru	U'piri	Múchu
Cheek	Galla	Davaḍa	Kannam
Chin	Davaḍe	Gaḍḍamu	Móváyk kaṭṭai
Ear	Kivi	Chevi	Kádu
Elbow	Moṇakai	Mócheyyi	Muzhangai
Eye	Kaṇṇu	Kannu	Kaṇ
Eye-brow	Hubbu	Kanuboma	Puruvam

English.	Kanarese.	Telugu.	Tamil.
Eye-lash	Reppékúdalu	Reppaventrukalu	Kanmayir
Face	Mukha	Mukhamu	Mukam
Fat	Kobbu	Kovvu	Kozhuppu
Finger	Bettu	Vélu	Viral
Fist	Mushti	Pidikili	Musti (mutti)
Flesh	Mámsa	Máṅsamu	Sadai
Foot	Páda	Pádamu	Pádam
Forehead	Hane	Nosalu	Netti
Gland	Gantalmani	Kaniti	Visainarambu
Gum	Vasadi	Iguru	I'ru
Hair	Kúdalu	Ventrukalu	Mayir
Hand	Kai	Cheyyi	Kai
Head	Tale	Tala	Talai
Heart	Hrudaya	Gunde	Irudayam
Heel	Himmadi	Madime	Kudik kál
Hip	Tonka	Tunti	Iduppu
Jaw	Davedéhallu	Lodavada	Tádai
Joint	Kilu	Kilu	Kilu
Kidney	Gundige	Pakkeragunde-káya	Kundikkáy
Knee	Monakálu	Mókálu	Muzhangál
Knuckle	Ginnu	Ganupu	Viraṛ kanu
Leg	Kálu	Kálu	Kál
Lip	Tuti	Pedavi	Vudádu
Liver	Yakruttu	Neride	I'ral
Loin	Naduvu	Nadumu	Arai
Lungs	Swása kósh	Shwásakósamu	Nurai I'ral
Marrow	Majje	Múlaga	Yelumbu múlai
Moustaches	Míshe	Mísálu	Mísai
Mouth	Báyi	Nóru	Váy
Nail	Uguru	Góru	Nagam
Neck	Kuttige	Meda	Kazhuttu
Nose	Múgu	Mukku	Múkku
Palate	Angala	Angili	Mélváy
Pulse	Dhátu	Dhátuvu	Nádi
Ribs	Pakkelubugalu	Pakkayemukalu	Vilávelumbu
Side	Alle	Pakka	Pakkam
Skin	Tólu	Tólu	Tól
Sinew	Nara	Naramu	Narambu
Skull	Kapála	Purre	Mandai Yódu
Shoulder	Hegalu	Bhujamu	Tól
Spittle	Ugulu	Yengili	Yechil
Sweat	Bevaru	Chemata	Vérvai
Stomach	Hotte	Kadupu	Vayiru
Tear	Kanníru	Kanníru	Kannír
Temples	Kendáre	Kanatalu	Pori
Thigh	Tode	Toda	Todai
Throat	Gantlu	Gontu	Tondai
Thumb	Hebbettu	Bottanavélu	Kai peruviral
Toe	Káluberalu	Kálivélu	Kálviral
Tongue	Nálige	Náluka	Náku
Tooth	Hallu	Pallu	Pal
Waist	Tonka	Mola	Iduppu
Windpipe	Kanthavála	Gontupíka	Kuralvalai

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Wrist	Maṇikaṭṭu	Maṇikaṭṭu	Kaṇukai
Vein	Raktanara	Nettuṭi nàramu	Iratta narambu
Diseases.	*Rógagaḷu.*	*Vyádhulu.*	*Viyádigal.*
Ague	Chali jwara	Chali jwaramu	Kuḷirk káychal
Bald	Bóḷu	Bódi	Moṭṭai talai
Blind	Kuruḍu	Guḍḍi	Kuruḍu
Bruise	Jajjugháya	Dóguḍu	Vuráytal (neṅvu)
Cholera	Vántibhédi	Maraḍi	Vándi bédi
Cold	Nagaḍi	Paḍisemu	Saluppu
Cough	Kemmu	Daggu	Irumal
Consumption	Kṣhayaróga	Kṣhayarógamu	Kshayam
Deaf	Kivuḍu	Chevuḍu	Sevuḍu
Death	Sávu	Tsávu	Sávu
Digestion	Jírna	Jírṇamu	Síraṇam
Dream	Kanasu	Kala	Kanavu
Drowsiness	Túkaḍike	Nidramabbu	Vuṛakkam
Dumb	Múgu	Múga	Vúmai
Fainting	Múrche	Múrchha	Múrchai
Fever	Jwara	Jwaramu	Suram
Fracture	Muruku	Biṭika	Veḍippu (oḍivu)
Gout	Váta hiḍita	Vátarógamu	Sálai
Hunger	Hashivu	A'kali	Pasi
Indigestion	Ajírna	Ajírti	Asíraṇam
Inflammation	Uri	Manta	Yerivandam
Jaundice	Kámále	Kámerlu	Kámálai
Lame	Kunṭu	Kunṭi	Muḍam
Madness	Huchchutana	Verri	Paittiyam
Measles	Daḍára	Tattammaváru	Siṛuvaisúri
Numbness	Timaru	Timmiri	Timir
Ophthalmia	Kaṇṇunovu	Kanḍla kalaka	Kaṇṇóy
Pain	Béne	Noppi	Nóvu
Rash	Isabu	Cheldi	Kappán
Rheumatism	Vátaróga	Váyuvu	Váyvu (vádam)
Sickness	Vyádhi	Vyádhi	Viyádi
Sleep	Nidde	Nidra	Nittirai
Smallpox	Shiḍubu	Masúchikamu	Vaisúri
Spasm	Sheḷevu	I'ḍpu	Kuṛanḍavali
Sore	Huṇṇu	Punḍu	Puṇ
Squint-eyed	Meraḷugaṇṇuḷḷa	Mellakannugala	O'rak kaṇṇuḷḷa
Stammering	Natti	Netti	Tettuváy
Swelling	Bávu	Wápu	Víkkam
Symptoms	Rógalakṣhaṇa-gaḷu	Lakshaṇamulu	Kuṛigaḷ
Thirst	Báyárike	Dáhamu	Tágam
Voice	Swara	Kanṭhadhwani	Toni
Watching	Echcherike	Nidrapaṭṭaka póvaḍamu	Túkam piḍiyámai
Weakness	Nistráṇe	Balahínata	Turp palam
Wound	Gháya	Gáyamu	Káyam
Wrinkle	Maḍatcbidda	Muḍata	Tiraivu (tirai)

English. *Quadrupeds.*	Kanarese. *Chatushpâda jantugalu.*	Telugu. *Chatushpâjjantu-vulu.*	Tamil.
Alligator	Mosaḷe	Mosali	Mudalai
Animal	Jantu	Jantuvu	Jentu
Antelope	Chigari	Jinka	Mán
Ass	Katte	Gáḍide	Kazhudai
Bat	Kuṇṇu kapiṭi	Gabbilamu	Turinjil (Vauwál, *com.*)
Bear	Karaḍi	Yeluggoḍḍu	Karaḍi
Beast	Mṛuga	Mṛigamu	Mirugam
Boar	Káḍhandi	Mogapandi	Káṭṭupanṛi
Brute	Mṛuga	Mṛigamu, goḍḍu	Mirugam
Buck	Ganḍuhulle	Mogaduppi	Kalaimán
Buffalo	Emme	Géde	Yerumai
Bull	Vṛiṣhabha	Yeddu	Rishabam (yemdu iḍabam)
Calf	Karu	Dúḍa	Kanruk kuṭṭi
Camel	Oṅṭe	Loṭipiṭa	Oṭṭa gam
Chameleon	Haṅṭegudda	Tonḍa	Pachóṇán
Cat	Bekku	Pilli	Púnai
Cattle	Danagaḷu	Pashuvulu	A'ḍu máḍukaḷ
Colt	Ganḍu kudure-mari	Gurrapu pilla	Kudiraik kuṭṭi
Cow	A'kaḷu	A'vu	Pasu
Deer	Hulle	Jinka	Mán
Doe	Irri	A'ḍajinka	Peṇmán
Dog	Náyi	Kukka	Náy
Elephant	A'ne	Yénugu	Yánai
Elk	Kaḍavi	Kaṇuju	Káḍa mán
Ermine	(*no word*)	Tellani aḍavi pilli	(*no word*)
Ewe	Henguri	Penṭiméka-penṭigorre	Peṇṇáḍu
Foal	Kudurémari or Kattémari	Gurrapu pilla	Kuṭṭi
Flock	Hindu	Manda	Mandai
Fox	Chendike nari	Gunṭanakka	Kuḷḷanari
Frog	Kappe	Kappa	Tavaḷai
Goat	A'ḍu	Méka	Veḷḷáḍu
Hare	Mola	Chevula potu	Musal
Horse	Kudure	Gurramu	Kudirai
Hound	Béṭe náyi	Veṭakukka	Véṭṭai náy
Hyena	Kattekiraba	Gorabotu	Kazhudaip puli
Jackal	Kappalu nari	Nakka	Nari
Kid	Aḍumar	Méka pilla	Veḷḷáṭṭuk kuṭṭi
Lamb	Kurimari	Gorre pilla	A'ṭṭuk kuṭṭi
Leopard	Shivaṅge	Chiruta puli	Siṛuttai
Lion	Siṅha	Siṅhamu	Singam
Lizard	Halli	Balli	Palli
Mare	Heṇṇu kudure	Godige	Máduván
Monkey	Kóṭi	Koti	Kurangu
Mouse (musk rat)	Chunḍili	Tsuntsu	Sitteli
Mule	Hésarakatte	Kantsara gáḍide	Kóvéṛu kazhudai
Muskdeer	Kasturi mṛuga	(*no word*)	Kastúri mán

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Ox	Basava	Yeddu	Yerudu
Panther	Hoṅniga	Chiruta puli	Siṛuttai
Pig	Haṅdi	Paṅdi pilli	Panṛi
Porcupine	E'du	Munḍlapandi	Muḷḷam panṛi
Rabbit	Shíme mola	Shíma kundélu	Símai musal
Ram	Ṭagaru	Poṭṭelu	A'ṭṭuk kaḍá
Rat	Ili	Yeluka	Yeli
Rhinoceros	Khaḍga mṛuga	Khaḍga mṛigamu	Káṇḍá mirugam
Sheep	Kuri	Gorre	A'ḍu
Squirrel	Aṇilu	Uḍata	Aṇiṛ piḷḷai
Tiger	Huli	Puli	Puli
Wolf	Tóḷa	Todélu	Tóṇḍán (onái, *com.*)
Birds.	*Pakṣhigalu.*	*Pakṣhulu.*	*Paṛavaigal.*
Adjutant	(*no word*)	Begguru pakshi	Madáḷi
Brood	Pakṣhí marigaḷa hinḍu	Pakṣhipillalu	Kunjugaḷ
Chicken	Kóḷimari	Koḍipilla	Kózhik (kunju)
Cock	Hunju	Puṅju	Séval
Crane	Kokre	Koṅga	Nárai
Crow	Káge	Káki	Kákkái
Dove	Párváṇada hakki	Pávuráyi	Puṛá
Duck	Taḍiga	A'dabátu	Kuḷla váttu
Eagle	Haddu	Bóruva	Kazhugu
Falcon	Giḍuga	Dége	Vallúṛu
Florican	(*no word*)	Kámileḍipiṭṭa	Varagu kózhi
Fowl	Kóḷi	Pakṣhi	Kózhi
Game	Béṭegaḷu	Veṭa mṛigamu	Véṭṭaip paṛavai
Goose	Bátu	Peddabátu	Periya váttu
Hawk	Dége	Déga	Dékai (parundu)
Hen	Peṭṭe	Peṭṭai Kózhi	Peṭṭai
Heron	Heggokkare	Koṅga	Kurugu
Hoopoe	Kondé hakki	Kúkuḍuguvva	Kuk kuṛuváni patchi
Jungle Fowl	Aḍavikóḷi	Aḍavikoḍi	Káṭṭuk kózhi
Kite	Haddu	Gadda	Parundu
Nightingale	(*no word*)	(*no word*)	Sagóra patchi
Ostrich	(*no word*)	(*no word*)	Tíkkuruvi
Owl	Gúbe	Gudlagúba	A'ndai
Parrot	Giṇi	Chiluka	Kiḷip piḷḷai
Partridge	Kaujuga	Kauṅzupiṭṭa	Kavdári
Peacock	Navilu	Nemali	Mayil
Peahen	Heṇṇu navilu	Penṭinemali	Peṇmayil
Pheasant	(*no word*)	Pedda néla nemali	Káṭṭu chéval
Pigeon	Párivála	Pávuramu	Puṛá
Quail	Lávuge	Kolankipiṭṭa	Kádai
Sparrow	Gubbi	U'rapitsuka	Vúrk kuruvi
Spur-fowl	Káḍukóḷi	Chimaṭakoḍi	Muḷḷang kózhi
Wagtail	Kumbára gubbi	Dásaripiṭṭa	Váláṭṭuk kuruvi
Fishes.	*Mínugalu.*	*Chépalu.*	*Machaṇgal.*
Bombelo	(*no word*)	(*no word*)	Kaṛuváḍu
Crab	Naḷḷi	Píta	Naṇḍu

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Eel	Hávumínu	Pámu chépa	Vilángu
Mango-fish	(*no word*)	Yerra mága ché-palu	(*no word*)
Oyster	Chippumínu	Gulla chépa	Maṭṭi (sippi)
Pomfret	(*no word*)	Tsanduváyi chépa	Vavvál mín
Porpoise	Kai mínu	(*no word*)	Kaḍaṛ panṛi
Shark	(*no word*)	Sora chépa	Suṛá
Shrimp	Sígaḍi	Kúndrapoṭṭu	Iṛál
Skate	(*no word*)	Ṭéki chépa	(*no word*)
Sole	(*no word*)	Náluka chépa	Yerumai nákku
Turtle	Kúrma	Tábélu	A'mai
Whale	Timingila	Timingilamu	Timingilam
Insects.	*Huḷagaḷu.*	*Purugulu.*	*Púchigaḷ.*
Ant	Ira	Chíma	Yeṛumbu
Bee	Jénunoṇa	Téneyíga	Téní
Beetle	Dumbi	Boddanki	Vaṇḍu
Bug	Tagaṇi	Nalli	Múṭṭup púchi
Butterfly	Sítá práṭṭí huḷa	Sítákókamu	Vaṇṇáttip púchi
Caterpillar	Kambaḷi huḷa	Kambalipurugu	Kambaḷip púchi
Centipede	Núrugálu	Kállajerri	Púram
Cochineal worm	(*no word*)	A'rudrapurugu	Tambalap púchi
Fire-fly	Beṅki huḷa	Miṇuguruparugu	Min minip púchi
Fly	Noṇa	I'ga	I'
Gnat	Guṅgáḍu	Dóma	Kosu
Grasshopper	Midite	Midata	Pachaik kiḷi
Leech	Aṭṭe	Jelaga	Aṭṭai
Locust	Miḍicha	Peddamiḍata	Veṭṭuk kiḷi
Louse	Hínu	Pénu	Pén
Maggot	Huḷa	Purugu	Puzhu
Millepede	Sáviragálu	Rókaṭibanḍa	Maravaṭṭai
Moth	Pataṅgada huḷa	Chimaṭa	Páychi
Scorpion	Chéḷu	Télu	Téḷ
Silk-worm	Paṭṭu huḷa	Paṭṭupurugu	Paṭṭup púchi
Snail	Basavana huḷa	Nattagulla	Nattai
Snake	Hávu	Pámu	Pámbu
Spider	Jéda	Sálepurugu	Silandi
Swarm	Makshika sa-mudáya	Gumpu	Kúṭṭam
Tick	Uṇṇi	Piṇujulu	Vuṇi
Vermin	Kíṭa	Purugulu	Paṇḍangaḷai azhik-kum genduk kuḷ
Wasp	Kaḍaja	Tummeda	Kuḷavi
White ant	Geddalu	Cheda	Sel (Kaṛaiyán, *com.*)
Stones, etc.	*Kallugalu muntaddu.*	*Ratnamulu modalayinavi.*	*Irattinangal mudalánadu.*
Agate	Vaidúrya	(*no word*)	Vaiḍúriyam
Alum	Paṭikára	Paṭikáramu	Paḍik káram
Amethyst	Máṇikya	(*no word*)	Sevvandikal
Antimony	Surma	Surumá	Nílánjanak kal
Brass	Hittále	Ittaḍi	Pittaḷai
Cat's-eye	Gómédhika	Vaiḍuryamu	Púnaik kaṇ gaḷ
Crystal	Sphaṭika	Sphaṭikamu	Paḍikam

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Copper	Támbra	Rága	Sembu
Coral	Havaḷa	Pagaḍamu	Pavazham
Carnelian	Hoḷeva kallu	Kuruvindaráyi	(*no word*)
Diamond	Vajra	Rava	Vairam
Dross	Nore	Chiṭṭamu	Siṭṭam (kiṭṭam)
Emerald	Pachche	Patsa	Pachai
Flint	Chakkumuk-kikallu	Chekimukiráyi	Sakki mukkikal
Gold	Chinna	Bangáru	Ṗon
Iron	Kabbiṇa	Inumu	Irumbu
Jet	Káraṅji	(*no word*)	Karuninúḷai
Jewel	Oḍave	Ratnamu	Irattinam
Lapis lazuli	Vaidúrya	Vaidúryamu	Vaiḍúriyam
Lead	Shísa	Sísamu	I'yam
Loadstone	Sújikántakallu	Súdanṭuráyi	Káṇḍakkal
Marble	Alémáníkallu	Chaluvaráyi	Salavaik kal
Metal	Lóha	Lóhamu	Lógam
Mine	Gani	Gani	Kani
Mineral	Lóhadhátu	Ganilóni vastuvu	Tádu
Pearl	Muttu	Mutyamu	Muttu
Quicksilver	Pádarasa	Pádarasamu	Rasam
Ruby	Keṁpu	Keṁpu	Kembu
Sapphire	Níla	Nílamu	Nílam
Silver	Beḷḷi	Veṇḍi	Veḷḷi
Steel	Ukku	Ukku	Yegu
Sulphur	Gandhaka	Gandhakamu	Kandagam
Talc	Abhraka	Abhrakamu	Abarékku (appira-gam)
Tin	Tagara	Tagaramu	Tagaram
Topaz	Pushyarága	Pushyarágamu	Pushparágam
Touchstone	Ore kallu	Woragallu	Vurai kal
Turquoise	Nílada kallu	Firójáráyi	Níla rattinak kal
Apparel.	*Uḍupu.*	*Dustulu.*	*Vuḍuppu.*
Boot	Mójá	Mójá	Búṭs jóḍu
Bracelets	Baḷegaḷu	Kaḍiyamulu	Kaḍagam
Brocade	Sarige buṭṭá paṭṭu	Atarash	Sittirap paṭṭáḍai
Button	Gunḍi	Gunḍí	Pottán
Cap	Kuḷḷáyi	Kuḷḷáyi	Kullá
Chain	Sarapaṇi	Golusu	Sangili
Cloak	Doḍḍachaṭṭe	Kuṅche	Pórvai chaṭṭai
Clothing	Vastragaḷu	Baṭṭalu	Vuḍuppu
Coat	Chaṭṭe	Kóṭu	Neḍunjaṭṭai
Cotton	Aḷḷe	Dúdi	Panju
Drawers	Challaṇa	Sharáyi	Nisár
Ear-rings	Hattakaḍuku	Tammeṭlu	Mattik káy (kádani)
Embroidery	Niráji	Buṭṭapani	Púttaiyal
Fan	Bísaṇige	Visanakaṟṟa	Visiṟi
Girdle	Daṭṭi	Naḍikaṭṭu	Araik kaṭṭu
Glove	Kaigausaṇige	Cheyijóḍu	Kaiméṟ sóḍu
Gown	Niluvaṅgi	Niluvuṭangí	Gavun
Handkerchief	Kaivastra	Rumálu	Kaik kuṭṭai
Linen	Baṭṭe	Núlubaṭṭa	Nárchílai

English.	Kanarese.	Telugu.	Tamil.
Lining	Astaru	Astiri	Vuḷḷuṛait tuṇi
Loop	Kuṇike	Utsu	Kaṇṇi (noose of loop)
Necklace	Kanṭhasara	Kanṭhasari	Kaṇḍasaram (aṇi) .
Needle	Súji	Súdi	Vúsi
Pocket	Jébu	Jébu	Sákku
Pin	Gunḍusúji	Gunḍusúdi	Kuṇḍúsi
Ribbon	Navára	Náḍá	Ribin
Ring	Ungura	Ungaramu	Módiram
Seam	Dunḍuholige	Naḍimikuṭṭu	Taiyal
Shirt	Chikka soge	Chinna tsokká	Kamisu
Shoe	Jóḍu	Muchche	Sóḍu
Silk	Paṭṭu	Paṭṭu	Paṭṭu
Skirt	Sharagu	Koṅgu	Mun tánai
Sleeve	Sogétóḷu	Tsokká cheyyi	Saṭṭaik kai
Stocking	Méjóḍu	Méjóḍu	Kál mejóḍu
Thimble	Angustán	Angustánu	Angusṭán
Thread	Dára	Dáramu	Núl
Turban	Págá	Págá	Talaip págai
Veil	Musuku	Musuku	Muk ḳáḍu
Velvet	Mukamal	Mohamalu	Mugamal paṭṭu
Woollen	Tupaṭaddu	Banátu	Kambiḷi
Food.	*A'hára.*	*A'háramu.*	*A'gáram.*
Asparagus	(*no word*)	(*no word*)	A'sparégas
Appetite	Hasivu	A'kali	Pasi
Barley	Javegódi	Bárlibiyyamu	Váṛ kódumai
Boiled	Kudishiddu	Wanḍina	Vévitta
Beef	Hirémámsa	Pedda mámsamu	Máṭṭiṛaichi
Bean	Chapparada-vare	Chikkuḍugáya	Pínsu
Bread	Roṭṭi	Roṭṭe	Roṭṭi
Breakfast	Beḷaggina úṭa	Tsaddi	Témésai
Brinjal	Badané káyi	Vankáya	Kattarik káy
Bottle	Shíse	Buḍḍi	Puṭṭi
Broth	Mámsa sára	Cháru	A'ṇam
Butter	Beṇṇe	Venna	Veṇṇey
Cabbage	Kóvisapalya	Kósukúra	Kóvis kírai
Cauliflower	Húvinakóvisu	Pedda kósukúra	Káli piḷḷavar
Cheese	Junnu	Dzunnu	Sunnuk kaṭṭi (páṛ katti)
Cork	Benḍu	Biraḍá	Kárku
Cream	Kene	Mígaḍa	Páléḍu
Curds	Mosaru	Perugu	•Tayir
Dainty	Nájókáda bhakṣhya	Ruchigala padár-dhamu	Rusiyána vastu
Dinner	Madhyánada úṭa	Veḍibhójanamu	Tíni
Drink	Pániya	Tágé vastuvu	Pánam
Feast	Habba	Panḍuga	Virundu
Flesh	Mámsa	Mámsamu	Mámisam
Flour	Hiṭṭu	Pinḍi	Mávu
Fried	Huridaddu	Pélchina	Poritta
Glass	Gáji	Gádzupátra	Paḷingu páttiram, paḷingu

English.	Kanarese.	Telugu.	Tamil.
Gravy	Máṁsa rasa	Máṁsa rasamu	Mámisa rasam
Greens	Káyi palyagaḷu	A'kukúra	Kírai
Guest	Avutanakke bandava	Atithi	Virundáḷi
Host	Avutaná iḍuvava	Gṛihastu	Virundiḍugiravan
Jam	Muraṁbá	Tándra	Jám tittippu
Jelly	(*no word*)	Sharabattu	Jelli
Knife	Chúri	Katti	Katti
Milk	Hálu	Pálu	Pál
Millet	Navaṇe	Mokkajonnalu	Tinai
Minced	Hachchida	Chitakagoṭṭina	Kondina
Mustard	Sásive	A'válu	Kaḍugu
Mutton	Kurí máṁsa	Véta máṁsamu	A'ṭṭiṛaichi
Napkin	Kai guḍḍe	Rumálu	Napkin
Oil	Eṇṇe	Núne	Yeṇṇey
Pickle	Uppina káyi	U'rugáya	Vúṛugáy
Pepper	Meṇasu	Miriyálu	Miḷagu
Plate	Piṅgáṇi	Taṭṭa	Píṅgán
Roast	Suṭṭa	Sega dzupina vastuvu	Anal káṭṭinaḍu
Rice	Akki	Annamu	Sóṛu
Salt	Uppu	Uppu	Vuppu
Sauce	Chaṭni	Vyanjanamu	Kuzhambu
Spoon	Sauṭu	Garite	Karaṇḍi
Stewed	Bésida	Vetsachesina áháramu	Sunḍa vaitta (Sanḍina áháram)
Sugar	Sakkare	Tsakkera	Saruk karai
Supper	Rátri úṭa	Rátribhójanamu	Iráp pósanam
Sweetmeats	Miṭhayigaḷu	Miṭháyi	Miṭṭáy
Tablecloth	Méjébaṭṭe	Méjá duppaṭi	Mésai duppaṭṭi
Tray	Táṁbáḷa	Taṭṭa	Tiré
Veal	Karuvina máṁsa	Dúda maṁsamu	Kanṛiṛaichi
Vinegar	Káḍi	Káḍi	Káḍi
Wheat	Góḍi	Gódhumalu	Kódumai[1]
Wine	Drákṣhímadya	Drákṣha-sáráyi	Diráksha sáráyam
House, Furniture, &c.	*Mane muṭṭugaḷu muṅtáddu.*	*Illu sámánulu modalayinavi.*	*Víḍu sámán, mudalánada.*
Arch	Kamánu	Kamánu	Vaḷaivu
Bag	Chíla	Gótámu	Pai
Basket	Gúḍe	Gaṁpa	Kúḍai
Barber	Kṣhaurakanu	Mangalaváḍu	Ambaṭṭan
Bearer	Horuvavanu	Bóyi	Bóyi
Bath	Bachchalu mane	Snánamu	Snána toṭṭi
Bed-room	Malaguva kóṇe	Paḍakaṭillu	Paḍukai aṛai
Beam	Tole	Dúlamu	Vuttiram
Bench	Kálu maṇe	Balla píṭa	Visippalagai
Bell	Gaṅṭe	Ghanṭa	Maṇi
Bedstead	Mañcha	Mantsamu	Kaṭṭil
Bedding	Háṣige	Parupu	Kaṭṭil mettai
Blanket	Kaṁbaḷi	Gongaḍi	Símai kambiḷi
Box	Peṭṭige	Peṭṭe or ḍabbi	Peṭṭi

English.	Kanarese.	Telugu.	Tamil.
Board	Halige	Palaka	Palagai
Bolt	Agaḷi	Gaḍiya	Tázhappáḷ
Brick	Iṭṭige	Iṭikeráyi	Sengal
Bucket	Báni	Níllu toḍé pátra	Kaittoṭṭi (Kai chál)
Building	Kaṭṭaḍa	Kaṭṭaḍamu	Kaṭṭaḍam
Candle	Méṇada báttí	Vatti	Mezhuku vartti
Carriage	Baṅḍi	Banḍi	Vanḍi
Carpet	Ratnakambaḷi	Ratna'kaṁbali (Kambalam)	Samukkáḷam
Casket	Baraṇi	Samputamu	Simizh
Cellar	Nelamáḷige	Nélamáḷiga	Nilavaṛai
Chink	Shiḷu	Biṭika	Veḍippu
Chamber	Koṭhaḍi	Gadi	Aṛai
Chimney	Hoge gúḍú	Pogagúḍu	Pugai kuḍu
Chair	Kurchi	Kurchí	Náṛkáli
Chest	Doḍḍa peṭṭige	Bóṣháṇamu	Periya peṭṭi
Cistern	Toṭṭi	Níllatoṭṭi	Nírtoṭṭi
Cook	Aḍigeyavanu	Vanṭaváḍu	Samaiyaṛ káran
Corner	Múle	Múla	Múlai
Counting-house	Daftara kháni	Koṭhi	Paṇachálai
Comb	Báchaṇige	Duvvena	Síppu
Cover	Muchchaḷa	Gavisena or múta	Múḍi
Coverlet	Hoddike	Palaṅgu póṣhu	Duppaṭṭi
Cup	Batḷu	Ginne	(Metal) Kiṇṇam páttiram, kuvaḷei
Cupola	Kaḷasa	Górígummaṭamu	Stúbi maṇḍapam
Cradle	Toṭlu	Toṭla	Toṭṭil
Curtains	Teregaḷu	Dómatera	Tirai chílai
Discharge	Biḍugaḍe	Tósivéyadamu, *or* káraḍamu	Níkki viḍudal
Door	Kada	Talupu	Kadavu
Drain	Bachchalu	Túmu	Saladárai
Expenses	Vechchagaḷu	Khartsulu	Selavu
Floor	Nela	Néla	Tarai
Footman	Káláḷu	Paniváḍu	Vélaik káran
Foundation	Astibhára	Punádi	Asti váram
Furniture	Sámánu	Sámánu	Mésai náṛkáligaḷ
Gardener	Tóṭagárá	Toṭaváḍu	Toṭṭa káran
Groom	Kástára	Gurra puváḍu	Kudirai káran
Hall	Paḍasále	Kúṭámu	Kúḍam
Handle	Hiḍi	Piḍi	Kai piḍi
Hire	Kúli	Aḍde *or* kúli	Kúli
Hole	Tútu	Bokka	Tuḷai
Jar	Jáḍi	Zádi	Sáḍi
Kettle	(*no word*)	Níllu káché pátra	Kopparai
Key	Bígadakai	Tálapu chevi	Sávi
Kitchen	Aḍigémane	Vaṅṭaillu	Maḍappaḷḷi (kusini)
Laborer	Kúliáḷu	Pani chésukoni jívinché váḍu	Vélai yáḷ
Lamp	Dípa	Dípamu	Viḷakku
Library	Postákagaḷa iḍuvasthala	Pustaka shála	Pustaka sálai

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Lime	Sunna	Sunnamu	Sunnámbu
Lock	Bíga	Bigamu	Púṭṭu
Looking-glass	Kannaḍi	Addamu	Mugak kaṇṇádi
Mat	Chápe	Tsápa	Páy
Oven	Roṭṭí ole	Roṭṭelu kalché poyyi	Aḍuppu
Pálkí	Pálkí	Pálakí	Pallákku
Pillar	Kaṁbha	Guṅdza	Túṇ
Pillow	Dimbu	Dinḍu	Talai yaṇai
Porch	Tala bágalu	Mogasála	Pórchu
Porter	Kúlívanu	Kúlivádu	Sumai yeḍukiṛavan
Plaster	Gachchu	Gatsu	Púchu
Pot	Gaḍige	Kuṅḍa	Pánai
Roof	Súru	Paipúri	Kúrai
Scissors	Kattari	Kattera kóla	Katteri kól
Servant	Sévakanu	Naukaru	Vélai káran
Sheet	Hachchaḍa	Duppaṭi	Duppaṭṭi
Slave	Gulàma	U'digapuváḍu *or* khása	Aḍimai
Snuffers	Kudikattari	Dípapu kattera	Viḷakku kattari
Soot	Abbúji	Karadúpamu	Oṭṭaḍai
Stair	Sópána	Meṭṭu	Marappaḍi
Step	Meṭṭu	Aḍugu	(Stone) kaṛpaḍi(paḍi)
Storey	Aṅtastu	Méḍa	Mél mettai
Sweeper	Guḍisuvava	U'dchéváḍu	Perukku giṛavaḷ
Table	Méje	Méjáballa	Mésai
Tailor	Chippiga	Darjíváḍu	Taiyaṛ káran
Terrace	Máḷige	Tárusu	Talam
Tile	Heṅchu	Peṅku	O'ḍu
Top	Tudi	Midde or kona	Méṛpuṛam
Tongs	Ikkaḷa	Paṭakáru	Kuṛaḍu
Torch	Dívaṭige	Diviṭí	Pandam
Torch-bearer	Maṣhálji	Maṣhálji	Masálji
Wages	Sambaḷa	Jítamu	Sambaḷam
Wall	Góde	Góḍa	Suvar
Washerman	Agasanu	Tsákalaváḍu	Vaṇṇán
Water-carrier	Níru horuvavu	Níllu-techché-váḍu	Taṇṇír k káran
Window	Kiṭiki	Kiṭiki	Janal
Wood	Káṭṭige or mara	Mánu	Maram
Bit	Kaḍiváḷa	Kaḷlepumukka	Kaḍiválattunirumbu
Bridle	Lagámu	Kaḷlemu	Kaḍiváḷam
Curry-comb	Karáru	Gorapamu	Kurappam
Girth	Thaḍi	Ṭanguváru	Ṭanguvár
Martingale	Jérbandu	Mukhapaṭṭa	Martingal
Saddle	Jínu	Pallamu	Jíni
Spur	Mójémuḷḷu	Gurramunu poḍiché mullu	Kudimuḷ
Spectacles	Múkkaṅnaḍi	Sulóchanamu	Mukku k kaṇṇáḍi
Stable	Láya	Tabélá	Láyam
Stirrup	Rikábu	Aṅke	Angapaḍi
A Garden.	*Tóṭa.*	*Tóṭa.*	*Tóṭṭam.*
Fruit	Haṇṇu	Paṅḍu	Pazham

English.	Kanarese.	Telugu.	Tamil.
Husk	Hoṭṭu	Poṭṭu	Tól
Kernel	Bitta	Pappu	Paruppu
Stone or seed	Kotte or Bíja	Ṭenka *or* vittu	Koṭṭai
Almond	Bádámi	Bádámu	Vádumai k koṭṭai
Apple	Elichihaṇṇu	Shíma régu paṇḍu	Símai ilandai p pazham
Apricot	(*no word*)	(*no word*)	Apricot pazham
Cherry	(*no word*)	(*no word*)	Cherry pazham
Betel nut	Aḍike	Vakka	Pákku
Cocoa nut	Tengina káyi	Kobbari káya	Téngáy [ham
Citron	Hiraḷé kayi	Dabba káya	Koḍi máduḷam paz-
Custard-apple	Sítáphala	Sítáphalamu	Síttáp pazham
Date	Kharjúra	Kharjúra paṇḍu	Péricham pazham
Fig	Attihaṅṇu	Shíma méḍi paṇḍu	Attip pazham
Grapes	Chappara drákṣhi	Angúru paṇḍu	Tirátcha p pazham
Guava	Síbihaṅṇu	Jáma paṇḍu	Koyyáp pazham
Lemon	Nimbe	Nimma paṇḍu	Pérelumicham pazham
Lime	Gajanimbe	Nimma paṇḍu	Yelumicham pazham
Mango	Mávinahaṇṇu	Mámiḍi paṇḍu	Mám pazham
Mangostein	(*no word*)	(*no word*)	Mangostein pazham
Melon	Karbúja	Karabújá paṇḍu	Molám pazham, sumai veḷḷari
Mulberry	Hippalé haṅṇu	Kambaḷi paṇḍu	Musuk kaṭṭaip pazham
Olive	Ippé	(*no word*)	Olive pazham
Orange	Kitlíhaṅṇu	Kichchili paṇḍu	Kichili p pazham
Peach	(*no word*)	(*no word*)	Peach pazham
Pear	(*no word*)	(*no word*)	Pear pazham
Pine-apple	Anásu	Anása paṇḍu	Annásip pazham
Plantain	Báḷe	Ariṭi paṇḍu	Vázhaip pazham
Plum	(*no word*)	Drákṣha paṇḍu	Plum pazham
Pomegranate	Dáḷambi	Dáḍima paṇḍu	Máduḷam pazham
Quince	Bédáná	(*no word*)	Quince pazham
Raisins	Drákṣhi haṅṇu	Yenḍina drákṣha paṇḍu	Káynda mundirikai pazham
Sugar-cane	Kabbu	Cheruku	Karumbu
Tamarind	Huṇishe	Chinta paṇḍu	Puḷiyam pazham
Walnut	Akróṭa	(*no word*)	Walnut kottai
Trees.	*Maragaḷu.*	*Cheṭlu.*	*Marangaḷ.*
Bambú	Biduru	Veduru	Múngil
Blackwood	Keṁmara	Nalla mánu	Karuppu maram
Boxwood	Pettigémara	(*no word*)	Punnai maram
Coffee	Búṅdu bija	Káfí vittulu	Káppicheḍi
Cypress	Suru	Chíkaṭi mánu	Pungamaram
Figtree	Attímara	Shíma méḍi cheṭṭu	Attimaram
Mallows	Khanguṇi	Bella pákucheṭṭu	Tatticheḍi
Myrtle	Pannirugiḍa	(*no word*)	Myrtle maram
Pine	Anásu	Dévadáruvṛikṣhamu	Sadikkáy maram

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Teak	Tégu	Ṭeku mánu	Tékka maram
Vine	Drákṣhi giḍa	Drákṣha tíga	Tirátcha kodí
Anise	Soiṅpu	Sópu	Sómbu cheḍi
Cabbage	Kóviṣapalya	Kósukúra	Kóvík kírai
Capsicum	Meṇashina káyi	Mirapakáya	Símai milakáy
Caraway	(*no word*)	(*no word*)	Sómbú
Cardamom	E'lakki	Yelakulu	Yélak káy
Carrot	Pítakaṅda	Gázaragaḍḍa	Carrot
Chamomile	Shávantige	(*no word*)	Sámandi
Coriander	Kottuṁbari bíja	Kotimira	Kottamalli
Cresses	Turuku sásive	A'délukúra	Cress
Jasmine	Mallige	Malle	Jádimalli kai
Lily (water)	Naidale	Tellakaluva	Támarai
Nosegay	Húvinaturáyi	Tasagasá	Púcheṇḍu
Poppy	Póstugiḍa	Guráyi	Kasa kasá
Rose	Gulábi	Gulábí	Rójá
Tulip-tree	Basari	(*no word*)	Púvarasu
Violet	(*no word*)	(*no word*)	Violet pú
Wreath	Mále	Danḍa	Púmálai
Bark	Paṭṭe	Baraḍu	Marappaṭṭai
Berry	Káyi	Káya *or* paṅḍu	Siṛukáy
Blossom	Moggu	Mogga	Púngottu (cluster of flowers
Branch	Kaḷe	Maṅḍa	Kiḷai
Fibre	Kusuma	Nára *or* úda	Nár (malar)
Flower	Huvvu	Puvvu	Pú (pushpein)
Gum	Méṇa	Banka	Pisin
Leaf	Ele	A'ku	Ilai
Plant	Giḍa *or* sosi	Cheṭṭu	Náttu (puṇḍu)
Root	Béru	Véru	(*esculent*) Kizhangu (vér, malam)
Trunk	Buda	Móḍu	Aḍimaram
Cucumber	Sauté káyi	Dósa káya	Veḷḷarik káy
Fennel	Sópu	Pedda jilakara	Sadakuppi
Flax	Saṇubu	Dzanumu	Saṇal
Garlic	Beḷḷuḷḷi	Tellagaḍḍa	Veḷḷaip púṇḍu (kommaṭṭi, kommaṭṭi surai)
Gourd	Sóré káyi *or* kumbaḷa káyi	Poṭṭigummaḍi káya	Suraik káy
Hemp	Náru	Dzanapa nára	Sanappu
Indigo	Níli	Nílimandu	(*plant*) Avuri (nílam)
Leek	Uḷḷegeḍḍe	(*no word*)	Níla veṇkáyam
Lentil	Alasaṅdi	(*no word*)	Payaṛu
Linseed	Agashe	(*no word*)	Siṛu saṇal virai
Mint	Pudíná	Pudíní	Tuḷasi
Nettle	Kópa	Duradagonḍi	Kánjoṛi
Nightshade	(*no word*)	(*no word*)	Vishappuṇḍu
Onion	I'ruḷḷi	Ulligaḍḍa	Veṇkáyam
Parsley	Achámóda	(*no word*)	Parsley
Peas	Baṭáni	Batáṇílu	Paṭṭaṇi
Rue	Sadápu	Sadapa cheṭṭu	(*no word*)
Saffron	Arishaṇa	Kuṅkuma puvvu	Manjaḷ

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Sorrel	Pullamburuchi soppu	Pulichintáku	Sukkan Núrai (sukkan kírai)
Spinach	(*no word*)	Batsalikúra	Kírai (pasaḷei)
Squill	(*no word*)	Aḍavi, tellagaḍḍa	(*no word*)
Thistle	Dattúri	Kusuma cheṭṭu	Muḷḷi
Jet-d'eau	Nírina háyike	(*no word*)	Nírt tárai
Aqueduct	Káraṅji	Kálava	Váyk kál
Arable Land.	*Hasanáguva bhúmi.*	*Sévyapu bhúmi.*	*Sey kál nilam.*
Barley	Jave godi	Bárlí biyyamu	Várkódumai
Barn	Kaṇaja	Dhányapu koṭṭu	Káḷanjiyam
Bran	Tavuḍu	Tavuḍu	Taviḍu
Cart	Baṅdi	Mótabanḍi	Sumai vanḍi
Chaff	Hoṭṭu	Pollu	Padar
Corn	Dhánya	Dhányamu	Tániyam
Farm	Géṇí bhúmi	Idzárá	Ságupaḍi
Farmer	Raitanu	Kápu	Payir seygiṛavan
Field	Hola	Polamu *or* chénu	Pulam
Grass	Garike hullu	Pachchika	Pullu
Harrow	Guddali	Pápaṭumu	Parambu
Harvest	Suggi	Kóta	Aṛuppu
Hay	Oṇahullu	Yenḍu kasuva	Vularttina pul
Hedge	Béli	Kanche	Véli
Husbandry	Vyavasáya	Vyavasáyamu	Vivasáyam
Laborer	Gémegára	Kamatagáḍu	A'ḷ
Landlord	Neladayejamána	Néla khávanḍu	Nilak káran
Meadow	Holamáḷa	Pachchika polamu	Pulttarai
Plough	Négilu	Nágali *or* araka	Kalappai
Reaper	Koyyuvava	Kotagáḍu *or* koḍavali	Aṛup paṛuk kiṛavan
Reaping-hook	Kuḍugólu	Kalupu tísé áyudhamu	Ariváḷ
Rice	Akki	Biyyamu	Arisi
Sower	Bittuvava	Vittéváḍu *or* dzaḍḍigamu	Viraik kiṛavan
Spade	Guddali	Salakapára	Maṇvetti
Straw	Gódíhullu	Gaḍḍi	Vaik kól
Stack	Mede	Káḍa *or* toḍime	Pór
Tenant	Okkalu	Kápu *or* kápuramu vundé vaḍu	Páykári
Wheat	Gódi	Gódhumalu	Kódumai
Wilderness	Aḍavi	Aḍavi	Káḍu
Yoke	Noga	Káḍi	Nugattaḍi
Yoke of oxen	(*no word*)	Woka araka yeddulu	O'rér kunḍai
Of Banking and Accounts.	*Savukaratana va Lekkavishaya.*	*Sáhukáru vyápáramu, lekkalu, viṭini gurinchi.*	*Sávukáṛ, viyápáram kanakkugalli kuṛittu.*
Account	Lekka	Lekka	Kaṇakku
Acquittance	Biḍugaḍe	Chellu chíṭi	Sellu chiṭṭu

English.	Kanarese.	Telugu.	Tamil.
Address	Arji *or* vilása	Vilásamu	Mél viḷásam
Advance	Mungaḍa	Santsa káramu	Mun paṇam
Advertisement	Prakaṭane	Prakaṭana	Viḷambaram
Agent	Mutálika	Aḍatídáru	Kumástá
Agreement	Oḍaṁbaḍike	Woḍambaḍika	Vuḍan paḍik kai
Answer	Udáraṇe	Javábu	Padil uttaravu
Apprentice	Abhyasisuvava	Pani nértsukoné chinnaváḍu	Vélai kattuk kollu giravan
Asset	Jindagi	Sammati	A'stí
Auction	Éla	Vélamu	Yélam
Balance	Báki	Niluva *or* bákí	Niluvai
Banker	Sávukára	Sáhukáru	Kásuk káḍaik káran
Bankrupt	Diváḷi	Diválettina váḍu	Dulábi
Bill	Rashídu	Chíṭi	Chíṭṭu
Bond	Patra	Patramu	Pattiram
Broker	Daláḷi	Taragari	Taragan, dubáshi
Business	Kelasa	Pani *or* vartakamu	Vélai
Buyer	Koḷḷuvava	Konévaḍu	Koḷḷu kiṛavan
Capital	Múladhana	Múladhanamu	Mudaṛpaṇam
Charges	Kharchugaḷu	Selavalu	Selavu
Commerce	Vyápára	Vartakamu	Varuttagam
Constituent	Érpaḍisuvava	Niyámakuḍu	Viyápári iḍattil paṇam vaittavan
Contract	Guttige	Gutta *or* idzárá	Kuttagai
Credit	Parapatya	Dzama *or* parapati	Varavu
Creditor	Sálákoḍuvava	Appu ichchinaváḍu	Kaḍan koḍuttavan
Custom-house	Suṅkada mane	Sáyaru kachchéri	A'yat tuṛai
Date	Tédi	Táríkhu	Tédi
Day-book	Dinapustaka	Ródzuchiṭhchá	Kuṛip péḍu
Debit	Kharchu	Chellu *or* kharchu	Selavu
Debt	Sála	Appu	Kaḍan
Debtor	Sála gára	Appu tísukonnaváḍu	Kaḍan paṭṭavan
Delay	A'lasya	A'lasyamu	Támasam
Demand	Tagáde	Aḍagaḍamu	Taṇḍal
Evasion	Chapáyisóṇa	Tappintsukóvadamu	Puraṭṭu
Excuse	Nepa *or* vyája	Sáku	Sákku
Export	Raftu	Yegumati	Yéttumadi
Factor	Mutálíka	Koṭhídáruḍu	Viyápári
Famine	Kṣháma *or* bara	Kátakamu	Kashámam, panjam, karuppu
Goods	Sámánu *or* jinasu	Saruku	Sarukku
Grain	Dhánya	Dhányamu	Táṇiyam
Handicraft	Kaikelasa	Shilpamu	Kaivélai
Import	A'madu	Digumati	Iṛakkumadi
Interest	Baḍḍi	Vaḍḍi	Vaṭṭi
Lease	Paṭṭe	Kaulu *or* karáru	Kuṭṭagai
Leisure	Sávakásha	Tírika	Sávakásam

English.	Kanarese.	Telugu.	Tamil.
Letter	Khattu	Uttaramu	Kaḍidam
Loan	Sála	Cheyibadulu	Kaḍan
Loss	Nashṭa	Nashṭamu	Nashṭam
Manufacture	Utpatti	Sétapani	Seyaṛkaip poruḷ
Market	Bajáru	Bajáru	Sandai
Memorandum	Yádástu	Yádástu	Yádástu
Merchant	Vartakanu	Vartakuḍu|	Varttagan
Merchandize	Vyápárajinasu	Vartakamu	Varttaga charakku
Message	Suddi	Vartamánamu	Solli Anuppudal
Money	Haṇa	Rúkalu	Paṇam
Mortgage	Aḍamána	Tákaṭṭu	Aḍagu
Note	Chíṭi	Puróṇi	Síṭṭu
Overplus	Migate	Petstsu	Vubari (bákki)
Packet	Tabalaku	Kaṭṭa	Sippam
Partner	Bhágastanu *or* pálugáranu	Pálikápu	Panguk káran
Passport	Rahadári	Rahadári	Rádári síṭṭu
Payment	Sandáya	Ivvaḍamu	Paṇanjeluttudal
Peddler	Hákaru	Hákaru	Tirindu viṛkiṛavan
Penalty	Daṅḍa	Daṅḍana	Taṇḍam
Plenty	Vistára	Vistáramu	Migudi
Pledge	Aḍamána	Tákaṭṭu	I'ḍu
Post	Tapálu *or* aṅche	Tapálu	Tapál
Poverty	Daridra *or* badatana	Dáridriyamu	Tarittiram
Price	Bele, dháraṇe *or* kraya	Vela	Kirayam
Principal	Asalu	Asalu	Mudaṛ paṇam
Profit	Lábha	A'dayamu	Lábam
Property	Sottu	Sottu	Sottu
Rate	Dara	Dhara	Vídam
Receipt	Rashídu	Rasídu	Pattu chíṭṭu
Rent	Báḍige	Adde	Váḍagai
Sample	Mádari	Mádiri *or* móstaru	Mádiri
Scarcity	Bara	Arudu	Arumai
Seller	Máruvavanu	Amméváḍu	Viṛkiṛavan
Shop	Angaḍi	Angaḍi	Kaḍai
Signature	Oppa *or* daskatu	Chévrálu *or* santakamu	Kai yezhuttu
Sum-total	Aṅtu	Verasi	Mottam
Trade	Vyápára	Vartakamu	Viyápáram
Trustee	Jimmédara	Sommutana-paramugá-uṅtsu-konnaváḍu	Poṛuppáḷi
Usage	A'chára	A'cháramu	Vazhakkam
Wages	Saṁbaḷa	Jítamu	Sambaḷam
Warehouse	Ugráṇa *or* kóṭhi	Giḍḍangi	Sámánkiḍangu
Wealth	Saṁpattu	Bhágyamu	Selvam
Wharf	A'madu raftina ghaṭṭa	Digumatirévu	Yéttiṛakkumadi paṇṇumiḍam

English.	Kanarese.	Telugu.	Tamil.
Of Shipping.	*Jahajige sámánu yérisuva viṣhaya.*	*iṅchi.*	*Kappaṟgalaik kuṟittu.*
Anchor	Laṅgaru	Laṅgaru	Nangúram
Boat	Dóṇi	Paḍava	Paḍagu(padavu,*com.*)
Cable	Langaruhagga	Móku	Amáru kayiṟu
Cargo	Jahajina saraku	Váḍasaruku	Kappaṟ sarakku
Commander of forces	Sénadhipati *or* daḷaváyi	Adhikári	Kappaladigári
Compass	Digdarshiyaṅtra	Kántapu súdi	Tisai aṟikaruvi sandappeṭṭi
Ferry-boat	Haragólu	Dóne	O'ḍam
Flag	Koḍi *or* nisháni	Koḍi	Koḍi
Mast	Náveya kamba	Váḍastambhamu	Páymaram
Mate	(*no word*)	Zatakáḍu	Kappaladikarikkuttuṇaivan
Oar	Huṭṭu	Teḍḍu	Taṇḍu
	Bháṭesári	Bhátasári	Pirayáṇak káran
Prow	Jahajina mukha párshva	Váḍa mundaritaṭṭu	Kappalin munpakkam
Rope		Táḍu	Kayiṟu
Rudder	Uṭṭu	Tsukkáṇi	Sukkán
Sail	Háyi	Váḍatsápa	Kappaṟ páy
Sailor	Náviganu	Váḍaváḍu	Kappaláḷ
Stem	Tumbu	Váḍayokka mundari bhágamu	Kappal irupuṟat téyum serk kung kaṭṭai
Twine	Saṇabina huri	Dzanapuri	Saṇar kayiṟu
Voyage	Samudra yána	Sábaru	Kappal yáttirai
Yard	Aḍḍa mara	Vaḍastambhapu aḍḍa karra	Páy virikkumaram
Of Law and Judicial Matters.	*Kánúnu va vyavahára viṣhayagala kuritu.*	*Nyáya, sambaṅdhamaina viṣhayamulu.*	*Niyáya vishaiyangaleik kuṟittu.*
Abuse	Baigaḷa	Tiṭṭu	Adikkira mittal (tiṭṭu)
Acquittal	Biḍugaḍi	Viḍudala	Viḍudalai
Adultery	Hádara *or* viyabhichára	Vyabhicháramu	Vipasáram
Amputation	Angahíná maḍoṇa	Avayavachchédanamu	Anga sédanam
Arbitration	Madhyasta	Madhyasthamu	Panjáyattu
Arbitrator	Madhyastagára	Madhyasthuḍu	Punjáyattuk káran
Attorney	Vakílu	Vakílu	Vakíl
Award	Tírpu	Tírpu	Tírppu
Bail	Jámínu	Dzámínu	Jámín
Bribery	Lanchaguḷi tana	Lantsamu	Lanjam
Civil Court	Adáḷutu kóṭu	Vyavahárasabha	Civil córṭṭu
Chain	Sarapaṇi	Golusu	Vilangu (sangili)
Clause	Kaḷa	Prakáraṇamu	Pirivu
Clerk	Mutsaddi	Karaṇamu	Ráyasak káran (jawáb-navís)

English.	Kanarese.	Telugu.	Tamil.
Confession	Oppikolluvike *or* kabúlu	Woppu kóvadamu	Ottuk kolludal
Convict	Tappitasthanu	Nérasthudu	Kuttaváli
Conviction	Sábítu	Néramu sthápintsadamu	Kuttaváli yenru tirmá nittal
Copy	Karada *or* nakalu	Nakalu	Nakal
Crime	Tappu *or* tappita	Néramu	Kuttam
Criminal Court	Faujudári kourtu	Danda sabha	Criminal Córttu
Decree	Tírpu	Tírpu	Tírppu
Defendant	Prativádi	Prativádi	Piradivádi
Deed	Patra	Patramu *or* káryamu	Sádanapattiram
Denial	Inkáru	Lédanadamu	Maruttal
Divorce	Viváha bandha visarjane	Parityágamu	Vivágamósanam
Evidence	Sákshya	Sákshyamu	Sátchi
Executioner	Galligehá kuvavanu	Uridísé bantrótu	Túkkil pódu kiravan
Executor	Amalu nadisuvavanu	Neravérchévádu	Executor
Ex-parte	Ekapaksha	Yéka pakshapu vichárana	Oru talai yána
Fee	Rusum	Rusumu	Kattanam (dasturi)
Fine	Aparádha *or* julumáne	Aparádhamu	Aparádam
Forgery	Srishtane	Tappu dastávézu srishtinchina néramu	Poyyáy vundu pannudal
Gaol	Bandíkháne	Chera	Sirai chálai
Gallows	Gallumara	Urimánu	Túkku maram
Highwayman	Dárikattuvakalla	Dárikotti dóchévádu	Vazhi katti parippavan
Hanging	Túgóna	Uridíyadamu	Túkkir pódu dal
Judge	Nyáyádhipati	Nyáyádhipiti	Niyáyádi padi
Legacy	Sáyuvága itta ásti	Marana shásana purvakamugá ichchina sottu	Marana sádana porul
Legatee	Moktyárí prakára ástiya tegadu kolluvavanu	Marana shásana prakáramu ástini pondévádu	Marana sádana porul pettavan
Murder	Kole	Khúni	Kolai
Murderer	Kolemádidavanu	Khúni chésinavádu	Kolai yáli
Nonsuit	Nirvyájya	Vyájyamunu raddu chéyadamu	Vazhakkut tallunkai
Notice	Istyáru	Prakatana *or* yeruka	Notis
Oath	Pramána	Pramánamu	Sattiyam
Pardon	Kshame *or* mannane	Mannímpu	Mannippu

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Perjury	Tappupramáṇa	Apramáṇamu	Poy sátchi
Plaintiff	Vádi	Vádi	Vádi
Prison	Kaidukháne	Cherasála	Kaidu (kával)
Prisoner	Bandivána *or* kaidi	Kayidi	Kaidi
Proof	Ruju	Ruzuvu	Ruju
Punishment	Daṅḍane	Shiksha	Taṇḍanai
Quarrel	Jagaḷa	Dzagaḍamu	Sacharavu
Reader	O'duvavanu	Chadivéváḍu	Paḍippavan
Respite	Taḍedu iḍóṇa	Tírpu nilipi peṭṭaḍamu	Konja kálattukku daṇḍanai yai niṟulb vaittal
Right	Hakku *or* bádhyate	Bádhyata	Sudandiram
Scourge	Koraḍe	Koraḍá	Aḍi
Sentence	Shikṣhátírpu *or* Nashídunáme	Tírpu	Tírmánam
Suit	Vyavahára *or* vyájya	Vyájyamu	Viyá chiyam
Summons	Sammanu	Talabu chíṭi	Sommons
Testator	Maraṇashásanagára	Maraṇa shásanamu vrási tsachchéváḍu	Maraṇa sádanam ezhudi vaippavan
Theft	Kaḷḷatana	Dongatanamu	Tiruṭṭu
Thief	Kaḷḷanu	Donga	Tiruḍan
Tribunal	Nyáyasthána	Nyáya sṭhalamu	Niyáya stalam
Trial	Vichárane	Vichárane	Visáranai
Will	Maraṇashásana	Maraṇashásanamu	Maraṇasádanam
Witness	Sákṣhi	Sákṣhi	Satchík káran
Of Governments.	*Dhoretanada viṣhaya.*	*Doratanamulanu gurinchi.*	*Dureittanagaleik kuṟittu.*
Ally	Samákhyedára	Kaṭṭubáṭurádzu	Aikkiyamána rájá
Ambassador	Ráyabhári	Ráyabhári	Stánádi padi
Authority	Adhikára	Adhikáramu	Adikáram
Alliance	Samákhye	Vihitamu	Vuḍandai
Boundary	Sarahaddu	Poliméra	Yellai
Canopy	Asamánagiri	Pandili	Méṟ kaṭṭi
Capital	Rájadháni	Rájadháni	Rája dáni
City	Paṭṇa	Paṭṭaṇamu	Paṭṭaṇam
Coin	Náṇya	Náṇyamu	Náṇayam
Courier	Harakáranu	Harkárá	Túdan
Crown	Kiríṭa	Kiríṭamu	Kiríḍam
Dynasty	Rájyabhára	Doratanamu	Rája vamisam
Deputy	Náyabu	Náyabu	Iraṇḍán durai, piradi durai
Duty	Kelasa *or* terige	Pani	Aluval
Edict	Nirúpa	Shásanamu	Saṭṭam
Emperor	Chakravarti	Chakravarti	Sak kravarti
Empress	Sárva bhaumini	Chakravartiyokka bhárya	Iráṇi
Excellency	Ghanate	Shréṣhṭhta	Siṟappu
Exchequer	Khajáne	Bokkasamu	Pokkisha sálai

English.	Kanarese.	Telugu.	Tamil.
Foreigner	Paradéshadavanu	Paradéshasthuḍu	Anniya désattán
Faction	Baṅdukaṭṭu	Kakṣhi	Kátchi
Gentleman	Doḍḍamanuṣhyanu	Peddamaniṣhi	Durai
Granary	Kaṇaja	Dhányapukoṭṭu	Kaḷanjiyam
Inhabitant	Vásasthanu	Kápurasthuḍu	Kuḍiyánavan
Journey	Prayáṇavu	Prayáṇamu	Pirayáṇam
King	Arasu	Rádzu	Rája
Lane	Sandu	Saṅdu	Teru chandu
Levee	Sabhe	Rájadarshanamu	Pirabu tarisanam
Majesty	Mahatwa	Mahima	Ménmai
Mint	Teṅkasále	Ṭanka shála	Tanga sálai
Monarch	Bhúpati	Rádzu	Mahárája
Native	Swadéshasthanu	Swadéshasthuḍu	Sudésattán
Night-watch	Rágávalu	(*no word*)	Jámam
News	Samáchára	Samácharamu	Samácháram
Nobleman	Ganyastanu	Goppa maniṣhi	Pirabu
Patent	Paraváne	Nútana kalpanádhikára patrika	Patent
Pomp	Heṁme	Jambhamu	Ḍambam
Populace	Prajábáhulya	Prajalu	Pirasai (kuḍigaḷ)
Port	Révu *or* baṅdaru	Váḍarévu	Révu (turai)
Province	Désha	Tálúká	Nádu
Queen	Ráṇi	Ráṇi	Rájátti
Quarter	Dikku *or* múle	Péṭa	Tisai
Rebellion	Phitúri	Rájadróhamu	Kuḍigaḷuḍaiya kala- [gam
Register	Lávaṇapaṭṭi	Lekka *or* lekka peṭṭé váḍu	Padivu pustagam (per vazhik kaṇakku)
Republic	Prajádhoretana	Prajala doratanamu	Kuḍi Arasu náḍu
Retinue	Parivára	Parivàramu	Parivàram
Riot	Gullu *or* kalaha	Allari	Kaládi (sandai)
Secretary	Káryadarshi	Káryadarshi	Káriya darisi
Signet	Mudre-yu *or* moharu	Mudra	Muttirai
Spy	Bégugaranu	Végulaváḍu	Vévu káran
Stage	Majili	Majili	Majil
State	Sthitiyu *or* samsthánavu	Rájyamu	Iráchiyam
Street	Bídiyu	Vídhi	Teru
Successor	Uttarádhikáriyu	Vembaḍigávachchéváḍu	Pinvandavan
Subject	Kuḷavu *or* okkalu	Kápu	Kuḍi
Throne	Siṁhásanavu	Simhásanamu	ngásanam
Titles	Birudávaḷiyu	Birudulu	ṭam
Town	Paṭṇavu	Paṭṭaṇamu	Paṭṭaṇam
Traitor	Dróhiyu	Dróhi	Vanjagan
Treaty	Oḍambaḍikeyu	Samádhánamu	Samádána pattirikai
Treasurer	Khajánjiyu *or* Bokkasadavanu	Khajánji	Pokkishak káran

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Tribute	Kappavu *or* káṅike	Kappamu	Kappam
Traveller	Bháṭesáriyu	Bháṭasári	Páṭṭai sári
Tyrant	Janakaṅṭakanu	Krúruḍu	Koḍungólarasan
Usurper	Apaháriyu	A'kramintsukonaváḍu	Abagarikkiṛavan
Umbrella of state	Rájachhatriyu	Rájachhatramu	Pú chakrak kuḍai
Viceroy	Divánanu	Yuvarája	Arasanukku vadil A'ḷu kiṛavan
Professions and Trades.	*Vruttigaḷu va Vyáparagaḷu.*	*Vrittulu vyápáramulu.*	*Tozhil viyápárangaḷ.*
Armourer	A'yudhagáranu	A'yudhamulu chésévádu	A'yudan jeykiṛavan
Artificer	Yantragáranu	Shilpi	Siṛpan
Artist	Shilpakáranu	Shilpi	Sittira vélaik káran
Baker	Roṭṭiyavanu	Roṭṭelukálchéváḍu	Roṭṭi kiḍanguk káran
Beggar	Bhikṣhakanu	Bitsagádu	Pichaik káran
Blacksmith	Kaṁmáranu	Karamalaváḍu	Karumán
Bookseller	Pustuká máruvavanu	Pustakamulamméváḍu	Pustagam viṛkiṛavan
Brazier	Kaṅchugáranu	Kaṅtsaraváḍu	Kannán
Bricklayer	Kámáṭagáranu	Tápigáḍu	Kollattuk káran
Butcher	Kaṭikanu	Katikavádu	Kasápk káran
Carpenter	O'janu *or* badigeyavanu	Vaḍlaváḍu	Tachan
Confectioner	Miṭháyi garanu	Miṭhayichési amméváḍu	Miṭṭáy kaḍaik káran
Cook	Adige yavanu	Vaṅtavádu	Samaiyal sey giṛavan
Dancing-girl	Súleyu	Bógamudi	Náṭṭiyap peṇ (dási, *com.*)
Druggist	Gandiganu	Mandula-angaḍiváḍu	Marundu sarakku viyápári
Dyer	Baṅṇákaṭṭuvavanu	Tsáyavéseváḍu	Sáyak káran
Farrier	Láḷá kaṭṭuvavanu *or* ashwa vaidyanu	Láḍamukaṭṭéváḍu, sálistri	Láḍang kaṭṭu giṛavan
Green-grocer	Káyi palyagaḷa angaḍi yavanu	Kúragáyalu-amméváḍu	Káy kizhangu viṛ kiṛavan
Grocer	Téyele sakkare muṅtáda angaḍiyavanu	Chillara sarukulu amméváḍu	Palasarakku kaḍaik káran
Goldsmith	Akkasáleyu	Kaṁsalaváḍu	Taṭṭán
Horse-breaker	Ashwashikṣhakanu	Ashwashikṣhakuḍu	Kudirai pazhakkugiṛavan
Hunter	Béṭegáranu	Véṭagáḍu	Véṭṭaik káran
Jeweller	Ratnavartakanu	Ratnálavartakuḍu	Vuḍaimai paṇṇu giṛavan, irattina varttayam
Juggler	Gáraḍiganu	Gáraḍividdegáḍu	Seppaḍi vittaik káran

English.	Kanarese.	Telugu.	Tamil.
Linen-draper	Baṭṭé vartakanu	Baṭṭalavartakuḍu	Javuḷik kaḍaik káran
Musician	Saṅgítagáranu	Vádyagáḍu	Váttiyak káran
Painter	Chitragáranu	Chitragáḍu	Varṇak káran
Physician	Vaidyanu	Vaidyuḍu	Vaittiyan
Ploughman	Uḷuvavanu	Dunnéváḍu	Vuzhavan
Porter	Kúlívanu	Kúliváḍu	Múṭṭaik káran, sumaiyál, samai yeḍu kirava
Ropemaker	Haggá máḍuvavanu	Táḷḷuvésiamméváḍu	Kayiṛu tirik kiṛavan
Saddler	Jínugáranu	Jínulukuṭṭiṅchiamméváḍu	Jíni taik kiṛavan
Sculptor	Kettigegáranu	Shilpi	Padumai sedukku kiṛivan, sittiraṅ kottagiṛavaṇ
Shepherd	Kurabanu	Gollaváḍu	A'ṭṭiḍaiyan
Shopkeeper	Angaḍigáranu	A'ṅgadiváḍu	Kaḍaik káran
Sawyer	Garagasadavanu	Rampagáḍu	Váḷ vélaik káran
Shoemaker	Muchchiganu	Muchchelukuṭṭeváḍu	Sóḍu taik kiṛavan
Singer	Háḍuvavanu	Páṭakuḍu	Páḍagan
Surgeon	Shastra vaidyanu	Vraṇa vaidyuḍu	Raṇa vaittiyan
Tailor	Chippiganu *or* darjiyu	Darjíváḍu	Taiyaṛ káran
Turner	Kaḍetahiḍiyuvavanu	Tarimenapaṭṭeváḍu	Kaḍai chaṛ káran
Vintner	Oyin sáráya vartakanu	Woyinu saráyi amméváḍu	Tirátcha sáráyam viṛ kiṛavan
Waterman	Nírinavanu	Níḷḷutechchéváḍu	Taṇṇírk káran
Weaver	Néyuvavana	Sáleváḍu	Séṇiyan, neygiravan
Workshop	Kelasadamaneyu	Panichéséṣṭhalamu	Tozhiṛ sáḷai
Anvil	Aḍigallu	Dágali	Paṭṭaḍai
Awl	Bairigeyu	A're	Seruppu taik kiṛavúsi (seruppúsi)
Axe	Koḍliyu	Goḍḍali	Kóḍáli
Brush	Kúrchavu	Burusu	Purusu
Chisel	Uḷi	Uḷi	Vuḷi
Compasses	Kaivára vu	Kunḍali yaṇtramu	Kampásu
Enamel	Chitravarnadakelasavu	(*no word*)	Palavarnappaḷingu vélai
File	Aravu	Akuráyi	Aram
Fish-hook	Gálavu	Gálamu	Túṇḍil muḷ
Furnace	Kolumiyu, agiṣhṭigeyu	Kolimi	Valaik káḷam, súḷai
Gilding	Mulám	Moláṁpani	Pon mulám
Glue	Vajravu	Vajramu	Vachiram
Hammer	Sammaṭigeyu or suttigeyu	Sutte	Suṭṭi

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Hand-mill	Kaigáṇavu	Chinna tiragali	Kai éndiram
Inlay (to)	Appige	Chekkaḍapu pani	Paḍippu vélai
Line	Sálu, paṅkti	Paṅgkti, gíta	Kayiṛu
Loom	Maggavu	Maggamu	Neyyal taṛi
Leather	Chakkaḷavu, charmavu	Tólu	Padaniṭṭa tól
Mallet	Kodatiyu	Koyya sutte	Koṭṭáppuḷi (koṭṭan)
Mould	Achchu yerakavu *or* maṇṇu	Pótaatstsu	Achu
Nail	Moḷe, uguru	Chíla	A'ṇi
Net	Bale	Vala	Valai
Paint	Baṇṇavu, varnavu	Varṇamu	Vaṛnam
Plane	Hatri, bósalu	Chitrika	Sívuḷi
Press	Ṭasseyu	Atstsu	A'lai (sugar-press)
Ruler	Rúlu kaṭṭige	Rúlukarra	Vuruḷaik kaṭṭai (maṭṭappalagai)
Saw	Garagasa	Rampamu	Váḷ
Sieve	Jaraḍe	Dzalleḍa	Salladai
Screen	Mare	Tera	Padal
Shuttle	Láḷi	Náde	Núnázhi
Tool	A'yudha *or* hatyáru	Koramuṭṭu	A'yudam
Water-mill	Jalayantra	Jalayantramu	Níryandiram
Wind-mill	Gáḷíyantra	Gálitiragali	Káttál iyakkappaḍumyantiram
Wedge	Gúta *or* beṇe	Méku	Appu
Wire	Tanti	Tanti	Kambi
School and College.	*Sáli va vidyáshále.*	*Baḍi*, or *shástrapáṭhashála*	*Paḷḷi kúdam, Kalvichálai.*
Author	Granthakarta	Granthakarta	Kiranda karttan
Ball	Chandu	Chenḍu	Pandu
Bat	Doḍḍe	A'taló chenḍu taṭṭe karra	Pandadikkung kól
Blot	Chittu	Tuḍupu	Kaṛai
Book	Pustukavu	Pustakamu	Pustagam
Chapter	Adhyáyavu	Adhyáyamu	Addiyáyam
Column	Paṭakavu	Varasa	Patti
Conclusion	Muktáya	Mugimpu	Núlmuḍivu
Copy	Nakalu, karaḍá	Nakalu	Piradi
Dictionary	Akárádiyu	Nighaṇṭuvu	Agarádi
Dunce	Daḍḍanu	Dzaḍuḍu	Múdan
Education	Viddeyu	Tsaduvu	Paḍippu
Exercise	Sádhaka	Sádhakamu	Appiyásam
Fable	Kaṭṭu kathe	Katha	Kaṭṭukkadai
History	Charitra	Charitra	Sarittiram
Index	Súchi	Súchi	Aṭṭavaṇai
Ink	Sháyi	Shirá	Mai
Leaf	Bandu	(of a tree), áku ; (of a book), patramu	Yéḍu
Lecture	Upanyása	Prasaṅgamu	Vupaniyásam, sangam)

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Lesson	Pátha	Páthamu	Pádam
Line	Paṅkti	Paṅkti	Vari
Margin	Añchu	Pakka	O'ram
Maxim	Paddhati	Nítivákyamu	Pazhamozhi
Page	Puṭa	Puṭa, poraṭa	Pakkam
Paper	Kágada	Kákitamu	Kaḍudási
Pasteboard	Kágadada aṭṭe	Aṭṭa	Aṭṭai
Pen	Péná	Péná	Péná
Pencil	Shísada kaḍḍi	Pensalu	Pensil
Pen-knife	Chúri	Tsáku	Pénákatti
Play	A'ṭa	A'ta	Viḷaiyáṭṭu
Play-fellow	Jotegára	A'ḍukonéváḍu	Viḷaiyáṭṭu tózhan
Play-ground	A'ṭadasthala	A'ḍukonétsóṭu	Viḷai yáḍugiṛa iḍam
Poet	Kavíshvara	Kavi	Kavirấyan
Preface	Píṭhike	Píṭhika	Mugavurai
Professor	Shikṣhakanu	Panḍituḍu	A'siriyan
Prose	Vachanakávya	Vachanamu	Vásagam
Proverb	Gáde	Sámita	Nídimozhi (pazhamozhi)
Rule	Sútra	Sútramu	Súttiram
Rhyme	Prása	Aṅtaniyamamu	Yedugai
Rod	Kólu	Bettamu	Taṇḍippuk kól
Scholar	Vidyárthi *or* paṅḍita	Vidyárthi	Paḷḷik kúḍattup piḷḷai
School	Sáli	Badi	Paḷḷik kúḍam
School-hours	Sáleya véḷegaḷ	Badikálamu	Paḷḷik kúḍattu véḷai
School-master	Upádhyáyanu	Upádhyáyulu	Upaváttiyár
Section	Prakaraṇa	Sanchika	Pirivu
Student	Vidyárthi	Vidyárthi	Máṇák kan
Teaching	Kalisóṇa	Nérpaḍamu	Kaṛpittal
Tutor	Paṅtóji	Upádhyáyuḍu	Kaṛpik kiravan
Verse	Shlóka *or* pada	Padyamu	Páṭṭu
Writing	Baraha	Vráta	Yezhuttu
Word	Mátu	Máṭa	Várttai
Colours.	*Baṇṇagaḷu.*	*Raṅgulu.*	*Niṛaṅgaḷ.*
Black	Kari varna	Nalupu	Kaṛuppu
Blue	Níla varna	Nílavarṇamu	Níla niṛam
Brown	Shyámaḷa varna	Panḍutákuvarṇamu	Pazhuppu niṛam
Dun	Búda varna	Kapila	Mangal niṛam
Green	Hasaru varna	A'kupatstsa	Pachai
Indigo	Níla varna	Nílivarṇamu	Nílam
Lilac	Kágu varna	Dásánipuvvu varṇamu	Veṇ sivappu
Orange	Nimbe haṇṇina varna	Tsótákichchilipanḍu varṇamu	Ponniṛam
Purple	U'dá varna	U'dávarṇamu	Indira nílam
Red	Keṅcha varna	Yerupu	Sevappu
Scarlet	Siṅdhúra varna	Sindúravarṇamu	Iratta
Spotted	Machcheyuḷḷa	Tsukkalugala	Kaṛai
Striped	Gerehákida	Gítaluvéyabaḍḍa	Kíṛu
Vermilion	Iṅgalíka	Iṅgilíkapuvarṇamu	Sádi linga niṛam

English.	Kanarese.	Telugu.	Tamil.
White	Biḷi varna	Telupu	Veṇmai
Yellow	Haladi varna	Pasupu	Manjaḷ niṛam
The Senses.	*Iṅdriyagaḷu.*	*Iṅdriyamulu.*	*Intiriyangal.*
Hearing	Shrótréṅdriya	Vinaḍamu	O'sai ; (sound) Kéḷvi
Seeing	Chakṣhuriṅdriya	Tsúḍaḍamu	Oḷi ; (light) Párvai
Smelling	Ghránéṅdriya	Vásana tsúḍaḍamu	Náttam
Tasting	Rasanéndriya	Ruchitsúḍaḍamu	Suvai
Touching	Sparshéṅdriya	Tákaḍamu	Vúṛu
Element	Bhúta	Bhútamu	Púdam
Figure	Rúpa, pratime	A'káramu	Rúbam
Fragrance	Vásane	Vásana	Vásanai
Hardness	Káṭhinya	Káṭhinyamu	Kaḍinam
Reflection	(thought) yochane ; (image) pratiphalana	Yóchana ; (image) pratiphalanamu	Piradi vimbam
Relish	Ruchi	Ruchi	Viruppam
Speech	Vákku	Vákku	Pésudal
Silence	Mauna	Maunamu	Mavunam
Shade	Neraḷu	Níḍa	Nizhal
Size	A'kára	Pramáṇamu	Piramáṇam
Softness	Márdavya	Mettana	Meduvu
Sound	Shabda	Dhwani	Sattam
View	Dṛiṣhṭi	Tsúpu	Párvai
Admiration	A'shcharya	A'shcharyamu	Adisayam
Anger	Kópa	Kópamu	Kóbam
Awe	Hedarike	Bhayamu	Payang karam
Belief	Nambike	Nammika	Nambikkai
Choice	Pasaṅdu	Iṣhṭamu	Ishṭam
Compassion	Karuṇe	Kanikaramu	Irakkam
Curiosity	Kutúhala	Telusukóvalenané ichchha	Vinódam (rarity) ; desire to know, aṛiya véṇḍum yengiṛa ichai
Dislike	Asammati	Asammati	Veṛuppu
Doubt	Saṅdéha	Sandéhamu	Sandégam
Emulation	Spardhe	Pótí	Vellu muyaṛchi igaḷáṭṭam
Envy	Hoṭṭékichchu	Asúya	Poṛámai
Enjoyment	Bhóga	Anubhavamu	Anubhavam, inbam
Error	Tappu	Tappu	Pizhai
Fear	Aṅjike	Bhayamu	Payam
Friendship	Snéha	Snéhamu	Snégidam
Guilt	Tappita	Néramu	Kuttam
Happiness	Sukha	Saukhyamu	Pákkiyam
Hatred	Hage	Viródhamu	Pagai
Hope	Kórike	Kórika	Kórikkai
Honour	Maryáde	Gauravamu	Perumai, kanam
Ignominy	Avamána	Avamánamu	Izhivu
Ignorance	Agyána	Avivékamu	Múḍattanam, aṛiyámai

English.	Kanarese.	Telugu.	Tamil.
Jealousy	Asúye	Wórtsalénitanamu	Kuródam, yerion
Joy	Santósha	Santóshamu	Sandósham, poramai
Knowledge	Gyána *or* vidde	Gnyánamu	Arivu
Love	Snéha *or* móha	Móhamu, ásha	Anbu
Mercy	Daye	Kanikaramu	Kirubai
Misery	Daurbhágya	Daurbhágyamu	Tunbam
Memory	Gyápaka	Gnyapti, gyápakamu	Gnápagam
Opinion	Abhipráya	Abhiprâyamu	Abippiráyam
Pain	Béne	Noppi	Nóvu
Pleasure	Ullása	Santoshamu	Védikkai, (spectacle) inbam
Reason	Kárana	Hétuvu	Putti
Refusal	Nirákarane	Vaddanadamu	Maruttal
Shame	Náchike	Siggu	Vetkam
Sorrow	Vyasana	Vyasanamu	Visanam
Temper	Guna	Gunamu	Kunam
Understanding	Buddhi	Telivi	Telivu
Vanity	Ahankára	Ahankáramu	Serukku
Wisdom	Vivéka	Vivékamu	Vivégam, gnánam
Zeal	Shraddhe	Shraddha	Sirattai; (religious zeal, vairakkiyam)

There are six well-defined linguistic boundaries. In N. Ganjam a portion of the people speak Uriya. Telugu is spoken generally in the N. Sarkárs, in part of the Nizám's dominions, Karnul, Kadapa, part of N. Arkát, Nellúr, and part of Ballári. Tamil is spoken from a few m. N. of Madras to the extreme S. Malayalam is the language of Travankor, Kochin, and Malabár. Kanarese in parts of Ballári, Koimbatúr, Salem and S. Kanara.

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Of landing and going to an Hotel.	*Jahajinda iḷidu satrakke hóguvada kuritu.*	*Váḍa digaḍamu púṭakúḷla inṭiki póvaḍamu viṭini guriṅchi.*	*Karai irangi sa tirattukku pogiradai kṛittu.*
I want to go ashore.	Náṅu daḍakke hógabéku.	Mému gaṭṭuku póvalenu.	Nán karaikku irangi pogavéṅum.
Is this your boat ?	Idu ninna dóṇiyé ?	Idi ní paḍavéná ?	Idu vunnuḍaiyay paḍagá ?
Will you take me ashore	Naṅna daḍakke voyyuttíyá ?	Mammuna gaṭṭuku tísukoni pótává ?	Yennaikkaraikku iṭṭukoṇḍu póváyá ?
What will you charge ?	Nínu yeṣhṭu kéḷuttíye ?	Nívu yémi aḍugutávu ?	Ní yennak kétppáy ?
These boxes are all mine	I' peṭṭigegaḷellá nannavu.	I' peṭṭelaṅní mávi.	Inda poṭṭigaḷellám yennuḍaiyadu.
Put them in the boat.	Ivugaḷannu dóṇiyalli iḍu.	Váṭini paḍavaló uṅtsu.	Avaigaḷai paḍagil éttu.
Is the surf high to-day ?	Indu ale balavé ?	Néḍu karaḷlu balamugá koṭṭutunnavá ?	Inṛeya dinam alai balamáy irukkiṛadá ?
Is here much current ?	Indu praváha hechché ?	Néḍu niṅdá praváhamu unnadá ?	Níróṭṭam adígamáy iruk kiṛadá ?
How long will it take land ?	Daḍakke iḷiyalikke yeṣhṭuhottu hiḍidítu ?	Gaṭṭuku poyi chéraḍanaku yeṅta sépu paṭṭunu ?	Karaikkiṭṭuk koṇḍu póga yennéram sellum.
want a palanquin.	Nanage oṅdu pálki béku.	Máku woka pálakí kávalenu.	Yenakkoru savvári véṇum.
...ke me to the hotel.	Naṅna satrakke voyyi.	Mammuna púṭakúḷlainṭiki tísukoni pó.	Yennai sattirattukku iṭṭukoṇḍupó.
...h is the best hotel ?	Yávadu oḷḷé satra ?	Púṭakúḷla iṅḍlaló yédi niṅḍá manchidi ?	Yedu néttiyána sattiram ?
How far is it off ?	Adu yeṣhṭu dúra ?	Adi yeṅta dúramu ?	Adu yevvaḷavu dúram ?
In what street is i	Adu yáva bíḍiyellidhe ?	Adi yé vídhiló unnadi ?	Adu enda teruvil iruk kiṛadu ?
Go quickly, but do the palanquin.	Bégahógu pálkiyaṅnu kadalisabéda.	Twaragá pó, pálakí kudiliṅtsa vaddu ?	Sikkiramáypó, pallakkai kulukkáde.
Take up tbᵉ ɔalkí	Pálkiyaṅnu mélakke yettu.	Pálakí yettu.	Pallakkai yeḍu.
Set it down.	Adaṅnu keḷage yiḍu.	Pálakí taggu.	Adai irakku.
Put it in the shade.	Adaṅnu neraḷalli yiḍu.	Dánni níḍaḷo uṅtsu.	Adai nizhalilé vai.
Where are the Khaskha tatti	Lámichchada taṭṭigaḷu yelli.	Vaṭṭivéru taḍikelu yekkaḍa ?	Taṭṭigaḷ engé iruk kinṛana ?

English.	Kanarese.	Telugu.	Tamil.
Throw water on them.	Avugaḷaméle níru chellu.	Váṭi mída níḷlu tsallu.	Avaigaḷin péril taṇṇír teḷi.
Torch-bearer, run a little before me.	Maṣhálji, nanage swalpa mundági vóḍu.	Maṣhálchí koṅchemu máku muṅdugá parugettu.	Tívaṭṭikkáṛá, yenak-ku munmále óḍu.
Keep to the lee-side.	Gáḷige keḷagaḍeyágiru.	Gáliki tsátugá veḷlu.	Yeṇṇayin azhukkai orupakkattilvai.
Don't let the torch flare in my face.	Naṅna mokhadahatra dívaṭigeyaṅnu urisa béḍa	A' diviṭí segamá mukháníki tagalaniyyaku.	Tívaṭṭiyin suḍarai yen mukattil padádirukkaṭṭum.
I want to stop at Mr. ——'s house.	Nánu —— dhorémanéli yiliyabéku.	—— doragári iṅṭló mému nilavavalenu.	Nán palána durai víṭṭil yilurukka véṇum.
Call there on your way to the hotel.	Nínu satrakke hóguvadárili allige bá.	Nívu puṭakúḷla iṅṭiki poyyéṭappuḍu akkaḍiki pó.	Ní sattirattukku pógaiyil kúppiḍu.
I will pay no more than the regular tariff.	Kaṭleginta hechchu kúli nánu koḍuvadilla.	Nyáyamaina nirakhunámá kaṅṭé adhikamu mému ivvamu.	Niyáyamána kúliyai tavira adigamáy koḍukka máṭṭén.
Here Khidmatgár, pay these men.	Khijamattugárá, yilli bá, yivarige kúli koḍu.	Khidmatgár idiyo viṅḍlaku kúli ippiṅtsu.	Kiḍmatgáré, indamanidarukku seluttip póḍu.
If you overcharge I will complain to the Magistrate.	Nínu jásti kharchu hakidare nánu méjastréṭina baḷíli phiryádu máḍutténe.	Nívu adhikamugá putsu koṅṭé méjastreṭu vári vadda phiryádu chéstámu.	Ní yadigam kéṭppáyánál niyádipadikku piriyádu seyvén.
Hold your tongue.	Ninnabáyi muchchiko.	Nórumuyyi.	Vun váyai múḍu.
Go about your business.	Ninna kelasakke hógu.	Ní pani tsútsukoni nivu pó, *or* idi ní zóli káḍu.	Vun vélaiyaip pár.
Let one speak at a time.	Sartige obba mátáḍali.	Wokarokarugá máṭláḍandi.	Ov oruttanáy pésaṭṭum.
Don't say another word.	Mattoṅdu mátu héḷabéḍa.	Badulu máṭa máṭláḍaku.	Véṛoṇṛum pésádé.

Of Hiring Servants.	*Naukarara kúlige iṭṭukoḷḷuvada kuritu.*	*Naukarlanu kudurtsu koraḍamunu gurinchi.*	*Kúlik kárarai yamattu kiṛadai kurittu.*
What is your name?	Ninna hesarénu?	Ní pérémi?	Vunadu péyar yenna?
Of what caste are you?	Nínu yávajáti?	Nívu yékulasthuḍavu?	Ní yenna jádi?
I am in want of a servant.	Nanage obba chákara béku.	Máku woka naukaru kávalenu.	Yenakkoru vélai yáḷ tévai.
What wages do you require?	Níneṣhṭu sambaḷá kéḷuttíye?	Nívu yeṅta jítamu aḍugutávu?	Vunakku yevvaḷavu sambaḷam véṇum.

I will not give so much.	Nánu aṣhṭu koḍenu.	Nénu aṅta ivvanu.	Nánavvaḷavu sambaḷam koḍukka máṭṭén.
With whom did you live last?	Nínu yidakke muṅche yárahatra yiddi?	Iṅtaku muṅdu nívu yevari vadda koluvu unṭivi?	Kaḍaisiyil ní yáriḍattilirundáy?
How long were you with that gentleman?	Nínu á sáhébarabaḷḷi eṣhṭukála iddi?	A'doravadda nívu yennáḷḷu unṭivi?	Ní anda duraiyiḍattil yevvaḷavukálam irundáy?
Have you a character from him?	Nínu ávariṅda yógiyatápatrike-tegadu konḍiyá?	A'yana vadda nívu yógyatápatrika tísukoni unnává?	Ní avariḍattil naṛchátchi kaḍudási vanginâyá?
Have you any objection to travel?	Payaṇakke ninage yénádarú aḍḍivuṅṭó?	Déshamulu tiragaḍánaku níku yémainá akṣhépana kaddá?	Ní yáttirai seygiradaṛku yádoru taḍaivuṇḍá?
Have you any friends who will be surety for you?	Ninage jámínu koḍuva snéhitaru yárádarú vuṅṭé?	Ní snéhitulaló yevarainá níku zámínu istárá?	Vunakku jámingaḷuku tagunda sinegidargaḷ vunda?
You must keep exact accounts.	Nínu sariyági lekhkhá yiḍabéku.	Nívu lekkalu sariggá peṭṭavalenu.	Ní sariyána kanakku vaikkavéṇḍum.
Write down all that is expended.	Kharcháddaṅnellá bari.	Khirtsu ainadaṅta vrási peṭṭu.	Silayazhindadellám ezhudu.
Don't omit the smallest item.	Atyaṅta chillare bábaṅnu saha biḍa béḍa.	Yeṅta chinna paddunayiná vadili peṭṭa vaddu.	Arppa vastuvai kúḍa viḍádé.
I agree to take you.	Niṅna iṭṭukoḷḷuvadu nanage saṁmati.	Ninnu uṅtsukóvaḍamunaku máku samma tamé.	Nán vunnai vaittuk koḷḷa sammadi.
I will give you a trial.	Nánu ninage kelasá koṭṭu nóḍutténe.	Ninnu konnáḷḷa dáká uṅtsukoni tsustámu.	Nán vunnai sódippén.
Of Dressing and Washing.	*Uḍóṇa va snáná máḍóṇa.*	*Baṭṭalu vésukóvaḍamu snánamu chéyaḍamu, véṭini guriṅchi.*	*Kuḷittu vuḍutti koḷḷugiradai kuṛittu.*
Call me early.	Naṅna nasikke yebbisu.	Mammuna peṅdaláḍe lépu.	Yeṇnai sikkiramáy ezhuppu.
Call me at five, or a quarter-past.	Naṅna aiduganṭege ya aidúkálu ganṭege yebbisu.	Aidu aidumkálu ghaṅṭaku lépu.	Anju alladu anjékál maṅikki ezhuppu.
Have water ready for a bath.	Snánakke níru siddha paḍisu.	Snánániki níḷḷu siddhamu chéyi.	Kuḷikka taṇṇír áyittamáy irukkiṛadá.
Have some warm water ready.	Swalpa bishi níru tayáru máḍu.	Konchemu vénníḷḷu siddhamu cheyyi.	Konjam súḍu taṇṇír tayáráy iruk kiṛadá.
Let the water be as cold as possible.	A'níru kúḍidaṣhṭu taṅṇage yirali.	Níḷḷu yeṅta tsallagá uṅṭé anta maṅchidi.	Kúḍiya varaiyil jalam kuḷindiru kaṭṭum.

English.	Kanarese.	Telugu.	T.
Pour it over me from the masak.	Ada mogeyinda naṅnaméli suri.	——— lónuṅchi námída poyyi.	ndu ír vúttu.
Where are my bathing trowsers?	Naṅna snána chellaṇa velli.	Mému snánamu chéséṭappuḍu toḍukkoné idzáru yekkaḍa?	Kuḷikkaiyil uḍutti koḷḷugira kálsaṭṭai yengé?
Bring two clean towels—one hard, one soft.	Ogeda tuválegaḷu yeraḍu tatta. Oṅdu muṭṭa, oṅdu úchu.	Tsalava chésina woka mutaka tuválánunnu woka sanna tuválánunnu tísukoni rá.	Onṟu geṭṭiyum, onṟu meduvumána iraṇḍu tuválaigaḷai koṇḍuvá.
Bring a basin and soap.	Táṁbáḷavaṅnu sabukáravaṅnú tattá.	Níḷla pallemunnu sabbunnu tísukoni rá.	Orupáttiramum savukkáramum koṇḍuvá.
Pour the water over my hands.	Naṅna kaigaḷaméle níru háku.	Má chétula mída níḷlu poyyi.	Yenkaipéril taṇṇír viḍu.
Tell the barber to come.	Kṣhaurakaṅna barahéḷu.	Mangalaváṇṇi rammanu.	Savaragaṅai varachollu.
I would rather shave myself.	Nanage náné kṣhaurámáḍikottene.	Mémé kshauvaramu chésukoṅṭámu.	Nándáné savuram seydu koḷvén.
Where are the razors and strop?	Kṣhaura kattiyú tólú yelli?	Maṅgala kattulunnu padunu peṭṭé tólunnu yekkaḍa?	Kattigaḷum títtugira maramum engé?
Look for my brushes.	Naṅna varáhakurchagaḷa huḍuku.	Má burusulu yekkaḍa unnavo tsúḍu.	Yen mayir karuvigaḷai téḍu.
Brush my coat.	Naṅna angiyaṅnu voresu.	Má kóṭu burusutó tuḍuvu.	Yen saṭṭaiyai tuḍai.
Give me a clean shirt and stockings.	Nanage ogeda kamshyaṅnú méjoḍugaḷaṅnú koḍu.	Utikina ṣharṭunnu médzóḷlunnu té.	Yenakk ru kamisaiyum kál méjóṭṭay m koḍu.
Find my slippers.	Naṅna keragaḷaṅnu nóḍu.	Má dzóḷlu yekkaḍa unnavó tsúḍu.	Yen sappáttai téḍi yeḍu.
This is not clean.	Idu chokaṭavági yilla.	Idi murikigá unnadi.	Idu veḷḷayalla.
This is very dirty.	Idu bahaḷa máshi yidhe.	Idi ninḍá dummugá unnadi.	Idu migavum azhukkáyirukkiṟadu.
Tell the washerman to call.	Agasaṅna bara héḷu.	Tsákalaváṇṇi rammani cheppu.	Vaṇṇánai kúppiḍu.
Give these clothes to him.	I' baṭṭegalaṅnu avanige háku.	I' baṭṭalu vániki veyyi.	Inda uḍuppugaḷai avaniḍatti póḍu.
Count the number of pieces.	Vastragaḷa saṅkheyaṅnu yeṇishiko.	Ivi yenni baṭṭaló yeṅtsu.	Vuḍuppugaḷai yeṇṇu.
If he does not take more pains I will discharge him.	Avanu iṅnú duḍiyade iddare avaṅna tegadu hákutténe.	Iṅtakanṭe bágá tsalava chéyakunṭe vaṇṇi tósivéstámu.	dig jákkirádaiyáy irukká m pónál taḷḷip póḍuvén.

Put out a white jacket and clean shoes.	Bilísogeyaṅnú chokaṭavádajódugaḷaṅnu horage yiḍu.	Woka tella tsokkánunnu tuḍichina dzóḷlunnu baiṭa peṭṭu.	Oru veḷlai saṭṭayayum veṇmaiyána sappáṭṭayum veḷiyilvai.
Before you close the mosquito curtains, beat all the mosquitos out with a towel.	Nínu tereyaṅnu maḍisuvadakke muṅche soḷlegalannellá tuvále yiṅda hoḍedu biḍu.	Dóma teralu chérchi kaṭṭaḍánaku mundugáné woka tuválató dómalanannitini tólivéyi.	Ní kosuvalaiyai póḍugiṛa munnálé tuválainálé kosukkaḷai yellám oṭṭu.
Let the feet of the bed stand in water, to keep the ants off.	Iragaḷu báradaṅte manchadakálugaḷaṅnu níralli yiḍu.	Chímalu yekkakunḍa mantsapu kóḷlanu niḷlaló untsu.	Manjattin kálgaḷil yerumbu varádappaḍikki taṇṇírin péril vai.
The bearers must pull the pankhah all night.	Rátriyellá bestaru panká yeḷeya béku.	Bóyílu rátri aṅta panká lága valasinadi.	Póyigaḷ irá muzhuvadum pangávai izhukkavéṇḍum.
Of Meals, and Dining Out.	*A'háravaṅnú horage úṭá maḍuvádaṅnú kuritu.*	*A'háramulu, baiṭa bhojanamu chéyaḍamu vitini guriṅchi.*	*Póganam pósittaḷai kuṛittu.*
Bring a cup of tea after my ride.	Naṅna kudurésavári yádanaṅtara nanage oṅdu baṭlu teníru tattá.	Mému gurrapu savári velli rágáné ginneḍu teniḷlu tísukoni rá.	Nán savvári seydu vanda pirppáḍu oru kóppai tétaṇṇi konḍuvá.
I like it strong.	Adu nanage kaṁmage yirabéku.	Aṅduló téyáku tsálá vési gháṭugá cheyyavalenu.	Adu káramáy irukkavéṇḍum.
This is not sweet enough.	Idu shí sáludu.	Iṅḍuló típi tsáladu.	Idukku titippu paṭṭáḍu.
I like it weaker.	Adu maṭṭági kammage yiróṇa nanage pasaṅdu.	Iṅtakanṭe takkuva áku veyyavalenu.	Adilé kompam súḍu taṇṇír póḍu.
Put plenty of milk.	Bahaḷa hálubiḍu.	Niṅḍá pálu póyi.	Adiga pálvár.
Don't bring cow's milk, but buffalo's milk.	Eṁmé háléhortu ákaḷa hálu tarabéḍa.	A'vu pálu vaddu, géde pálu té.	Pasuvin pálvénḍam yerumaipál konḍuvá.
Do you call this milk ?	Nínu yidaṇnu háleṅta hélut-tíyá ?	Idi pálénâ ?	Inda pálé véṇumá.
There is more water than milk.	Idaralli háligiṅta níru hechchági yidhe.	Iṅduló pálu koddinni niḷlu yekkuvánunnu unnavi.	Pálai viḍa taṇṇí yadigam.
Take care the water boils before you make the tea.	Nínu téníru máḍuvadakke muṅche níraṅnu kudisu.	Níḷlu bágá kágina saṅgati kanukkoni tarváta aṅduló téyáku paḍavéyi.	Ní té paṇṇugiṛa daṛkku munnudága taṇṇíyai semmayáy káchu.

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Put a teaspoonful of brandy, or a little ginger in it.	Adaralli voṅdu téniru sauṭu tuṁba brándiyannádarú tusa shuṅṭhiyannádarú háku.	Aṅduló chinna gariṭeḍu bránṭiainá koṅchemu allamu ainá veyyi.	Adil oru té karaṇdi pirándeyai viḍu alladu injiyai póḍu.
I don't like green tea.	Hashiyelé téníru nanage shéradu.	Patstsani téyáku máku saripaḍadu.	Pasumaiyána té yenakku vudavádu.
Let it be all black.	Adu yellá karrage yirali.	Aṅtá nallaṭidé veyyi.	Karuppu té yáy yírukkaṭṭum.
Bring breakfast quickly.	Beḷagina úṭavaṅnu béga tattá.	Tsaddi twaragá té.	Síggiramáy kála chápáḍu koṇḍuvá.
Bring the eggs, some hard boiled and some not.	Koḷí moṭṭegaḷaṅnu kelava channági béyisi kelava béyisade tattá.	Bágá uḍikina guḍlu konni uḍakanivi konni tísukoni rá.	Vévíkkapaṭṭadum vévikkap paḍádadumána sila muṭṭaigaḷ koṇḍuvá.
These eggs are not fresh.	I' koḷimoṭṭegaḷu hostalla.	I' guḍlu kottavi kávu.	Inda muṭṭaigaḷ pudidalla.
What are the best sorts of fish?	Modalu tarada mínugaḷu yávavu?	Chépalaló yévi niṇḍa manchivi?	Néttiyána míngaḷ edu?
Let me have mango fish and hilsa.	(*Unknown*).	Yeṛramága chépalu hilsá ané chépalu té.	Mánga mínum ilasá mínum yenakku koḍu.
Get some black pomfret, and some white.	(*Unknown*).	Konni nalla tsaṅduváyi chépalu konni tella tsaṅduvayi chépalu té.	Sila karu vaválunj sila veḷḷai vaválung koḍu.
Let me have two or three sorts of curries.	Nanage yeraḍu múru bagé palyagaḷu tá.	Máku renḍu múḍu vidhamula kúralu kávalenu.	Iraṇḍu alladu múnṛu vidamána kari vagaigaḷ lagaṭṭum.
Toast some bread, and butter it well.	Tusa roṭṭiyaṅnu suṭṭu adakke chandági beṇṇe savaru.	Koṅchemu roṭṭe nippu seganu kálchi dániki tsakkagá venna ratso.	Konjam roṭṭiyai suṭṭu nanṛáy veṇṇai taḍavu.
I have several friends coming.	Naṅna baḷige aneka snéhitaru baruttáre.	Má snéhitulu shánā maṅdi vastunnáru.	Vegu sinégidargaḷ varuvárgaḷ.
Get breakfast for four.	Nálku maṅdige beḷaginúṭavaṅnu siddhá máḍu.	Naluguriki tsaldi siddhamu cheyyi.	Nálu pérukku kála cháppáḍu tayár paṇṇu.
Hand that gentleman a knife, fork, and spoon.	A' sáhíbarige voṅdu kattiyannú muḷḷannú sauṭannú koḍu.	Woka katti, mullu, gariṭe á doragári chétiki tísi iyyi.	Anda turaikku oru kattiyum muḷḷum karaṇḍiyum koḍu.
Give him a clean cup and saucer.	A'tanige chokaṭaváda voṅdu baṭlannú taṭṭeyannú koḍu.	Woka kaḍigina ginne taṭṭá ayanaku iyyi.	Avarukku oru taṭṭung kóppayung koḍu.

Take care there is good cream, honey, and fruit.	Alli voḷḷé keneyaṅnú jénu tuppavaṅnú haṇṇannú jágrate máḍu.	Maṅchi mígaḍa venna paṅḍlu unnavémó tsúḍu.	Angé nalla páléḍum ténum pazhamum irukkiṛadu pâttiram.
Don't smoke the milk.	Hálige hoge hákabéḍa.	A' pálu poga tsúra niyyaku.	Pálai mugaráde.
Take care the coffee is not burned, and that it is well ground.	Káfiyaṅnu suṭṭu hógadaṅteyú chennági huḍi yáguvanteyú jágrate máḍu.	Káphí vittulu máḍi póniyyakuṇḍá jágratagá tsúchi váṭini tsakkagá poḍi chéiṅtsu.	Káppik koṭṭai nalláy vaṛuppadavadu millai iḍippaḍavu pattiram.
I should like some game.	Nanage kelavu béṭe béku.	Yévainá véṭa pakṣhulu kávalenani mákiṣhṭamugá unnadi.	Yéthávadu veṭṭei paravai yenakku manadirukkiṛadu.
Tell me the name of each thing as I eat it.	Nánu úṭámáduttá iruvága prati padárthada hesaraṅnú nanage [héḷu.	Mému tinéṭappuḍu prati vastuvu péru chepputú rá.	Nán sáppiḍugira póḍu andanda vastuvin pér chollu.
Say—This is an ortolan, snipe, quail, partridge, or florican.	(*Unknown*).	Idi parige piṭṭa, idi ullaṅki piṭṭa, idi púridi piṭṭa, idi kaudzu, léka kámi léḍi piṭṭa ani cheppu.	Idu ortolan, snipe, kuyilenṛum kavudári yenṛum, florican yenṛum, chollu.
Where is the cold meat and the ham?	Taṅgaḷu 'máṁsavú haṅdítodeyú yelli?	Tsaddi máṁsamu paṅdi toḍa yekkaḍa?	Irattiri mámisamum pánṛi toḍayum engé?
Put the tea-pot here, the coffee-pot at the other end, and the salt-cellars at the sides.	Téníru pátravaṅnu yillú káfí pátravaṅnu áché konélú uppu pátragaḷaṅnu maggalallú yiḍu.	Té nilla pátra ikkaḍa káphí pátra á konanu uppuginnelu pakkalanu uṅtsu.	Té taṇṇi páttirattai ittalaiyilung káppi páttirattai attalaiyilung vuppu sísákkaḷai pakkangkaḷilum vai.
The bread is bad and gritty.	I' roṭṭi keṭṭaddágiyú kallu mayavagiyú yidhe.	I' roṭṭe maṅchidi kádu iṅduló ráḷlu unnavi.	Roṭṭi keṭṭadum tavuḍumága irukkudu.
I am going to dine out.	Nánu horage bhójanakke hógutténe.	Mému bhójanániki baiṭa póbótámu.	Nán veḷiyilé pagal sáppáḍu sáppiḍa pógirén.
Direct the bearers where to go.	Hógabékáda sthalavaṅnu bestarige héḷu.	Póvalasina tsóṭu bóyílato cheppu.	Ini nán póga vénḍiya yiḍattai póyigaḷukku chollu.
Let one man carry a torch or a lanthorn.	Obbanu dívaṭige yannágali lándarannágali hidikoṅḍu hógali.	Wokaḍu diviṭi ainá lándaru ainá paṭṭuka póvalasinadi.	Oru póyi oru tívaṭṭiyai yágilumlándalai yávadu koṇḍu pogaṭṭum.
Mind you stand behind my chair and attend to my wants.	Naṅna kurchiyahiṅde nintu nanage békáddaṅnu máḍu jatana.	Nívu má kurichí venaka nilutsuṇḍi maku kávalasinadantá ivvavalasinadi.	Yenakku pinnále irundu yenakku vénḍiyadugaḷai koḍakkapár.

English.	Kanarese.	Telugu.	Tamil.
Give me a glass of wine.	Nanage voṅdu gájí baṭlu drák-ṣhi sáráyavaṅnu koḍu.	Máku ginneḍu woyinu sáráyi té.	Oru gilásu sáráyam yenakku koḍu.
Is there red wine as well as white?	Drákṣhísáráya kempáddú biḷidú idheyé?	Yerraṭi woyinu sáráyinni tellaṭi woyinu sáráyinni unnavá?	Angé veḷḷai chárâyamum seg-appu chárâyamum irukki-ṛadá?
Don't fill the glass so full.	Gájí baṭlaṅnu aṣhṭu púrá tuṁba [béḍa.	Aṅta niṅḍá á glásuló póyavaddu.	Kiḷásil avvaḷavu niṛaiya viḍáde.
That is enough.	Adu sáku.	Adi tsálunu.	Adu pódum.
Bring me a tumbler of water.	Nanage voṅdu doḍḍa gájí baṭlu níru tegadu koṅḍu bá.	Woka ṭaṁblaru níḷḷu tísukoni ra.	Yenakku oru tamilar taṇṇir koṇ-ḍuva.
Get me some chicken.	Nanage tusa kóḷímarí tá.	Máku kóḍipillala kúra koṅche-mu té.	Yenakku konjam kózhi kunju-iraichi koṇḍuva.
No more, I thank you.	Iṅnu béḍa, ninage vaṅdaná máḍutténe.	Iṅta tsálunóí.	Periya vupagáram pódum.
Hand me the vegetables.	Nanage káyi palyagaḷaṅnu koḍu.	A' káya kúralu iṭlá té.	Yenakku kíraigaḷai koṇḍuva.
Give me pepper, mustard, vinegar, and salt.	Nanage meṇasú sásuveyú káḍiyú uppú koḍu.	Miriyálu, áválu, káḍi, uppu iyyi.	Yenakku muḷagum kaḍugum káḍiyum vuppung koḍu.
Give me a glass of beer after the curry.	Palyá vuṅḍa méli nanage voṅdu gáji baṭlu bír sáráyá koḍu.	Kúra tinna tarwáta woka glásu bíru sáráyi te.	Kaṛikkup piragu yenakku oru kilásu bír koḍu.
Give me the rice.	Nanage anná koḍu.	Annamu té.	Yenakku chór koṇḍuvá.
Give me a small plate for the cheese.	Juṅnu geddege nanage voṅdu chikka taṭṭeyaṅnu koḍu.	Dzunnugaḍḍa peṭṭaḍánaku wo-ka chinna pallemu iyyi.	Sinnu kaṭṭikku oru chinna kóp-pai koḍu.
Where is the butter-knife?	Beṅṇeya chúri yelli?	Venna tísé katti yekkaḍa?	Veṇṇai katti yengé?
Cool the wine with salt-petre.	Kaḍḍuppiniṅda ḍrákṣhí sáraya-vaṅnu tampáyisu.	Surékárapu niḷḷaló woyenu sá-ráyi buḍḍi peṭṭi tsallagá uṅ-déṭaṭṭu cheyyi.	Veḍi vuppaik koṇḍu wine kuḷir-pannu.
Ice the water and the soda water.	(*Unknown*).	I' niḷḷanunnu sóḍáváṭarununnu mantsugaḍḍu niḷḷaló uṅchi tsallagá unḍéṭaṭṭu cheyyi.	Taṇṇíraiyum sódá taṇṇírayum kaṭṭiyáku.
Of a Journey.	*Prayáṇavakuritu.*	*Prayánamunu guriṅchi.*	*Oru pira yáṇattaik kuṛittu.*
I am going to Allahabad to-morrow.	Nánu náḷe Allahábádige hógut-téne.	Mému répu Allahábáduku pó-támu.	Náḷaikku nán Alláhábádku pógirén.

I shall go by dák.	Nánu tapálinalli hógutténe.	Mému añchela mída pótámu.	Tapálil póvén.
Where is the post-office?	Añchékachéri yelli?	Tapáláphísu yekkaḍa?	Tapálápísu yengé?
I want bearers to ——.	Phaláni sthaḷakku nanage bestaru béku.	Phaláni tsóṭiki máku bóyélu kávalenu.	Palána iḍattukku póga poyigaḷ véṇum.
What must I pay?	Nánu yénu koḍabéku?	Mémémi ivvavalasinadi?	Nán yenna kodukka véṇum.
Must I give largesse?	Nánu yinám koḍabékó?	Mému bahumánamu ivvavaléna?	Nán inám kodukka véṇumá?
What is the custom?	Paddhati hyáge?	Mámúlu yeṭlá?	Vazhakkam enna?
Give me a receipt.	Nanage vondu rashídu koḍu.	Mákoka rasídu iyyi.	Yenakkoru irasídu koḍu.
Tell the bearers their reward depends on their conduct.	Inámu avara naḍavaḍikeyannu hiḍidu yidhe yeñta bestarige héḷu.	Bóyílato váru nadutsu kóvaḍamunaku taginaṭṭu váriki bahumánamu ivva baḍunani cheppu.	Póyigaḷukku avargaḷ semmaiyáy nadandu koḷḷuvárgaḷánál inám koḍukkappadum enṛu chollu.
If they go quick they shall be well paid.	Avaru churukági hódare avarige chandági koḍuve.	Váru twaragá póté váriki mañchi bahumánamu ippiñtsabaḍunu.	Avargal síggiram póvárgaḷánál avargaḷukku kúli nanṛáy koḍukkapaḍum.
If they put the palkí down to rest one or two must remain with it.	Avaru taḷárishi koḷḷuvadakke pálkiyaññu keḷage iṭṭare obbanu yá ibbaru adara hatra irabéku.	Baḍalika tírtsukóvaḍamunaku pálakí taginnaṭṭaité wokaḍu iddaru dáni vadda unḍavalasinadi.	Iḷaippáṛumbaḍiku pallákai avargaḷ kízhé vaittál adódé oruvan alludu iranḍu pér tarittu irukka vénḍum.
Have done with your smoking and go on.	Nínu hogébattíyaññu nillisi mundakke naḍi.	Pogatsuṭṭalu tágaḍam tsáliñchi naḍavanḍí.	Suruṭṭuk kudittáchudu nadattu.
As you value your place see that there is a torch-bearer with each set.	Niñna udyógadalli ninage áshe yiddare jote vondakke vobba maṣháljiya yirisu.	Níku udyógamu mída lakṣhyamu unṭé áyá dzata bóyílató woka mashálchí uñḍélágu jágrata cheyyi.	Ni palána vidattukku póga venḍiyadiruppadál piridi settúkum masálchi irukkirání venṛu pár.
See that he has abundance of oil for each stage.	Prati majiligú avanalli tumba yenne yiruva háñgé máḍu.	Prati majilíki kávalasinañta tsamuru vánivadda únnadá tsúḍu.	Ovvoru piridi majulukkum tévaiyána yeṇṇey irukkiradá pár.
How far is it to ——?	—— adu yeṣhṭu dúra yidhe?	—— adi yeñta dúramu?	Palána iḍattukku yevvaḷavu dúram?
What sort of road is it?	Adu yenthá dári?	Á bháṭa yeṭuvanṭidi?	Anda róṭṭu yeppadi irukkiṛadu?

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Are there any rivers or water-courses?	Alli nadigaḷu káluvegaḷu yávadádarú unṭé?	Akkaḍa yéḷḷu káluvalu yémainá unnavá?	Angé yédávadu aṛugal váyákkálgal irukkiṛadá?
Can they be crossed, and if so, how?	Avugaḷannu dáṭa kúḍite, hángádare hyánge?	Váṭini dáṭi póvatsuná aṭlá aité yeṭlá dáṭa valasinadi?	A'ṛu táṇḍi pogalámá appadiyánál yeppaḍi pógiṛadu?
Are there plenty of supplies at each station?	Prati majilinallú padárthagaḷu bahaḷavági aveyé?	Prati majilílónunnu kávalasinanta sámagrí dorukuná?	Ovvoru mukámilum pódumána surapporá irukkiṛadá?
What kinds of food are there?	Alli yáva bagé áháragaḷu iruttave?	Yé tarahá áhára vastuvulu dorukunu?	Angé yevvida pójanam irukkiṛadá?
Is there good and wholesome water?	Alli oḷḷé árógyavádaníru idheyé?	Akkaḍa manchi árógyamaina níḷḷu unnavá?	Angé nalladum rusigaramumána taṇṇír irukkiradá?
Is this water from a tank, river, or well?	I' níru kerédó, hoḷédó, yá bhávídó?	Idi gunṭa níḷḷá, yéṭi níḷḷá, bávi níḷḷá?	Inda taṇṇír kuḷattu taṇṇírá áttu taṇṇírá alladu kiṇattu taṇṇírá?
Shew me where you got it.	Adu ninage shikkida sthalavannu nanage tórisu.	Adi yekkaḍi nunchi techchinávó tsúpu.	Yengé irundu adai koṇḍu vandái venṛu káṭṭu.
What is the name of that village, fort, or mountain?	A' grámada, kóṭeya, yá parvatada hesarénu?	A vúri péru, kóṭa péru, konḍa péru yémi?	Anda girámattin pérenna, kóṭṭaiyin, malaiyin pérenna?
What temple, tomb, or mosque is that?	Adu yávaguḍi, yá mashídi?	Adi yémi guḍi, léka yémi masídu?	Anda kóvil alludu górikku aḷḷi vásalakku pérenna?
Is there a European banglá or a native inn for travellers?	Alli bháṭesárigaḷige ingaríjara bangaḷe yágali hindú satra vágali iruttadeyé?	Akkaḍa bháṭasárlugá uṅḍé doralu digaḍánaku bangáḷá gáni nallaváṅḍlu digaḍánaku satramugáni unnadá?	Angé yáttiraikkárarukku veḷḷai kárarukku pangaḷávávadu tamizharukku sattiramávadu vunḍu?
Is this bed clean?	I' háshige chokaṭavágidheyé?	I' parapu dulipinadéná?	Inda meṭṭai suttamáyirukkiradá?
Are there any bugs, fleas, or other insects?	Alli tigaṇe kúre yá béré huḷagaḷu énádarú aveyé?	Aṅduló nallulu gání minnallulu gáni purugulu gáni yémainá unnavá?	Angé yédávudu múṭṭaigalum teḷḷugaḷum alladu matta púchigalum uṇḍá?
Is there any epidemic in the village?	I' grámadalli anṭu vyádhi énádaru unṭó?	I' vúḷḷó jáḍyálu yémainá kalavá?	Anda kirámattil yedávadu pinirukkiradá?
Is there small-pox, cholera, or fever?	Illi shiḍubu, váṅtibhédi, ya jwara unṭó?	Mashúchakamu, maraḍí, léka jwarálu unnavá?	Angé siṛu ammaiyum vándi pédiyumikáychalum uṇḍá?

Is this a healthy place?	Idu árogyaváda sthalavé?	Idi saukhyamaina sthalaméná?	Idu savukkiyamána viḍamá?
Is it so now?	Adu yíga háge idheyé?	Ippuḍu saukhyamugá unnadá?	Ippódu appaḍiyé irukkiṛadá?
Has any sick person slept on this bed lately?	Munche yí háshigeméle yáva vyádhista nádará malagi konḍu iddané?	Iṭívala rógiṣhṭhí yevaḍainá í-paḍakamída panḍukonnáḍá?	Indap padukkaiyil árávadu munnále paḍuttirun dárgaḷá?
What was his ailment?	Avana jáḍyavénu?	Váḍiki yémi vyádhi?	Avan yenna viyádiyága irun-dán?
Call the sweeper and let **him** clean the place.	Jhaḍmáliyannu kari, avanu í sthalavannu gudisali.	Jháḍumálini pilichi í sthalamu úḍtsamanu.	Perukkiṛavanai kúppiṭṭu anda iḍattai suttanjeyyaṭṭum.
Take care where you pitch the tent.	Takka sthalá nóḍi gudárá hoḍisu.	Ḍérá yekkaḍa koṭṭistávó bhad-ram.	Anda kúḍárattai yengé aḍikki-ráy pattiram.
Let it be in a dry place.	Adu oṇagida sthaladalli irali.	Poḍi nélanu koṭṭiṅtsu.	Adai káynda yiḍattil aḍikkaṭ-ṭum?
Are there any snakes, scor-pions, or other reptiles here?	Illi yénádarú hávugaḷu chéḷu-galu ya yitara jantugaḷu vuṅṭó?	Ikkaḍa yémainá pámulu, téllu, léka, itaramaina páké jantu-vulu unnavá?	Ingé yédávadu pámbugaḷum téḷgaḷum alladu matta púchi-gaḷum uṇḍá?
I shall ride this stage in preference.	Nánu yí majilige vishéṣhavági kuduré savári máḍutténe.	I' majililó gurrapu savári chéya górutunnánu.	Inda majili nán kudirai sawári cheyyavéṇum.
Of Sickness and consulting a Doctor.	*Vyádhiyannú vaidya noṅdige mátáḍóṇavannú kuritu.*	*Vyádhi vaidyuḍiki tsúpaḍamu viṭini guriṅchi.*	*Viyádiyai kuṛittum vaiyiddiya-naik kuṛittum.*
What is the matter with you?	Ninage mai yénu?	Níku woḷlu yémi?	Vunakkenna? yenna viyádi?
I have got a fever.	Nanage jwara.	Náku jwaramu tagilinadi.	Yenakku churam.
When were you taken ill?	Ninage yávága káyile ká-nishitu?	Níku yeppuḍu jwaramu tagili-nadi?	Yeppódu viyádiljái vizhunḍáy?
Last night at bed-time.	Ninne rátri malaguvága.	Rátri paḍukó boyyéṭappuḍu.	Néttu ráttiri padukkiṛa taru-ṇattil.
What do you complain of?	Ninage yíga yénági yidhe?	Níku unḍé bhádha yémi?	Vunakkenna viyádi?
I have great pain and giddi-ness in the head.	Nanage bahaḷa talenóvú maya-kavú ági yidhe.	Ná tala tirugutú ninḍa noppigá unnadi.	Yenakku remba varuttamum talaiyil mayakkamum irukki-ṛadu.

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
My skin is very hot, and I have great thirst.	Nanage déha bahaḷa tápavágiyú bahu báyárike yagiyú yidhe.	Ná woḷḷu niṅḍá kágutú náku vidáhamugá unnadi.	Yen mélu migavunsúdáy irukkiṛadu yenakku rembavum tágamága irukkiṛadu.
Let me feel your pulse.	Ninna dhátu noḍalisu.	Ní dhátuvu tsúḍani.	Nán vun narambin tádu piḍittu párkkaṭṭum.
Show me your tongue.	Ninna náligeyaṅnu nanage tórisu.	Ní náluka tsúpu.	Vun nákkai káṭṭu párpóm.
Have you a bad taste in your mouth?	Ninna báyı kaiyági idheyó?	Ní nóru chédugá unnadá?	Vun váyil ketta rusiyáyirukkiṛadá?
Yes; I have great clamminess and a very bitter taste in the morning.	Havudu, nanage beḷiggye báyi bahaḷa antágiyú kaiágiyú idhe.	Avunu tellavári púṭa ná nóru niṅḍá jigaṭagánunnu kaṭika chédugánunnu uṅṭunnadi.	A'm yennávu pisin pólotti koḷḷugiradun tavira kálamé váy kasappáy irukkiṛadu.
Have you any sickness at stomach?	Ninage yénádarú hoṭṭe tolesuttado?	Níku kaḍupuló vikáramugá yémainá unnadá?	Vayattil yedávadu nóvu vuṇḍa?
Yes; and last night I vomited once.	Havudu ninné rátri nanage oṅdu sala váṅtiyáyitu.	Avunu ninnaṭi rátri woka sári vánti ainádi.	A'm iráttiri oru daram vándip panninén.
Have you any appetite?	Ninage hashi váguttadeyé?	Níku ákali yémaina unnadá.	Vunakku pasi yirukkiraḍá?
Very little, and nausea after meals.	Bahaḷa swalpa, mattú úṭámáḍidaméle asaṅhyavági idhe.	Koṅchemugá unnadi bhójanamu chésina pimmaṭa vánti vachchéṭaṭṭu uṅṭunnadi.	Metta konjam sáppiṭṭa piragavándi yágip pógudu.
Are your bowels regular?	Ninage kálapravrutti chandági águttadeyé?	Níku kálapravrutti kramamugá avutunnadá?	Vayattil kóḷárilládirukkiradá?
I am rather costive.	Nanage mala kaṭṭi yidhe.	Náku tsakkagá kávaḍam lédu.	Yenakku malabandam irukkiradu.
When were your bowels moved?	Ninage kálapravrutti yávága áyitu?	Níku kálapruvrutti yeppuḍu ainadi?	Ní yeppódu salavádaikkirundáy?
This morning.	Indu beḷigge.	Néḍu tellavári.	Inṛukálamé.
Have you any pain in your limbs?	Ninna avayavagaḷalli nóvénádarú unṭé?	Níku woṅṭló yekkaḍanainá noppi unnadá?	Vunadu avayavangaḷil nóvirukkiṛadá?
No pain except in my head.	Nanna taléli hortu mattellú nóvilla.	Talanu tappa náku yekkadá noppi lédu.	Talai vali tavira véṛé nóvillai.
You must take an emetic.	Nínu vántige tegadu koḷḷabéku.	Nívu váṅtiki maṅdu tísukóvalenu.	Ní vándikki yeḍuttuk koḷḷaveṇum.

Dissolve this powder in a cupful of cold water.	I' chúrnavaṅnu oṅdu baṭlu taṅṇíralli kalasu.	I' chúrṇamu ginneḍu tsannílláló kalupu.	Inda túḷai oru kóppai jalattil karai.
Drink one-half now, and the other fifteen minutes after, if the first does not make you sick.	I'ga ardhavaṅnu kuḍi, adu hoṭṭe toḷasade yiddare ḥadinaidu nimaṣhatáḷi, mattardhavaṅnu kuḍi.	Ippuḍu sagaṁtágu aṅduvalla níku váṅti kánaṭṭaité padihénu nimiṣhamulaku tarwáta kadama sagamunnu tágu.	Ippó orupangum kálmaṇi poruttu inda avizhdattinál vunakku vupattiram illádirundál mattapangeyum sappiḍu.
As soon as you feel sick drink two or three cupfuls of warm water to promote the vomiting.	Ninage hoṭṭe toḷasida kúdle vántiyáguva dakkági yeraḍu múru baṭlu bishi níru kuḍi.	Váṅti vachché ṭaṭṭu níku tótsagáné tsakkagá váṅti kávaḍánaku renḍu múḍu ginnela véṇṇíḷlu tágu.	Vunakku vupattiram kanḍa máttirattil adigamáy vándi yágumbaḍikku iranḍu alladu múnṛu kóppai súḍu taṇṇir kuḍi.
What must I eat?	Nánu yénu vúṭámádali?	Nákémi pathyamu, *or* nénémi bhójanamu chéyavalasinadi.	Nán yenna sáppiḍa véṇum?
You must eat nothing today but gruel and Kánjí.	Nínu iṅdu aṁbaliyú gaṅjiyú hortu bérénú uṇṇa kúḍadu.	Dzáva, ganji tappa nívu néḍéminni putstsukókú ḍadu.	A'ṇamung kanjiyuntavira véronṛum sáppiḍa vénḍám.
Do not cover yourself with too many clothes.	Nínu anéka baṭṭegaḷaṅnu hoddukóbéḍa.	Niṅḍá guḍḍalu woṅṭimíḍa kappukóka.	Adiga vastirangaḷ póṭṭu koḷḷáde.
Keep as cool as you can.	Niṅna kailádaṣhṭu taṁpu máḍikó.	Ní sharíramunaku yeṅta tsalavagaligite aṅta maṅchidi.	Yunnár kúḍiya maṭṭu salavaiyá yirukkappár.
I shall see you again to-night.	Niṅnaṅnu írátri tirigi nóḍutténe.	Tirugá rátri vachchi ninnu tsústánu.	Ráṭṭirikku marupaḍiyum yunnai vandu párkiṛén.
Give the patient these two pills at bedtime, and the draught to-morrow morning.	Vyádhisthanige malaguvága í yeraḍu mátregaḷannú náḷé beḷigge kaṣháyavaṅnú koḍu.	Rógiki í renḍu mátralu paḍukó boyyé ṭappuḍu ichchi-ákalipina maṅdu répu udayána iyyi.	Viyádikkáranukku inda renḍu máttiraiyai paḍukkum pódum náḷai kálamaikku inda avizhdattayung koḍu.
Tell him to put his feet in hot water before going to bed.	Avanu malaguvadakke muṅche avanu kálugaḷaṅnu bishiníralliḍa héḷu.	Paḍakaku poyyéṭappuḍu káḷlu véṇṇíḷlaló uṅtsukommani atanitó cheppu.	Avan paḍukka pógu munné avan kálgaḷai venníril tóyikka chollu.
Is there any medical man in this place?	Illi yárádarú vaidyaruṅṭé?	Ikkaḍa yevaḍainá vaidyuḍu unnaḍá?	Iviḍattil vayittiyan irukkiṛáná? [yáná?
Is he a native or European?		Ataḍu nallaváḍá, játiváḍá?	Avan yivvúráná alladu íróppi-
Send for him whoever he may be.	Avanu yárádarú sarí avaṅna kareyisu.	Yevarainá saré pilipiṅtsu.	Avan yárá írundálum kúppiḍu.

English.	Kanarese.	Telugu.	Tamil.
Tell him I have been attacked with cholera, and to bring medicine with him.	Nanage vánti bhédi kaṅḍiruvadágiyú saṅgáta avusti taruvaṅteyú avanoṅdige héḷu.	Máku maraḍí sankaṭamu kanipinchinadani cheppi ataṇṇi aushadhamu paṭṭuka rammanu.	Yenakkup pédi yágudenṛu avanukku cholli marundu koṇḍuvara chollu.
Have you any cholera medicine in the house?	Ninna maneyelli vánti bhédige avusti idheyé?	Iṅṭlonívadda maraḍíki yémainá aushadhamu unnadá?	Vun viṭṭil vándi pédi marundu irukkudá?
Have you any mustard? If so, make plasters to put on my stomach and feet.	Ninna hatra sásivépuḍi idheyé, iddare naṅna hoṭṭémélú kálugaḷa mélú hákuvadakké mulámu máḍu.	Ní vadda áválu yémaina unnavá, uṅte kaḍupuku káḷḷaku paṭṭuveyyaḍánaku núri guḍḍalaku tsarumu.	Vun viṭṭil kaḍugu irukkudá? irundál iraippai kálukku paṭṭupódu.
Fill these stone bottles with boiling water and apply them to the feet.	I' kallu buḍḍigaḷoḷage bishiníraṅnu tuṁbi avugaḷaṅnu kálugaḷige háku.	I' ráti buḍlaló uḍuku níḷḷu pósi váṭini káḷḷaku wottu.	Inda kal puṭṭiyil súdutaṇṇiyai nirappi kálukku oṭṭaḍam póḍu.
Tell my servant not to leave me for a moment.	Naṅnaṅnu nimishavú biṭṭiradaṅte naṅna navukáranige héḷu.	Nimishamu kúḍá mammuna vadilipeṭṭi uṅḍa vaddani má naukarutó cheppu.	Konja néramágilum yennai viṭṭu pógámalirukkumbaḍi yen velaikkáranukku chollu.
Of Riding and Buying a Horse.	*Kuduré savári máḍóṇaváṅnú koḷḷóṇavaraṅnú kuritu.*	*Gurrapu savári pòváḍamu, gurramu konaḍamu viṭini guriṅchi.*	*Kudirai vángi savári seygiṛadai kuṛittu.*
Is the horse ready?	Kudure tayárági yidheyé?	Gurramu siddhamugá unnadá?	Kudirai tayáráyirukkudá?
Put the saddle well on.	Chandági jíṅu háku.	Jini tsakkagá kaṭṭu.	Síniyai nanṛáy kaṭṭu.
Hold the bridle till I be fairly mounted.	Nánu chandági adaraméle hattuvatanaka kaḍiváṇá hiḍi.	Mému yekki bágá kúrtsunḍédáká kaḷḷemu paṭṭukó.	Nán yéṛugiṛa varaikkum kaḍiváḷattaip piḍi.
Take up the stirrup one hole.	Rikábaṅnu oṅdu kaṅṇu mélakke yettu.	Aṅkevanne woka randhramunaku paigá dzarupu.	Anga paḍiyil oru tuvárattai yeḍuttiviḍu.
Let the stirrup down two holes.	Rikábaṅnu yeraḍu kaṅṇugaḷu keḷage biḍu.	Aṅkevanne renḍu randhramulaku kiṅdugá diṅtsu.	Anga paḍiyai kízh iraṇḍu tuvúrattil máttu.
Tighten the girth.	Taṅguváraṅnu bigisu.	Ṭaṅguváru bigiṅtsu.	Angu paḍiyai piguvu sey.
Put a cloth over the horse's eyes.	Kudureya kaṅṇugaḷu méle oṅdu baṭṭeyaṅnu háku.	Gurramu kaṅḍlaku aḍḍamugá woka guḍḍa veyyi.	Kudirai kaṇgaḷai tuṇiyinál múḍu.

Coax him that he be not restive.	Chanḍi máḍadaṅte adaṅnu taṭṭu.	Moṅḍí chéyakuṅḍá uṅḍé láguna dánni taṭṭu.	Adu muranḍáda paḍikku tásá sey.
Is that a riding or a carriage horse?	A' kudure hattuvadé, baṅḍige kaṭṭuvadé?	Adi yekkuḍu gurramá baṅḍi gurramá?	Adu vaṇḍi kudiraíya yéṛu kudiráiya?
Keep out of the way, perhaps he may kick, bite, or rear.	Hádí biṭṭu yiru, voṅdu véḷe adu voddítu, kachchítu yá muṅgálugaḷa yettítu.	Dári tolagi pó, adi wokavéḷa tannunu karutsunu léka muṅdari káḷḷu paikettunu.	Odingi yiru, oruvéḷai kaḍikkum vudaikkum, yeriyum alladu pinnukku yedayum.
Where is the saddle-cloth and crupper?	Astaru baṭṭeyú duṅchiyu yelli?	Jíni kiṅda vésé tsaukapu guḍḍayunnu dumichinni yekkaḍa?	Síni tuniyum cruperrum yengé?
See that the reins are strong, and kept in constant repair.	Lagámaṅnu gaṭṭipaḍishí ágágye marámattu máḍisu.	Kaḷḷepuvárlu ghaṭṭigá unnavémó tsútsukoṅṭú vaṭini appuḍappuḍu bágu chéistú uṅḍu.	Reins palamáyum aḍikkaḍi repair seyya vénḍiyadága virukkinradá pár.
What frets the horse?	Yátariṅda kuḍurege shiṭṭu?	Gurramu yeṅduchéta mahátala visurutunnadi?	Kudirai yén bayapaḍḍu ginṛadu?
Drive the flies away.	A'noṇagaḷaṅnu vóḍishibiḍu.	A' ígalanu tóliveyyi.	I'gaḷai óṭṭiviḍu.
Do you give the horse his grain regularly?	Nínu kuderege huruḷiyaṅnu kramavági hákuttíyá?	Gurrániki ulavalu kramamugá peṭṭutunnává?	Kudiraikku koḷḷu kiramamága koḍuttuk koṇḍu varugiṛargaḷá?
Never use the heel-ropes, they destroy a horse; the fore-ropes may be useful, the others seldom or never can.	Picháḍi haggagaḷaṅnu upayóga paḍisalé béḍa; avu kudureyaṅnu keḍisuttave; agáḍi haggá upayógisa bahudu, itara haggagalaṅnu yeṣhṭu mátravú yávágalú kúḍadu.	Picháḍi kaṭṭavaddu, aṅduvalla gurramu cheḍipótunnadi, agáḍi kaṭṭaḍamu maṅchidi, picháḍivalla yeṅtamátramu prayójanamu lénélédu.	Agáḍi kaṭṭáde kudiraiyai káyappaḍuttum pisáḍi vubayógamánadu matta kayargaḷ vubayógam illai.
Tell that person to get out of the way.	A' manuṣhyanaṅnu hádibiḍa hélu.	Váṇṇi ḍári tolagi pommanu.	Avanai vazhiviṭṭu appuram póga chol.
Call out to those people in good time—the horse may gallop over them.	A' manuṣhyarige kéḷisuvahá̆ge béga kúgu, yilladiddare kudure avara méle daudáisítu.	Váṅḍlu dúramugá uṅḍagáné arichi cheppu, gurramu vári mídiki parugettunu.	Angé niṛkkiṛavargaḷai appuṛam póga chol illáviṭṭal kudirai avargaḷin péril óḍum.
Remove that bag; otherwise the horse may start and run off.	A' chílavaṅnu tegedu biḍu illadiddare kudure adari óḍitu.	A' saṅchini avataliki tíyi, lékuṅṭé gurramu bediri parugettipónu.	Anda podiyai appuram izhu illá viṭṭal anda kudirai táṇḍi óḍum.

ENGLISH.	KANARESE.	TELUGU.	TAMIL.
Bid these people give over their noise till I get past.	Nánu hóguvavarige í janara kúgadira héḷu.	Mému dáṭi poyyédáká saṅdaḍi chéyakuṅḍá uṅḍumani váṅḍlató cheppu.	Nán kaḍandup pógira varaikkum avargaḷai pésámal irukka chol.
Don't let them come near me.	Naṅna hatra avaraṅnu baralisa béḍa.	Váṅḍlanu mádaggiriki ránivvaku.	Avargaḷai yenkiṭṭa varaviṭṭádé.
Groom! hold the horse, I must dismount for a little.	Kastárá! kudureyaṅnu hiḍi, nánu swalpa keḷage iḷiya béku.	Gurrapuvádá, gurránni paṭṭu, mému konchemu digavalenu.	Kudiraikkárá kudiraiyai piḍi nán konjam néram yeṛanga vénum.
Put all his furniture to rights.	Adara sámanugaḷaṅnellá sariyági háku.	Gurrapu sámánaṅtá sarigá veyyi.	Adugaḷ sámángal ellám kirámamávai.
He does not go easy.	Adu sarágavági hóguvadilla.	Adi alákugá póvaḍamu lédu.	Adu tondaravu seyyámaṛ póga máṭṭádu.
Take care, he will get out of your hands.	Jóke, adu niṅna kaiyaṅnu biḍishikondítu.	Adi ní cheyi vadiliṅtsukoni póboyyíni bhadraṁ.	Pattiram, adu vunkai viḍivittuk koṇḍu pógappógudu.
See, is that ground proper for the horse to go over?	Kudure hóguvadakke á nela chandági idheyé nóḍu?	Gurramu póvaḍamunaku á dóva manchidéná tsúḍu?	Anda nilam kudirai póvudaṛkku nanṛá irukkudápár.
I fear it is swampy.	Adu kesarágidhe yeṅta nánu aṅjutténe.	Adi rompigá unnadani tóstunnadi.	Adu sádá saduppáy irukkum enṛu payap paḍugirén.
Is the bottom firm?	Adíli ghaṭṭiyági yidheyé?	Aḍuguna ghaṭṭigá unnadá?	Kízhé nanṛáy yirukkudá?
Does the water reach your middle?	Níru niṅna ṭonkakke baruttadeyí?	A' níḷlu nadumula maṭṭuku vastunnavá?	Taṇṇi iḍuppu avvaḷavu varumá?
Go to the other side and see if the bank be steep or sloping.	A' ché kaḍege hógi ádaḍa gaṅdáṅtravagi idheyé bósanági idheyé nóḍu.	Addhariki póyi á gaṭṭu yettaramugá unnadó léka yéṭaválugá unnadó tsúḍu.	Innoru pakkattiṛkku póy karai senguttáy yirukkudá alladu sáyappáy irukkudá pár.
Are there any rocks or stones in the bed of the river?	Nadiya keḷage kallu páregaḷágali kallugaḷágali yénádarú idheyé?	A' yeṭló aḍuguna baṅḍalu ráḷlu yémainá unnavá?	A'ttilé yedávadu malaikaḷ alladu kaṛkaḷ irukkudá?
You must not give the horse any water while he is so warm.	Kudure iṣhṭu bechchage iruvága adakke nínu níru tórisa kúḍadu.	Gurrániki aṅta kákagá uṅḍagá dániki nilléminni peṭṭarádu.	Kudirai tágamáy irukkum pozhudu yenda taṇṇiyum koḍukkádé.
Walk him about.	Adaṅnu tirigisu.	Dánni aṭlá tippu.	Koṇḍupó.

Rub him well down, and take care that he does not catch cold in your hands.	Adaṅnu chaṅdági tikki adakke chaḷi yágaḍa háṅge máḍu.	Bhadraṁ nívalla dzalubu dániki yekkakuṅḍá tsakkagá málísu cheyyi.	Nanṛáy toḍai vunkaiyinál kuḷir varámal unniḍattel irukkaiyil ní pattirap paḍuttu.
What makes the horse trip and stumble so?	A' kudure yátariṅda háṅge yeḍari biḷuttade?	Gurramu yeṅduvalla aṭlá taḍabadi paḍutunnadi?	Kudirai yén idari tondiravu paṭṭadu?
Examine his hoofs—perhaps some gravel or stones are sticking there.	Adara gorasugaḷaṅnu chaṅnági nóḍu. Oṅdu véḷe kelavu garusugaḷágali kallugaḷagali shikki koṅḍu iddhítu.	Dáni goriselu tsúdu, woka véḷa gulaka ráḷḷu gáni ráḷḷu gáni gutstsukoni uṅḍunu.	Aḍin kuḷambugaḷai parikshai seydu pár, kallágilum, parukkáng kallágilum aḍaindu koṇḍirukkum.
Take them all out, or the horse will assuredly be lamed.	Avugaḷaṅnellá horage tegi, illadiddare kudure nischayavági kuṅṭáditu.	Váṭinantá tísi veyyi, lékapóté adi avashyaṁ kuṅṭunu.	Adugaḷellám yeduṭṭiviḍu illáviṭṭál meyyágavé kudirai noṇḍiyáy póyviḍum.
Why does he limp in the right fore leg?	Adu yátariṅda bala muṅgálalli kuṅṭuttade?	Adi muṅdari kuḍikálu yeṅduvalla kuṅṭutunnadi.	Valaḍu munnangál yén noṇḍudu.
He seems to have something the matter also with his hind-leg.	Adara hiṅgálu kúḍá swalpa ai bági káṇuttade.	Dáni venakaṭi káliló kúḍá konchemu yédó toṅdara unḍétaṭṭugá unnadi.	Pinnangál noṇḍugiradága káṇappaḍuginṛadu.
Is this a quiet horse for the road?	Dárige idu sádhuváda kudureyé?	I' gurramu rastáló kudurugá pótunnadá?	Páṭṭaikku sáduvána kudiraiyá?
Does he ever rear, run backwards, or stand still on the road?	Idu yávágaládarú dárili muṅgálugaḷa mélakke yettuvadágali hiṅdakke vóḍuvadágali summane nilluvadágali untó?	I' gurramu yeppuḍainá muṅdari káḷḷu yettaḍamu venakku parugettaḍamu dóvaló nilichi póvaḍamu kaddá?	Páṭṭaiyilé pin óḍudá alladu mun óḍudá?
Is he hard mouthed?	Adara báyi jaḍḍáddó!	I' gurammu kaḷḷemunaku aṇigi-nadéná?	Adu pazhagina váy yuḍaiyudá?
Does he bite his rider, ever?	Adu saváranaṅnu yávágaládarú kachchuvaduṅṭó?	I' di yeppuḍainá ravutunu karustunnadá?	Adu eppódágilum savári seygiruvanai kaḍikkudá?
Is he perfectly sound in wind and limb?	Adu chaṅnági usuru biḍuttalú aṅga balavágiyú yidheyé?	Idi rommulónunnu takkina avayavamulalónunnu noppi nóvi lékuṅḍá druḍhamugá unnadá?	Avayavam mudalávadu adu nanṛáy yirukkudá?
This horse trots and canters well.	I' kudure chaṅnági dápugaliṭṭu hádu hóguttade.	I gurramu dáṭlu véstú bágá parugettutunnadi.	Inda kudirai kál noḍaiyil semmaiydi pógudu.

English.	Kanarese.	Telugu.	Tamil.
Can he leap? and how does he gallop?	Adu negeya balladé, mattú adu hyánge dhauḍu hóguttade?	Adi dáṭagaladá adi yeṭlá parugettutunnadi?	Adu táṇḍumá adu yeppaḍi táṇḍum?
Does he stand fire?	Adu beṅkige aṅjade niṅtíté?	Idi tupákí veṭlaku bedarakuṅḍá nilustunnadá?	Adu róshamága yirukkumá?
Bring the horse I bought yesterday.	Niṅne nánu koṅḍa kudureyaṅnu tattá.	Mému ninna konna gurramu tísukonirá.	Néttíya dinam nánvángina kudiráiyai koṇduvá.
He is quite a colt yet.	Adu iṅnú shuddha mari.	Adi iṅká chinna pillé.	Adu innam kuṭṭidán.
What is his age?	Adara vayasénu?	Dániki yennéṇḍlu?	Adin vayadenna?
He carries his head remarkably well, and is elegantly formed, particularly before.	Adu taṅna taleyaṅnu bahu chaṅdági voyyutade vishéṣhavági adara rúpa muṅgaḍéli cheluvadu.	Adi talanu bahu tsakkagá peṭṭukoni pótunnadi marí muṅdari taṭṭu sogusuga unnadi.	Adu talaiyai nanráy yeḍuttuk koṇḍu pógudu adu mun párváiyil angamuḷḷadága virukkinṛadu.
Measure him exactly, and tell us his height.	Sariyági adara aḷaté nóḍi á aḷateyaṅnu namage héḷu.	Sarígá kolichi adi yeṅta yettu unnadó cheppu.	Adai sariyáy aḷandu uyarattaichol.
He can carry your weight over any ground.	Yáva bhúmí mélú niṅnaṣhṭu bháravaṅnu adu horalápadu.	Adi yekkaḍi kaṅṭé akkaḍiki mimmuna mósuka pógaladu.	Yenda viḍattilum vunnai sumarndu pógum.
His paces are very good,—make him trot round that circle; now gallop him.	Adara naḍegaḷu bahu chaṅdági yidhe, adaṅnu á gunḍu sutti dápugálági voḍisu, yíga dhauḍu biḍu.	Dáni naḍa bahu bágá unnadi, á giriló tráṭṭu mída póniyyi; ikanu nálugu káḷlató parugettiṅṭsu.	Adin nadai nalláyirukkudu vuṭṭatta sutti óḍachey. Ippódu óṭṭattil viḍu.
But he appears to greater advantage when mounted.	A'dare adarameli hattidága adu iṅnú adhika guṇavági iruvadági káṇuttade.	A' gurramunu yekkinappudu vaṭṭappaṭi kanná sogasugá agupaḍutunnadi.	Yerí irukkumpódu adiga sátúrriyamáirukkiradu.
One of the horses appears to be lame.	Kuduregaḷalli oṅdu kuṅtágiruvadági káṇuttade.	I' gurramulaló wokaṭi kuṅṭétaṭṭu unnadi.	Kudiraigaḷil onṛu nonḍiyága toṇugiṛadu. [rukiṛadu.
He is sprained in that joint.	A' kílinalli adakke uḷuki yidhe.	Dániki kíluló iruku paṭṭinadi.	Anda múṭṭil salukkikkondir-
Send for a farrier to look at him.	Adaṅnu nóḍuvadakke ashwa vaidyanaṅnu kareyisu.	Sálistríni pilípiṅchi dánni tsúpiṅtsu.	Adai párkka kudiraiparigáriyai kúppiḍu.
The horse's leg has swelled greatly during the night.	A' kudureya kálu rátri bahaḷa bátuhóyitu.	A' gurrapu kálu rátri lógá niṅḍá váchinadi.	Irák kálangaḷil kudiraiyinkál adigamáy vingík koḷḷudu.
What shall we apply to reduce it?	A' bávu tegeyuvadakke návénu hákóṅa?	A' vápu tíyaḍamunaku yémi véya vatstsunu.	Adai karaikka yenna seyyalám?

Tell the groom to cut the horse's mane and tail properly.	Kudureya júgaṅnú bálavaṅnú channági kattarisa héḷi kudurévanige héḷu.	I' gurrapu meḍa mídi venṭrukalunnu tóka ventrukalunnu tsakkagá kattiriṅtsumani gurrapu vánitó cheppu.	Kudiraiyin piḍari mayiraiyum válaiyum semayáy kattrakkumbaḍi kudiraik káranukku chollu.
Tell the coachman to bring the harness which came home last night.	Ninne rátri manege banda kudure sámánaṅnu taraháli banḍívanige héḷu.	Ninnaṭi rátri inṭiki techchina gurrapu sámánu-temmani banḍivánitó cheppu.	Nétu ráttiri viṭṭukku koṇḍuvanda árniskaḷai koṇḍu varumbaḍi rodasáradikku chollu.
One of the wheels is broken by the driving of these unruly horses.	I' aḍagaḍa kuduregaḷaṅnu kaṭṭi savári maḍiddariṅda baṅḍi chakragaḷalli oṅdu muriyitu.	I' pókiri gurrálanu banḍiló vésinaṅduna woka chakramu virigi póyinaḍi.	Muraṭṭu kudiraigaḷai kaṭṭi izhuppu viṭṭattil sakkaram onru vuḍaindu poy viṭṭadu.
They have never been thoroughly broken in.	Avu shuddhavági baṅḍige abhyásapaṭṭaddalla.	Váṭini tsakkagá marapané lédu.	Adu muzhumaiyum oḍindu póga villai.
This bedding is extremely dirty, why don't you clean them every day?	I' hullu háshige bahaḷa maṅṇági idhe yátakke adaṅnu diná chokkaṭá máḍuvadilla.	I' paḍakagaḍḍi niṅḍá asahyamugá unnadi dánni yeṅduku nityamu niḷlu pósi kaḍagavu?	Adin padukkai migavum asuddamá yirukkudu, yén dinam dóṛum suddam seygiṛadillai.
Put a light bridle into her mouth.	Adara báyige lésu kaḍiváḷá háku.	Dáni noṭiki alákugá uṅḍé kaḷlemu wokaṭi veyyi.	Adin váyilé lésána kaḍiváḷam póḍu.
Is your pony sure-footed?	Ninna tákaná sáfu naḍeyuttadé?	Ní gurraputaṭṭu káḷlu taḍabaḍa kuṅḍá naḍustunnaḍá?	Vunnuḍaiya maṭṭam battiramáy oḍugiṛadí?
How many miles can you go in an hour?	Nínu tásige yeṣhṭumailu dúra hógaballi?	Adí gaṅṭaku yenni mailla dúramu naḍava galadu?	Oru maṇi nérattil yettanai náḷigai vazhip pógak kúḍum?
Did he bleed or physic the horse?	Avanu kuduregе raktá tegedané yá bhédige koṭṭane?	Váḍu á gurrániki netturu tísináḍa leka viróchanamuku ichchináḍá.	Avan kudiraikku irattang kutti vángináná pédikku koḍuttáná.
Buying and Selling.	*Koṇḍu koḷḷóṇa va máróṇa.*	*Konaḍamu, ammaḍamu. viṭini guriṅchi.*	*Kollugiṛadaik kuṛittum viṛkkiṛadai kuṛittum.*
What is the price of this article?	I' padárthada bele yénu?	I' vastuvu kharídu yémi?	Inda sámánin kiraiyam enna?
If cheap I'll buy it, otherwise I can do without it.	Adu aggavágiddare nánu tegeyuttéhe, illa diddare adu nanage kelasa villa.	Nayamugá uṅṭé konukoṅṭámu lékuṅṭe dánito máku aṅta dzarúru lédu.	Malivánál nán vánguvén, illávittal vánga máṭṭén.

English.	Kanarese.	Telugu.	Tamil.
Say at one word—exactly how much.	Adu ishṭeṅta voṅdé mátinalli sariyáge hélu.	Yeṅtaku istávó sarigá woka mátaga cheppu.	Oré várttayáy sollu, sariyáy yevvaḷavu.
No ; I'll not give so much.	Illa, nánu ashṭu kodenu.	Saripadadu, mému aṅta ivvamu.	Illai avvaḷavu kodukka máṭṭén.
I'll give thirty rupees.	Nánu múvattu rúpáyi koḍutténe.	Mému mupphai rupáyalu istámu.	Muppadu rúpay koḍuppén.
I can't afford to pay more.	Hechchági nánu kodalárenu.	Aṅtakaṅté adhikama ivvalému.	Nán adigamáy koḍukka máṭṭen.
Give me change of this bank note.	I' bánki nóṭige haṇá koḍu.	I' bánki nóṭuku paikamu iyyi.	Inda bangi nóṭṭukku paṅang koḍu.
I only demand the custom of your own country.	Niṅna deshaka maryáde prakáravé kéḷutténe.	Mí swadéshamuló dzarigéváḍu kanubaṭṭé mémaḍugutámu.	Vunnuḍaiya sonda désattin vazhakkapaḍi kéṭkirén.
I want some shot and gunpowder.	Nanage swalpa raveyú tupáki maddú béku.	Máku konni ravalunnu koṅchemu tupákí maṅdunnu kávalenu.	Yenakku konjam ravaiyum marundum véṇum.
What is that per ser ?	Adu shérige yeshṭu ?	Adi shéru yeṭla istávu ?	Oru sér yenna vilai ?
I bought it at one rupee four annas.	Nánu ada voṅdú kálu rúpáyige tegade.	Adi shéru woka rupáyi nálugu aṇála tsoppuna konnámu.	Oru rúpá nálu aṇávukku vánginén.
What I have paid to others I will pay you.	Nánu itararige koṭṭaṅte ninage koḍutténe.	Itarulaku ichchina kharídu níku istámu.	Nán mattavargaḷukku yeppaḍi koḍuténo appaḍiyé koḍuppén.
How many yards are there in this piece of cloth ?	I' tánu yeshṭu gaja ?	I' dhánu yenni gajálu ?	Inda tunḍil yettanai kejangaḷ irukkiṛadu ?
How much a yard ?	Gajakke yeshṭu ?	Woka gajamu yeṅta ?	Oru kejam yevvaḷavu vilai ?
It is too coarse.	Idu bahaḷa maṭṭatara.	Idi niṅḍá mutakagá unnadi.	Adu rembavum parumbadiyáy yirukkudu.
I want the best articles.	Nanage oḷḷé padárthagaḷu béku.	Máku ˉmaṅchi sarukugá kávalenu.	Yenakku migavum nalla sarakkugaḷ véṇum.
Measure out five yards of your finest muslin.	Niṅna modalutara shalláyalli ayidu gaja aḷaté máḍu.	Nídaggira uṅdé maṅchi nányamaiṅa ravasellálo aidu gajamulu kolichi iyyi.	Vunnudaiya vusanda sallávil anju kejam aḷaviḍu.
I will pay you by a draft on the ——— Bank, payable thirty days after sight.	Ninage múvattu dinada váyide inda haṇa kodu vaṅte ——— bánkiyavara hesarinalli huṅḍi koḍutténe.	Neladinamula gaḍuvuku rúkalu ichché láguna ——— bánkíki huṅḍí istámu.	Palána vúr bangiyil, muppaduṅáḷ keḍuvil oru draft anuppuvén.

Send the things to Mr. ———'s.	——— Dhoreya manege a vastu-gaḷaṅnu kaḷuhisu.	I, vastuvulu ——— doragari inṭiki pampu.	Tamani durai viṭṭukku saman-gaḷai anuppu.
A Lady and Maid.	*Dhoresániyú kelasadavaḷú.*	*Woka dorasánikinni, panikat-tekunnu sambṣháhaṇa.*	*Turaisáṇiyaiyum vélaik káriy-aiyung kuṛittu.*
A'yah, call me always at half-past five in the morning.	Dádí, naṅna yávágalú beḷigge ayidúvare ganṭege yebbisu.	A'yá mammuna nityamu uday-ána aidunnara gaṅṭaku lépu.	A'yál! kálaiyil yeppodúm an-jarai maṇikku yennai yez-huppu.
It is now very late.	I'ga bahaḷa hottáyitu.	Ippuḍu shṓná proddekkinadi.	Ippódu vegu néram áchudu.
Bring water to wash my hands and face. Make haste.	Naṅna kaigaḷaṅnú mokhavaṅnú toḷeyuvadakke níru tá, tware paḍisu.	Chétulu mukhamu kaḍukkóva-ḍánaku níḷlu ṭé, twaragá rá.	Yennuḍaiya kaigaḷéyum mugat-téyum kazhuva taṇṇír koṇ-ḍuvá sikkiram.
I wish to go out before the sun becomes hot.	Nánu hottéruvadakke muṅche horage hóga béku.	Yeṅḍa yekkaka munupé mému baiṭa póvalenu.	Súriyan kándi adiga súdágumun nán veḷiyé pógá virumbugirén.
Give me the blue warm dress.	Bechchage yiruva nílí dustu koḍu.	Vetstsagá uṅḍé úḍá uḍupu iyyí.	Nilamáná súḍána vuḍuppai yenakku koḍu.
Where are my leather shoes?	Naṅna tólu jóḍu yelli?	Má tólu muchchelu yekkaḍa?	Yennuḍaiya tól sappáttugal engé?
Lay my handkerchief and gloves on the table.	Naṅna kai rúmálaṅnú kai gau-saṇigegalaṅnú méjé méli yiḍu.	Má rumálá chéti dzóḷlu méjá balla mída uṅtsu.	Mésaiyin mél yennuḍaiya kaik-kuṭṭaiyaiyum, kai méchóṭṭa-yum vai.
Tell the sweeper-woman to clean everything, and to sweep the room.	Prati vastuvaṅnú chokkata padishi á kóneyaṅnú guḍisa-héḷi guḍisuvavaḷige héḷu.	U'dché dánitó sámánulananni-ṭini tudiche gadi úḍvamani cheppu.	Perukku giṛavalukku ovvoru vastuvaiyum suttam páṇṇa-vum aṛayai perukkavum chollu.
Is the carriage at the door?	Bágalalli baṅḍi yidheyé?	Baṅdi vákita vachchi unnadá?	Vaṇḍi vandu viṭṭadá?
Pull off this dress. It is too heavy.	Yí vuḍupu tegedu biḍu, idu bahaḷa bhára.	I' udupu tísiveyyi, idi nindá baruvugá unnadi.	Inda vuḍuppai kazhattip póḍu; idu migavum páramága iruk-kiṛadu.
Get me a light dress from my wardrobe.	Naṅna baṭṭí peṭṭige yiṅda lésáda uḍupu tattá.	Má baṭṭala peṭṭe ló nuṅchi alá-kugá uṅḍé uḍupu wokaṭi tísu-koni rá?	Yennuḍaiya vuḍittik koḷḷugira oraiyilirundu lésána vuḍup-pai koṇḍuvá?

	KANARESE.	TELUGU.	TAMIL.
I shall wear the new gown the tailor finished yesterday, in the evening; have it ready, as I go out early.	Niṅne darji tírishida hosa angiyaṅṅu náṅu saṅjege hákikoḷḷutténe. Nánu hottinuṅte horage hóguvadariṅda adaṅṅu siddhavági iṭṭukoṅḍiru.	Ninna kutrapu váḍu kuṭṭi ayi uṅḍé kottá gaunu sáyaṅtramu vésukoṅtámu, sáyantramu peṅdaláḍé baiṭa pótámu ganaka dánni siddhamugá uṅtsu.	Néttu (sáyangálam) taiyalkáran muḍitta vuduppai vuḍutti koḷḷuvén, nán adikálamé pógavéndiy iruppádál tayár sey.
Tell the tailor to sew this fringe on quickly.	I' jálaraṅṅu béga holiya héḷi darjige héḷu.	Kuṭrapu vánitó í dzálárunu twaragá kuṭṭamanu.	Inda tongalgaḷai síkkiramáy taikkumbaḍikku tayyal káranukku chollu.
Have the children had dinner yet?	Makkaḷu maddinada úṭá máḍi áyité?	Biḍḍalaku iṅká madhyánha bhójanamu peṭṭalédá?	Piḷḷaigal innam pagal sáppádu sáppida villaiya?
Call the nurse and let her bring the baby with her.	Dádiyaṅṅu kúgi kúsaṅṅu saṅgáta tara héḷu.	Dádini pílichi chinna biḍḍanu yettuka rammanu.	Tádiyaik kúppiṭṭu piḷḷayai konḍu vara chollu.
Well, nurse, has the child slept this forenoon?	Dádí! í madhyánha kúsu nidde maḍité?	Yémi dádí! néḍu tellavári biḍḍa nidra poyinadá?	Nalladu tádi kuzhandai mattiyánam nittirai seydadá?
You must always put it to sleep at noon.	Nínu yávágalú kúsaṅṅu madyánhadalli malagisa béku.	Nívu nityam biḍḍanu madhyánhamu nidrabutstsa valenu.	Aḍai ní mattiyánam yeppódum túnga vaikka véṅum.
What makes the child cry so?	Kúsu háṅge yáke aḷuttade?	Biḍḍa yeṅduku aṭlá yéḍustunnadi?	Kuzhandai yén appaḍi azhugiṟadu?
I fear that you are not kind to baby.	Ninage kúsinalli ádaraṇe illavénó.	A' chinna biḍḍa mída níku vishwásamu uṅḍéṭaṭṭu máku tótsa lédu.	Ní kuzhandaiyiḍattil patcham vaikkadrukkiṟáy yenru tónrugiṟadu.
Bathe the children regularly every morning.	Makkaḷige diná beḷigge kramavági snáná máḍliisu.	Prati dinamu udayána biḍḍalaku kramamugá snánamu chéiṅtsu.	Piradi káleyilung kuzhandaigaḷai níráṭṭi vai.
If the children wish to run about allow them.	Makkaḷu vóḍiyáḍa bekeṅdare háge máḍalisu.	Biḍḍalu aṭlá iṭlá parugetta valenaṅṭé parugettaní.	Piḷḷaigal óḍi viḷaiyáḍa virumbinál idangoḍu.
Take care that they go into no danger.	Avarige apáya báradaṅte nóḍiko.	Váṅḍlaku apáyamu lékuṅḍá mátramu tsútsukó.	Avargaḷukku mósam néridáda paḍipárṭṭukkoḷ.
Bring those playthings I bought for the children,	Makkaḷigagí nánu tegeda áṭada sámánugaḷaṅna tattá.	Mému biḍḍalaku gánu konna átláḍé vastuvulu tísukoni rá.	Nán piḷḷaigalukkága vángina viḷaiyáṭṭu panḍangaḷai konḍuvá.

Order my palkí, I am going to make some visits.	Naṅna pálakiyaṅnu siddha paḍisu nánu kelavara nóḍa hógutténe.	Mému koṅdarini tsúchi rabótámu, pálakí temmanu.	Nán silarai sandikkap pógiṛén savári konḍuvara chellu.
A'yah, have the bed made, and flap away all the mosquitoes.	Dádí háshigé háki soḷḷegaḷannu baḍidu biḍu.	A'yá, paḍaka véiṅchi dómalanaṅtá tóli veyyi.	Ayál! paḍukai poṭṭu kosugugaḷai yellávattayum toratti viḍu.
A Lady and Tailor.	*Dhoresániyú darjiyú.*	*Dórasánikinni kuṭrapu vánikinni saṁbháshaṇa.*	*Oru turaisáṇiyum taiyal kára-naiyum kuṛittu.*
Tailor, can you make ladies' dresses?	Darjí, nínu dhoresánigaḷa vuḍupu holiya balliyá?	Kuṭrapuváḍá dorasánula dustulu kuṭṭagalavá?	Taiyal kárá! duraisáni vuḍuppu seyvaiyá?
I want a gown made of this pattern, out of this muslin; cut it out before me, and don't waste the cloth.	I' shelleyalli yí mádriyági nanage voṅdu aṅgi máḍa béku, adaṅnu maṅna yeḍurige kattarisu, batteyaṅnu póla máḍa béḍa.	I' ravasellátó í taraha gaunu máku wokaṭi kuṭṭavalenu, máyedaṭané kattiriṅtsu guḍḍa adhikamugá khartsu chéya vaddu.	Inda sallávil inda mádiriyána neḍungavunukku véṇḍiyirukkudu yenakkediréḍán veṭṭu tuṇiyai pázhákkáde.
Measure this child for a suit of clothes.	Voṅdu jote vuḍupu máḍuva bagye í moguvaṅnu aḷe.	I' biḍḍaku woka dustu baṭṭalu kuṭṭaḍánaku kolta paṭṭu.	Inda piḷḷaikki oru disttu vuḍuppu aḷaveḍuttukoḷ.
The same as that of the suit now in wear, but to be larger.	I'ga hákiruvaṅthá dustina háṅge ira béku, ádare swalpa doḍḍadu.	Ippuḍu vésukoṅtú uṇḍé dustu mádiré kuṭṭavalasinadi, aité dánikaṅṭé peddadigá uṇḍavalenu.	Ippódu vuḍuttirukkiṛa vuḍuppu mádiriyé ánál konjam periḍáy irukka véṇum.
The legs and sleeves are too short, and the arm-holes are too tight.	Kálugaḷu toḷugaḷú bahaḷa giḍḍágiyú kaṅkuḷu saṅdugaḷu bahaḷa higiyágiyú idhe.	Kállu chétulu niṅḍá poṭṭigá unnavi tsaṅkalu niṅḍá bigutugá unnavi.	Kál aḷavum-kai aḷavum metta kuṭṭaiyáyirukkudu ukkuḷ migavum piḍikkiṛadu.
Give tucks in the legs and arms to admit of lengthening.	Uddá máḍi koḷḷuva háṅge kálugaḷallú tóḷugaḷallu maḍidu holi.	Poḍigiṅtsukoné láguna káḷḷalónunnu chétulalónunnu maḍupulu peṭṭi kuṭṭu.	Kálum kaikkum aḷaviruk kumbaḍiyáy maḍippu vai.
This gown does not fit me at all.	I' aṅgi shuddhavági nanage sariyágilla.	I' gaunu máku bottigá sarípaḍa lédu.	Inda kavun yenakku piḍikkavé illai.
See how wide it is in the waist and how shapeless this sleeve is.	Adu ṭoṅkadalli yeshṭu agalavágiyú yí ṭóḷugaḷu yeshṭu vikáravágiyú yidhe nóḍu.	Idi naḍumu yeṅta peddadigá-nunna cheyi yeṅta vikáramugánunnu unnadi tsúḍu.	Iduppaṇḍaiyil yevvalavu agalamáy irukkiradenṛum kaigal yevvaḷavu andappazhada irukkiradenṛum pár.

English	Kanarese.	Telugu.	Tamil.
The sleeves [illegible] are much too [illegible] they should on [illegible] the elbow; m[illegible] [illegible]m sit smooth an[illegible] [illegible]ingly on the arm [illegible]ake the train large [illegible]e in the waist.	Idallade yí toḷugaḷu bahaḷa vudda, yivu moḷa kaiyaṅnu mátra sóka béku, ivaṅnu ṭoḷugaḷa méli kavidu amari iruva háṅge máḍu, paradágaḷaṅnu doḍḍadági máḍu, ṭoṅkavaṅnu soragisu.	[illegible]igá chétulu niṅdá po[illegible] á unnavi, avi mochéti maṭ[illegible] é uṅda valasinadi, váṭini bh[illegible] mula mída muḍatalu lé imiḍi uṅḍéṭaṭṭu cheyyi gulu [illegible]ivigá uṅdav [illegible]	[illegible]uvuṅ tavira saṭṭai kai mi vumniḷam irukkiradu avai muzhang kai maṭṭum iruk[illegible] véṇḍum kaikkū yidupóḷ [illegible] mamá yirukkaṭṭum tong konjam aḷavá irukkaṭṭu iḍu[illegible]
Do so by opening the seam you formerly made.	Nínu muṅche máḍida duṅḍu holigeyaṅnu bichchi háṅge máḍu.	Nívu muṅdu [illegible]ṅtsulu chérchi kuṭṭina na[illegible] ni [illegible] aṭlá cheyyi.	[illegible] munseydadupôl taiyal kon-[illegible] [illegible]iruk kaṭṭum.
[illegible]t me put the gown on again, and you will see what alterations it requires.	Yí aṅgiyaṅnu punaha hákikoḷḷalisu, adakke békáda tiddu-padigalu [illegible]	Mému tirugá á gaunu vésukonṭámu, appaṭló yédédi márt-[illegible]valen[illegible] telu[illegible] sunu.	[illegible]vunai nán maruppaḍiyum póṭṭu párkkaṭṭum appódu yenna kuṛai[illegible] kolvay.
[illegible]he shoulder piece is very tight, and below too wide.	I' bhujada [illegible]ṅḍu [illegible]ahu [illegible]iguvágiyú keḷag[illegible] [illegible]aḷa [illegible]alavágiyú idhe.	[illegible]hujamu mídi guḍḍa niṅdá [illegible]igutugá [illegible]nnadi kiṅdi guḍḍa niṅdá vadulugá unnadi.	[illegible]ja tuṇḍu metta vimmaláy irukkiṇṛadu tongal metta adigamáy irukkiṛadu.
[illegible]an you [illegible]t it out without making an extra seam?	J'asti duṅḍu holige yillade ad[illegible] [illegible]nu doḍḍadu máḍalápiyá?	Ma[illegible]i woka kuṭṭa lékuṅ[illegible] baiṭa viḍuvagalavá?	[illegible]iga taiyal illáda [illegible] aḷarttiviḍuváyá?
[illegible] sets very well upon the breast, but make the plaits smaller.	Adu yedeyamélechaṅḍágiadagi idhe, ádarú [illegible]negegaḷ[illegible]nu iṅnú chikkadu m[illegible]ḍu.	Ro[illegible]muna a[illegible]i bágá [illegible]udirina[illegible] madataln m[illegible]tram [illegible] cheyyi.	[illegible]rbaṇḍaiyil nanṛáyirukkin[illegible]adu maḍippugaḷ konjam kurai.
[illegible]ave you hemmed the bottom all round yet?	Keḷage su[illegible]u [illegible] [illegible]aḷ ayité?	[illegible]ká tsuṭṭú adu[illegible] [illegible]uṭṭa lédá?	[illegible]diyil óram suttilum innam maḍittágavillai yá?
[illegible]ow many yards of muslin will it require to make two such gowns?	Aṅthá aṅgiga[illegible] yeradaṅnu má[illegible]duvadakke eshtu gaja [illegible] láyi béku?	[illegible] vaṅṭi gaunulu reṅḍu kuṭṭa-[illegible]ku yennigajálaravasel[illegible] [illegible]mu?	[illegible]nda mádiri iraṇḍu kavun seygiradaṛkku sallávil yettani yárd piḍikkum?
[illegible]ring three or four pieces of fine muslin and silk tomorrow, to look at, something like this pattern.	I' taraha shalláyi tá[illegible]ugaḷu vo[illegible] [illegible]ru nálkaṅnu [illegible]isl[illegible] aṅni[illegible] [illegible] [illegible]ae [illegible]attá.	[illegible]h[illegible]á uṅḍé múḍu nálugu [illegible]vase álunnu paṭṭu tánu-[illegible] épu techchi tsúpiṅ[illegible]	[illegible]a mádiriyánadáy nán párttu oḷḷumbaḍikki náḷaiya dinam [illegible]ú[illegible] [illegible] alladu nálu sallávuga-[illegible]

Make me another bed-gown like this, but rather wider.	Tusa agalavági idarahánge nanage innondu shayana angiyannu mádu.	Padukó boyyétappudu vésukoné gaunu ituvantidi wokati máku kuttu, aité adi konchemu vadulugá undavalenu.	Idé mádiriyáy padukkaí kavun onru sey ánál konjam agalamáy irukkattum.
Go to Miss Moore's tailor, and make me a cap exactly like that he is now making for his mistress.	Muru dhoresániya chippigana balige hógi avanu tanna yejamántige máduva kulláyiya hánge sariyáge nanagondu kullayi mádu.	Móru dorasáni kutrapu váni vaddiki póyi vádu tana dorasániki kuttutú undé kulláyi vantidé wokati máku kuttu.	Múr turaisáni taiyyakáran andekku póy avan anda toraisánikki seygira toppimádiri sariyáy yenakonru sey.
How many such handkerchiefs can you hem in a day?	Dina ondakke anthá kai vastragalu yeshtakke nínu anchu kattalápi?	Dinániki ituvanti rumála guddalu yenni antsu madichi kutta galavu?	Inda mádiriyána kai kuttaigal orunálaikki yettani seyváy?
I want them directly.	Avu nanage ígalé béku.	Avi máku takshanam kávalasinadi.	Avaigal ippódé yenakku vén-diyadu.
Take a very fine needle and darn this so that it cannot be observed.	Vollé sanna súji tekkondu yidannu kánisadante rappu mádu.	Woka sanna súdi tísukoni idi agupada kundá undéláguna rappu cheyyi.	Nalla vúsiyai yeduttukondu teriyáda padikku inai idu.
Where is the lace for my tucker? sew it on carefully.	(*Unknown*).	Má takkaruku jalli gudda yekkada? dánni jágratagá kuttu.	Yen márpávádaikki nádá yengé, vegu sággiradaiyáy tai.
Slightly stitch this wreath of flowers round that cap in this manner.	I' húvina saravannu á kulláyiya sutti hínge mellige holi.	I' púla málikanu í prakáram kulláyi tsuttú patti kúrpu póyi.	Inda mádiriyáy toppi chuttilum inda púmálaiyai lésáy tai.
You have not copied the pattern in making this petticoat; it is by much too wide, below particularly.	I' pávadeyannu nínu mádariya hánge mádalilla, idu visheshavági kelage agala.	Nívu í pávada madiri ichchina prakáram kutta lédu, idi aduguna marí nindá vedalpugá unnadi.	Inda pávádai koduttamádiriyáy seyyavillai idumetta agolamáy irukkiradu viséshamay adiyil agalam.
You must have this done by dressing time this evening.	I' sanje dustu háki kolluva vélege idannu siddhapadisabéku.	Sáyamkálamu battalu todugukoné vélaku dínni nívu kutti untsavalasinadi.	Sáyandiram nanuduttikollum vélai munnudága idugalai táyár seyyavenum.
Alter these sleeves.	I' sogé tólugalannu durasta mádu.	I tsokká chétulu vippi bágá kuttu.	Sattaigal pazhudu pár.

English.	Kanarese.	Telugu.	Tamil.
Darn these socks and stockings.	I' ara méjódugaḷaṅnı méjóḍu gaḷaṅnu rappu máḍ	I' chinna médzóḷlu pedda médzóḷlu rappu chéyi.	Mésóṭṭugaḷaiyum mesaisoṭṭukaḷaiyum iṇai idu.
Hem the cotton handkerchiefs.	I' aḷḷé kai vastragaḷi aṅchu kaṭṭu.	A' núla rumáḷla aṅtsulu maḍichi kuṭṭu.	Parutti vurumálaiyai aruguṭṭai.
Lengthen this dress.	I' dustaṅnu uddá mı	I' uḍupunu oḍigiṅtsu.	Inda vuḍuppai konjam oḷováyviḍu.
Mend these clothes.	I' vastragaḷaṅnu neṭṭaş máḍu.	I' guḍḍalu chinigi póyina tsoṭa aṅtá kuṭṭu.	Inda vastirangaḷai pazhudupár.
Run these two pieces of cloth together and then fell them.	(*Unknown*	I' reṅdu guḍḍalanu wokaṭigá chérchi pógu pósi váṭini kattiriṅtsu.	Inda iraṇḍu tuṇḍugalaiyum maittu pinbu viṭṭu.
Seam (or sew) this sheet.	I' hachchaḍ nudundı holi.	I' duppaṭi aṅtsulu chérchi naḍaḷa kuṭṭu.	Inda duppaṭṭiyai tai.
Shorten Mr. Fulcher's trowsers.	Fulcher doreya challaṇavaṅnu chikkadu máḍu.	Phulcharu dora idzárula poḍugu taggiṅtsu.	Fulcher duraiyin kálchaṭṭayai kuṛikki tai.
Tack a button to this.	Idakke voṅdu guṅdí tagalisu.	Díniki woka bottánu tagiliṅtsu.	Idukku oru pottán vai.
Unpick the seams of that coat.	A' aṅga rékhávina dunḍu holigegaḷannu bichchu.	A koṭuyokka kuṭlu víḍa dísi veyyi.	Anda saṭṭayilirukkiṛa taiyaḷai piri.
Widen the waist of Miss ʻnna's frock.	A'na dhoresániya chikka sogeya ṭoṅkavaṅnu agaḷá máḍu.	Anná ané dorasáni pávaḍa naḍumu vadulı chevvi.	A'n turaisániyinuḍaiya pirákkin araivil agalam irukkattum.

INDIAN TERMS USED IN THIS BOOK.

[A signifies Arabic; H Hindústání or Hindi; K Kanarese; Mal. Malayálam; M Maráṭhi, My. Malay, P. Persian; S. Sanskṛit; Tel Telugu; Tur Turkish, T. Tamil]

AḤKÁM, A. pl. of *ḥukm*, "orders."
AMÍR (Ameer), A. "commander," a title of princes and nobles, as the Amírs of Sindh.
A'NÁ (Anna), H. the 16th part of a rupee, or about three half-pence, valuing the rupee at 2*s*.
ANDORA, Mal. the 10th class of Nairs, who are potmakers by profession.
AṆAKAṬṬ (Anicut), Tel. *aḍḍa*, "between," *kaṭṭu*, "to bind," a dam or embankment.
AYAT, verse of the Ḳurán.
BABÚL, A. a tree of the tamarisk kind.
BAHADUR, P. "brave," "chivalric," a title of honour among Muḥammadans.
BAJRÁ (Budgerow). H. a large, round-bottomed boat, without a keel.
BAMAN, S. the 5th incarnation of Vishṇu, in the shape of a dwarf.
BANGLA (Bungalow), H. a thatched house, the name usually applied to the houses of the English in India, and to the houses for travellers built by Government on the public roads.
BÍGAM (Begum), Tur. a lady of rank, a queen or princess.
BHATA (Batta), H. additional allowance to public servants or soldiers employed on special duty.
BRAHMAN, S. a Hindú of the first, or priestly caste.
BUDDHIST, S. a worshipper of Buddh, or Sakya Muni, who died B.C. 543.
BAZAR, P. a market, or market-place.
CASTE, class, sect, corruption of the Portuguese *casta* or race.
CATAMARAN, T. *kaṭṭu*, "to bind," *maram*, "a tree," a log-raft on which the natives of Madras paddle through the surf.
CHAKRA, S. a discus, the quoit of Vishnu.
CHAUSAR, S. Hindú, dice.
CHARNADU, Mal. the 3rd class of Nairs, who are accountants.
CHAWADI, Tel. a native rest-house for travellers.
CHOULTRY, an English corruption of Cháwadi, *q.v.*
CHUNAM, S. an English corruption of H. *chúná*, from S. *chúrṇah*, lime, a plaster or mortar made of shells of a remarkable whiteness and brilliance.
COMPOUND, My. an enclosure. A corruption of the Malay word, *Kampong*.
DAGHOPA or DAHGOP, S. *deh*, "the body," *gup*, "to hide," a circular structure inside Buddhistic cave temples, supposed to contain the ashes or relics of Buddha, and occupying the place of our altars.
DARBÁR (Durbar), P. a royal court, an audience or levee.
DHARAM SÁLA, S. *dharma*, "justice," "piety," and *shálá*, "a hall;" a place of accommodation for travellers and pilgrims.

DÍWÁN, P. "a royal court," "a minister;" especially the chief financial minister.
DROOG or DRUG, S. an English corruption of *durga*, "a fort."
DUBÁSH, *do*, "two," *bháshá*, "language;" one who speaks two languages, an interpreter.
FAKÍR, A. "poor;" a religious man, who has taken the vow of poverty.
GAṆA, S. an attendant of Shiva.
GARISHA, Tel. a measure of grain = 400 markhâls, or 185·2 cubic ft., or 9860 lb. avoirdupois.
GHAṬ (Ghaut), S. *ghaṭṭa*, "a landing-place," "steps on a river side;" a mountain leading up, like a step, to a tableland.
GOPURA, S. from *gup*, "to preserve;" the gate of a Pagoda.
GUMASHTAH, P. an agent.
GUMBAZ, a building with a cupola.
ḤAMMAL, A. a bearer of a pálkí.
ḤAVALDAR, H. an officer in native regiments corresponding to our sergeant.
HÓM, S. sacrifice.
HUKKAH (Hookah), A. a pipe.
ḤUZÚR, A. the royal presence, a respectful term applied to collectors, judges, or other high officials.
ILÁVAS, T. a tribe in Tinnevelli and S. Tiruvankodu (Travankor).
JAGÍR, P. a tenure by which the public revenues of an estate or district were granted to an individual, with powers to collect them, and administer the general affairs of the place.
JAM'ADÁR, A. a native officer next to a Ṣúbahdár, and corresponding to our lieutenant,
KACHERÍ or KACHHARÍ, H.M. a court or office for public business.
KALAM, T. a disease affecting the tobacco plant.
KALAMAH, the creed of Islám.
KATOḌÍ, M. a wild tribe inhabiting the Sahyádri range.
KHAN, A. a title of nobility answering to our "lord."
KHAṄḌI (Candy), M. a measure of weight and capacity: in Madras = 500 lb.; in Bombay, 560 lb.
KHIṄḌ, M. a narrow pass between mountains.
KIL'ADAR, A. the commander of a fort.
KIMKHWAB (Kimcob), P. silk stuff interwoven with gold and silver.
KIRÚM, Mal. the highest class of Nairs.
KOLÍS, M. a caste in the Koṅkaṇ and Gujarát, who are fishermen, watermen, and robbers.
KOTARAM, T. a palace.
KUBBAH, A. a dome.
ḲULÍ (Cooly), T. and Tur. a day labourer.
ḲUMBÍ, M, a farmer, a farm labourer.
LAKH (Lac), S. the number 100,000.
LAṬ or LAṬH, "a pillar;" ancient Hindú pillars on which inscriptions were set up in an old and obsolete character.
MÁLÁ, S. a garland.
MAN (Maund), H. a weight, varying in different parts of India. In Bombay it is 25 lb.; in Bengal, since 1833, 87⅐ lb.
MAṆḌAPAM, S. an open pavilion or porch in front of a temple.
MASSULAH, T. a boat sewed together, used for crossing the surf at Madras.
MONSOON, A. a corruption of the A. *mausim*, "a season;" applied now to the periodical rains in India,

MORTT, T. a Toda or Tuda village.
MAHARS, M. a low caste in the Bombay Presidency.
MUKWAR, T. a low caste in Malabar.
MUNSHÍ (Moonshee), A. a writer, a secretary, a teacher of languages.
MUNṢIF, A. a native judge of the 3rd class.
NACH, S. a dance, an exhibition of dancing-girls.
NAG, S. the cobra snake.
NAIK, S. an officer in native armies corresponding to a corporal.
NAUBAT KHANAH, A. the guard-room, the chamber over a gateway, where a band is stationed.
NIADIS, Mah. an outcast tribe of Malabár.
NIẒAM, A. an arranger ; a title of the prince whose capital is Ḥaidarábád in the Dakhan.
NÚWAB, A. this word means lit. "deputies," being the plural of *ná'ib*, "a deputy." It is now a title of governors.
PAGODA, P. an Anglican corruption of the P. word *but-kadah*, "an idol temple ;" also a coin = 3½ rupees, called by the natives *hún*, but deriving its appellation of pagoda from its showing a temple on one face.
PAL-AL, T. the priests of the Toda tribe, lit. "milkmen."
PALEGAR (Polygar), T. Tel. a shareholder, a landed proprietor. A title of native chiefs in the Madras Presidency.
PALANQUEEN, H. an Anglican corruption of the word *pálkí*, a sedan in which persons of rank are carried on men's shoulders.
PAN, S. the leaf of the betel tree.
PARSÍS, P. a caste who worship the Deity under the emblem. fire.
PARWARIS, H. people of low caste.
PE-KOVIL, T. "devil-temple," a hut dedicated to the worship of the spirits of dead men.
PEONS, H. an Anglican corruption of the word *piyádah*, "footman."
PESHKARS, P. an agent. In Bengal, the native officer under a judge. next to the *Sarishtadár* in rank.
PESHKASH, P. tribute. an offering from an inferior to a superior.
PESHWA, P. the prime ministers of the Rájás of Sátárá, who afterwards became the supreme chiefs of the Maráṭha nation.
PE'ṬA, Tel. native town or suburb.
PHATEMAR, M. *lit.*, "a letter carrier," a sailing vessel common on the W. coast of India.
PHINS, T. the Tuda name for the stone circles on the Nilgiris.
PICE, H. a corruption of the word *paisá*, a copper coin, of which 64 go to a rupee.
PÍR, P. old, a Muḥammadan saint.
RAJA, S. a Hindú king or prince.
RAMOSIS, S. a tribe in the Dakhan who are watchmen and thieves.
RAṆÍ, S. the wife of a Rájá, a queen or princess.
RATH, S. a chariot.
REGIMENTDARS, E. and P. a commissioned native officer in the Maisúr Horse.
RISALAHDAR, A. a native captain of a troop of horse.
RYOT, A. an Anglican corruption of the A. word *r'aíyat*, a subject, a peasant.
ṢADR AMÍN, A. a native judge of the highest class.
ṢADR 'ADÁLAT, A. the Supreme Court of Justice in India for trying appeals.
ṢAḤIB, A. lord, a title applied to English gentlemen in India.

SAKTÍ, S. a goddess, the personified power of a deity.
SARPESHKÁRS, P. a non-commissioned officer in the Maisúr Horse.
SARẒAFARDÁRS, P. a commissioned officer in the Maisúr Horse.
SATÍ (Suttee), S. the burning of a widow with her deceased husband.
SHÁH, P. a king, the title usually applied to the King of Persia.
SHÁNÁRS, T. a tribe in Tinnevelli and the extreme S. of India, who are palm-tree climbers by profession.
SHANKH, S. a shell, the large shells which are blown as horns by the Hindús.
SHOLA, T. a patch of jungle, a wooded dell.
SHUDRA, S. the 4th or lowest caste of Hindús.
SIPÁHÍ (Sepoy), P. a native soldier, one of a *sipáh* or army.
SHIBANDÍ (Seebandy), M. an auxiliary, a soldier of a native auxiliary levy.
ṢÚBAH, A. a province.
ṢÚBAHDÁR, A. a governor of a province, a native military officer corresponding to a captain.
TAHṢÍLDAR, A. a native collector of revenue.
TÁJ, P. a crown, the name of a magnificent mausoleum at Agra.
T'ALUḲ, or more properly *ta'alluḳah*, a district, a division of a province.
ṬAPPAL, H. the post, delivery of letters.
TAṬṬI, M. matting, especially of bambú.
TERIRIS, T. the temples of the Tuda or Toda tribe.
TUDAS, T. a remarkable tribe on the Nílgiri Hills.
TUGULTIS, T. dangerous quagmires on the Nílgiris.
TURBAT, A. a tomb.
VÁZIR, A. a prime minister.
VIHÁRA, S. a cell, an apartment in a monastery.
VILLIAM, T. the 4th class of Nairs, who are farmers.
VIMÁNA, S. a sacred vehicle or shrine.
WÚTZ, K. Indian steel.
ẒAFARDÁRS, A. a non-commissioned officer in the Maisúr Horse.
Z̤AMÍNDÁR, P. a landed proprietor.
ZIAR, T. a low caste in Malabar.
ZIL'A (Zillah), A. a province or tract, constituting the jurisdiction of a circuit judge.

The following abbreviations are used in the Routes given in this book :—

b. Bungalow	Properly Banglá.	× 2 *ns.* ...	Cross two nálás (nullahs).
b. & t. o. ...	Banglá and Ṭappál or native post-office.	*N.*	North.
div.	Division of the army.	*p.*	Page.
dh.	Dharam Sálá, a native house of accommodation for travellers.	*p.o.*	Post-office.
		rd.	Road.
		r.	River.
E. I. C.	East India Company.	*r. l. b.*	River left bank.
E.	East.	*r. b.*	Right bank.
f.	Furlong.	*rs.*	Rupees.
ft.	Feet.	*Roy. As. Soc.*	Royal Asiatic Society.
in.	Inch.	*S.*	South.
m.	Mile.	*W.*	West.
n. Nullah .	Properly Náláornálah, "water-course."	*yds.*	Yards.

SECTION II.

MADRAS CITY.

Landing Place—New Harbour—The Pier—The Lighthouse—The Club—Hotels—Conveyances—The Fort—The Grand Arsenal—St. Mary's Church—Old Tomb on the Esplanade—Pacheappah School—The Jail—The Hospital—The Government House—The Governor's Country House—The Statue of Sir T. Munro—The Núwáb of the Karnátik's Palace—The Promenade by the Sea-shore—The Statue of Colonel Neill—The Cathedral—Other Churches—The Little Mount—The Model Farm—The Race-Course—The Great Mount—The Museum—The Public Gardens—The Principal Shops—The Observatory—The Charities of Madras—The College—The Railway Stations.

On the first appearance of the buildings of Madras City from the sea, the stranger must feel surprised how so great a capital, with a pop. of 397,552 (see Madras Census Report for 1871, p. 9) should have grown up on such an exposed coast, with apparently so little convenience for trade. But the whole line of coast, from Ceylon to Orissa, has not one convenient harbour. It is also the fact that though Madras has only an open roadstead, where the surf breaks in thunder during rough weather, and has no great river near it to bring down products from inland regions, yet it has a substitute in a long series of canals, the line of which passes through the town southward to Sadras, and northward to the Godávarí. By means of these canals and good roads into the interior, a vast amount of goods of all kinds is brought to this seemingly unpromising spot; and it was long since seen that, could a safe harbour be made by artificial means, there was nothing to prevent Madras becoming a place of great commercial importance.

Landing Place.—From time immemorial the system of landing and embarking passengers and cargo at Madras used to be by means of what are called Masúla boats, which are constructed of mango wood, caulked with straw, and sewn together with cocoa-nut fibre. Ships anchor in the roads at half a mile to a mile from the shore; the Masúla boat pulled off alongside, received cargo at the gangway, and was beached through the surf. Sometimes it happened that the boat was split up when it struck the beach, and when the sea is high the rise and fall of the boat alongside a ship is as much as 25 ft., making it difficult and dangerous to disembark. Ladies used to be tied in chairs, and lowered into the boat from the ship's yard-arm. In 1860 landing was rendered less difficult by the construction of an iron pier, which projects 300 yds. into the sea, opposite the Custom House. The pier is 20 ft. above the sea, has stairs down to the water, cranes for landing or embarking cargo, and rails leading to the Custom House to convey goods to and from the landing-place. But even this improvement left very much indeed to be desired. Much time was lost and much property sacrificed in the effort to maintain communication between ship and shore. But, in addition to this normal loss and inconvenience, there was always the danger of cyclones, for which Madras has been only too notorious. Thus on the 3rd of October, 1746, 23 days after the surrender of Madras to M. De la Bourdon-

nais, there was a dreadful cyclone, in which the *Duc d'Orleans*, *Phœnix*, and *Lys* foundered with upwards of 1,200 men. The *Mermaid* and *Advice*, prizes, also went down; and the flagship *Achille* was dismasted, and saved with difficulty after the lower guns had been thrown overboard. There were 20 other vessels in the Madras roads during the storm, and not one escaped. At Pondicherry this hurricane was not felt. On the 20th of October, 1782, there was another cyclone at Madras, attended with dreadful loss of life. Again, on the 10th of December, 1807; and again, on the 2nd of May, 1811, frightful hurricanes occurred. On the latter occasion the *Dover* frigate and *Chichester* storeship foundered, and 90 country vessels went down at their anchors. Only 2 vessels that were in Madras roads when the storm began were saved, and these put out to sea. During this hurricane the surf broke at 4 m. distance from the shore. On the 2nd of May, 1872, there was another great storm, in which 9 European vessels of large size and 20 native vessels of altogether 4,133 tons were lost. There are many other dreadful storms on record, but enough has been said to show how necessary it was to attempt the construction of an artificial harbour. The difficulty of this, however, was great. Madras lies low, from about mean sea level to 24 ft. above it. The shore is sandy, stretching in nearly a straight line from N. by E. to S. by W. for many miles. Thus there is no creek or bay or other natural facility for forming a harbour. The sand along the coast is unusually flat seawards, reaching a depth of 10 fathoms only at a distance of a mile from the shore, and to this may be partly attributed the peculiarity of the Madras surf. The winds on this coast are called monsoons (from the Arabic *mausim*, "a season.") That from the S.W. blows from April to October, and that from the N.E. from October to April. There are, of course, exceptional winds. The S.W. monsoon breezes are for the most part light. Generally between 2 and 3 P.M. the heat of the plains draws in a S.E. breeze from the sea, which tempers the Madras summer, continuing till 8 or 9 P.M., and then veering to W. The N.E. monsoon brings the rainy season, which is from November to January. The average rainfall at Madras is 50 in., nearly half of which falls in November. November, December, and January are comparatively cool, but there is *no cold weather* in Madras. Occasional heavy showers fall from July till October. The rise of tide does not exceed 3 to 4 ft., even at equinoctial springs. A current, averaging two knots, runs from S. by W. to N. by E. parallel to the shore during the S.W. monsoon, and in the contrary direction during the N.E. monsoon. It will be seen from what has been said that no place of such importance as Madras is so much in want of a harbour, and nowhere would it be more difficult to make one. However, on the occasion of H.R.H. the Prince of Wales' visit, a memorial stone was laid, December 15th, 1875, commemorating that visit, and the commencement of the harbour works, which were designed by Mr. W. Parkes, M.I.C.E. The estimate was £565,000, but up to the end of July, 1878, only Rs. 2,089,548 had been expended, and the works had been at that date advanced to 889 ft. of block work in the N. pier, and 499¼ ft. in the S. pier. These works consist of two breakwaters to the N. and S. of the Custom House, and each in round numbers will extend 2,000 ft. beyond the pier, which runs out from the Custom House, and which will not be removed. The principal houses of business extend along the shore facing the harbour; there is to the farthest south the house of Messrs. Parry & Co., then the Church of Scotland Indian Mission, and in regular succession to the north, the Government Granary, the Stamp Office, the office of Messrs. Shand & Co., the Oriental Bank, the offices of Messrs. Bainbridge & Co. and Messrs. Arbuthnot & Co., the High Court, the Master Attendant's Office, the Custom House, the Messageries Maritimes and the P. & O. Company's office. W. of these is a thickly inhabited quarter extending to

Popham's Broadway, a long thoroughfare, and bordered on the extreme north by the railway terminus and railway. The breakwaters are to extend from the shore seaward, 3,500 ft., and are to terminate in branches, which will approach one another, so as to leave in the centre an entrance 150 yds. wide. Thus, when finished, they will enclose a rectangular space a little more than 1,000 yds. long from W. to E., and somewhat less wide from N. to S.. the area being 170 acres, with a depth at low water of 3 to 7 fathoms, available for vessels of all sizes, and a further space of a quarter of that area with less than 3 fathoms of water, available for boats, lighters, and native craft. The breakwaters are formed of blocks of concrete 12 ft. long, 10 ft. broad, and 8 ft. thick on a foundation of rubble, and 3 such blocks are dropped daily. The S. breakwater, it will be seen, has not advanced as far as the N., but it has been carried into the sea some hundred yards; and as it advanced, a bank of sand followed it on the S. side, which caused the engineers much anxiety, lest it should render the entrance too shallow for large vessels. It is thought, however. that the silting up has stopped. Of course until the E. branches are finished there will be a considerable wash at the steps of the N. breakwater, but when they are completed it will be easy to land or embark there. It is calculated that there is room for about 13 large vessels.

The Pier.—The iron pier in the centre of the harbour was built by Frederick Johnson, C.E., under a contract dated 9th of November, 1858. The length from high water-mark is 1,000 ft., and with the cross-piece 1,040, the cross-piece being 160 ft. long from N. to S., and 40 ft. broad from E. to W. The pier itself is 40 ft. broad. It is made of Mitchell's patent screw piles of solid wrought iron, 6 in. and 8 in. in diameter, in rows 4 abreast, with 10 ft. between the centre of each row. The first 25 rows are sunk 11 ft. deep in the sand, the second 25 rows, 13 ft., the rest 15 ft. Four lines of railway are laid along the flooring of the pier, and bring goods into the Custom House. There are 6 cranes, lifting from 3 to 10 tons each, and 8 movable cranes. The cost was £103,616, and £4,332 more for extending the rails to the Custom House. In 1868, during a storm, a French vessel drove through the pier from the S., about 200 ft. from the sea end, and in May, 1872, two vessels drove through from the N. A joining. which was made by an addition to the S. side, though no longer used and not now planked over, is left in case of any similar accident. Passengers pay 2 ánás if they embark from the pier, nothing if they simply walk on it; but there is very little room to pass on account of the goods traffic. Boats pay 2½ to 3½ rs. The pier-master has an office on the S. side, at the shore end.

The Lighthouse.—The lighthouse stands on the esplanade, close to the N. face of the Fort, and the light is 128 ft. above the level of the sea; but the height of the building, to the feather at the top, is 142 ft. Its light, one of the most brilliant in the world, is a flashing one; the duration of the flash being to that of the dark interval, as 2 to 3, and it was first shown on the 1st of January, 1841. It is exhibited from the top of a Doric column of granite, standing on a cubic pedestal 21 ft. high, also of granite, with massive steps, the shaft being 111 ft. high. The lantern consists of a 12-sided polygon framed in gun-metal, with 9 glass and 3 blank faces. The interior diameter of the lantern is 9 ft; and its height 4½ ft. The entrance is on the W. side. On the pedestal is incribed 1838—44. There are 210 steps to the light, including 3 on a short wooden ladder. There are 15 burners and 6 lightkeepers. The superintendent gets 100 rs. a month, and 28 rs. for house-rent, and visits the building twice a day and 3 or 4 times a night. The deputy gets 25 rs. a month. There is a fine view over Madras city from the top of this building.

The Club.—Visitors who can obtain admission to the Madras Club as honorary members will find themselves far more comfortable than in

hotels, particularly if they are so fortunate as to secure a bedroom on the premises. The subscription for honorary members is only 6 rs. a month, and a room costs 1 r. a day, so that one may live in the greatest comfort at from 7 to 10 rs. a day=12*s*. to 18*s*. At a ball given to the Prince of Wales in December, 1875, the rooms held 600 persons. The Club is centrally situated, being distant from the Fort 2 miles, in a south-westerly direction. Leaving the Fort for the Club cross over the small bridge, which joins it to the island, and going close by Munro's statue, cross a second small bridge, called Government Bridge, into Mount Road, which is the principal artery of communication from the Fort to St. Thomas' Mount, a distance of over 5 miles. On reaching Neill's statue, which is nearly 2 miles from the Fort, turn to the left, and go a fifth of a mile to the Club, if that is to be made the traveller's head-quarters.

Hotels.—The hotels in Madras are very numerous. Immediately on landing, the traveller will see Lippert's Hotel close to the High Court, Pier, and Custom House in the First Line Beach, which is a good hotel, entirely under European management. The landlady is Swiss, and is active and attentive. There is almost always a sea breeze here. The charge is 6 rs. a day, exclusive of drinkables. At a distance of 4 miles due S. from Lippert's Hotel, close to the sea, and not quite half a mile S. of the Ice House, is Capper House Hotel, which can be strongly recommended. Close to the Club is the Imperial Hotel, and along the Mount Road are several hotels, the Victoria, the Branch Elphinstone, and others. The charges are the same at all the principal hotels, *i.e.*, about 6 rs. for board and lodging, exclusive of wines.

There is also the Madras Cosmopolitan Club, which was founded by Mr. Cunningham, now Judge of the High Court at Calcutta, and is situated about 2¼ miles almost due W. of the Fort near the College Hall. This is a mixed club of European and Indian gentlemen. The honorary secretary is (1878) Lieut.-Colonel F. H. Tyrrell, who is the political officer with the Núwáb of the Karnátik.

Conveyances.—It will be absolutely necessary for travellers who wish to see the sights of Madras in a short time to engage a carriage. Even should they be living with friends, and have the occasional use of their carriages, they will require to supplement this with a hired vehicle. The best place to hire a carriage is at Taylor & Co.'s, in the Mount Road, not far from Neill's statue; a shigram (called from a Tamil word which signifies quick) with one horse can be hired for 4 rs. a day, and with two horses for 6 rs. A small trifle of a quarter of a rupee a day is given to the coachman. Palanquins are scarcely at all used now.

The Fort.—The first day may be spent in visiting the Fort, where are the Government Offices, and the Arsenal, and St. Mary's Church. The Fort was designed by a Mr. Robins, who was mathematical professor at Woolwich, and was made commander-in-chief at Madras. He died in India, and is thought to have been buried at Sadras. The eastern face of the Fort is close to the sea, with only the broad road between it, which forms the public promenade. The E. face is straight, but the western face landward is in the form of a crescent, well protected by cross-fire from different bastions, and surrounded by a deep fosse, in which is water several feet deep crossed by a draw-bridge. The road into the Fort is so narrow, and turns at such sharp angles, that the footmen must run on a considerable distance in front of the carriage to see that no vehicle is coming out, as it is impossible to pass except at one or two places. The fortifications on the land side consist of 3 full and 2 demi-bastions, which latter rest on the line wall, which runs *en crémaillère* along the beach. The curtains are covered by cavaliers and *lunettes*. The curtain and ravelin of the N. face are connected by a strong *caponnière*, and the curtain is covered by a *tenaille*. The counterscarp is faced with a revetment, and defended by a palisaded covert way and a glacis, which is mined. Within

the Fort, at the N. by W. extremity, is a terraced two-storied barrack running N. and S., which holds a battalion of infantry and two companies of artillery. The Fort also contains the Chief-Secretary to Government's Office, the offices of the adjutant-general and the quartermaster-general, the comptroller's office facing St. Mary's Church, in Charles and James Street, and the accountant-general's office. The Fort is not without its historic recollections. Here on the 10th of September, 1746, M. De la Bourdonnais received in the name of the French king the surrendered keys, which were restored to the English by the treaty of Aix-la-Chapelle. Here on the 14th of December, 1758, the French arrived under the command of M. Lally, but retreated on the 16th of February, 1759, leaving behind them 52 cannons and many of their wounded. The French made their approach on the N. side, and their principal battery, called Lally's, must have been near where the house of Parry & Co. now stands, as it was close to the beach and about 580 yds. N. of the Fort. Another battery was at the native cemetery in Black Town, and a third about 400 yds. to the S.W. In April, 1769, while the English forces were far away, Ḥaidar 'Alí made his appearance with his cavalry, and dictated to the Governor the terms on which he would spare the defenceless territory. Again, on the 10th of August, 1780, and once more in January, 1792, the garrison were alarmed by the appearance of the Maisúr cavalry. Here in Writer's Buildings, Bob Clive, an idle and discontented clerk, twice snapped a pistol at his own head. From this Fort he marched to his first victories, and from it went the army which on the 4th of May, 1799, killed Típú and captured Seringapatam. The accountant-general's office in the Fort was formerly the Government House. It stands close to St. Mary's Church, with one row of houses between it and the sea. On the ground-floor is a very curious machine for weighing rupees, which, if they do not pass below a certain line are rejected into a locker and put aside as light coin. If they descend below the mark they are proved to be good coin, and dropped into another receptacle. This machine weighs 20,000 rs. a day. It was invented by Major Smith, formerly Superintendent of the Mint, and it gained one of the great prizes at the Exhibition of 1851. On the same floor are the records, which are immensely voluminous, and are arranged according to collectorates. The largest room is called the General Hall, and was probably the reception-room of the governor. It is 60 ft. long, 24 ft. broad, and 20 ft. high. The accountant-general's office is at the top storey. Opposite to this office is that of the comptroller of military accounts, so that all the account department is close together, and more conveniently located than in Bombay and Calcutta. In the comptroller's office is a door which opens into the Grand Arsenal. This forms a long parallelogram on the first floor. The galleries, which form the two longer sides, measure 337 ft. each. That part which contains the museum is the most interesting to visitors. Remark first 4 cornets, or flags, belonging to the 1st and 2nd Regiments of Madras Cavalry. The oldest flags taken from the Dutch and French are sewn up in red covers, to protect them from the crows and squirrels, which have destroyed many, using them to make their nests with. The flags thus sewn up look like sand-bags to keep off draughts at doors, only that they are so much longer, measuring about 15 ft., and are festooned on the walls. Remark next a model of the Fort, and two iron helmets taken at Manilha (*sic*) in 1762, one weighing 10 lbs., the other 14. The Prince of Wales tried these on. A number of trophies are ranged in a semicircle with this inscription:

"Britannia victrix
The emperial (*sic*) Trophies of the
Success of the British arms at
Manilha are erected by an Order
Of Council in Honour of the Bravery
Of the Land and Sea Forces on that
Expedition under the command of
Brigr.-General Draper and Rear Admiral
Cornish.
Manilha taken by storm, October VI.,
MDCCLXII."

There is also a very curious brass mortar from Karnúl. It is shaped like a tiger sitting with legs planted almost straight out. In the fight where this trophy was taken, a Madras civilian named Wilson, ordered a troop of H.A. to blow open the gate. Thackeray, uncle of the novelist, who commanded, was killed, as were others. Wilson, then, himself gallantly led the attack, and was likewise killed, and the attack was repulsed. Observe also a handsome gun taken from Jeswant Ráo Holkar, with his name and the date, A.H. 1218=1803 A.D. Observe too, the cage in which Captain P. Anstruther, R.A., was kept prisoner in China for seven months. This officer dreamt the night before he was captured, that he had been taken, and raised such an outcry in his sleep, that the sentinels rushed in to see what was the matter. This cage seems hardly big enough for a turkey, and Anstruther was over 6 ft. high. He used to chalk up on the bars the number of bottles of beer his comrades sent him. Mrs. Noble was kept in a similar cage. There is also a very fine bronze bell taken by Major McIntyre at Ching Kang Foo. There are also the colours taken at the capture of Sadras in 1780, and those taken from the French at Pulikat in 1781, and the Dutch colours taken at Amboyna in 1810; and, also, tiger-headed guns taken at Seringapatam in 1792, and a wall-piece, which belonged to the Núwáb of the Karnátik, the barrel of which is 12 ft. long, and only 3 in. round. Also observe the 6 keys of Pondicherry, taken in 1778; also a bifurcate projectile, which, after issuing from the cannon, opens out like a double-bladed sword to the length of 5 ft. 10 in.; also another wall-piece brought from Ballári, the barrel of which is 15 ft. long, though the bore is only 1¼ in.; also an anemograph, also leather petards with straps to fasten them to a gate. The duty of keeping clean the arms in the Grand Arsenal is a heavy one, although they are cleaned only once in 4 months. Rangoon oil is used for cleaning the arms, and formerly it had to be sent to England to undergo a cleansing process; but it is now so well made in India, that further cleansing is not required.

St. Mary's Church.—A peculiarity of this church is, that it stands N. and S., with the communion table to the N. There are two side entrances to the E. and W. Many distinguished persons are buried here, and among them, Sir John Burgoyne, Bt., Col. of H. M.'s 23rd Regiment of Light Dragoons, who died September 23rd, 1785; also Major-General Sir Barry Close, Bt., who died April 18th, 1813; also Lieut.-General Sir F. W. Whittingham, K.C.B., K.C.H., Col. of H.M.'s 71st Light Infantry, Commander-in-Chief of the Madras army, who died 19th January, 1841; also Vice-Admiral Sir Samuel Hood, K.C.B., Commander-in-Chief of H.M.'s Naval forces in the East Indies; also Sir Alexander Campbell, Bt., K.C.B., Commander-in-Chief of the Madras army, and Olympia his wife, who died on the 24th December, 1794. Under the arch at the W. end of the church is inscribed, "M.S. Fran. Hastings." At the corner of the wall N. of this, is the epitaph in Latin of Henry Greenhill; who appears to have been at the head of the Civil Service, and who died, 5th of August, 1652. In this direction are several other tombs from 150 to 200 years old. Within the church, on the left side, looking towards the communion table, is a tablet to Margaretta, Baroness Hobart, and her infant son, John Hobart. She died 7th of August, 1796. But the most remarkable tomb of all, is the white marble one of the famous missionary Schwartz, a name which is here spelt Swartz. He is represented dying on his bed surrounded by a group of friends, with an angel appearing in the clouds, and holding up a cross to his view. On the northern side of the square in the Fort, is the statue of Lord Cornwallis under a stone canopy. It stands on a circular pedestal, on which is sculptured in alto-relievo the surrender of Típú's children. This statue is by Chantrey, and was erected at the joint expense of the principal inhabitants of Madras. Outside the Fort at a few

hundred yards to the W., is an old tomb of stone with a square base and a pyramidal tower above it. It contains two inscriptions, one to the son of Elihu Yale, a president or governor, dated the 28th January, 1682. The other inscription is to Joseph Hynmers, who was second in council in Fort St. George, and died the 28th May, 1680. Both these names are mentioned in the register of St. Mary's Church, the first entry in which is "Consecration of St. Mary's Church, being upon St. Simon and St. Jude's day, the 28th of October, A.D. 1680, the Rt. Worshipful Streinsham Master, Esqre., Agent and Governor of Fort St. George." From this date begin the marriages, baptisms, deaths, and burials, and the first of the marriages is: "Elihu Yale and Catherine Hinmers (*sic*), relict of Joseph Hinmers, were married by the Rev. Richard Portman, given in marriage by the Rt. Worshipful Streinsham Master, Esqre., Governor, Henry Oxeⁿden (*sic*), and John Willcox, bridemen; Catherine Barker and Tryphena Ord, bridemaids, November 4th, 1680;" so that Mrs. Hinmers, the Member of Council's wife, was married a second time, 5 months after her husband's death, to Governor Yale. There is an old silver cup for mixing the sacramental wine, inscribed, "Ex dono Honoratiss^æ Dominæ Dom. Mariæ Goldsborough quæ excessit ex hac vita 30 die Novembris, 1698." There are two silver basins for alms: the smaller cup was given by Elihu Yale in 1687, when he was governor; the larger basin is inscribed, "Ex dono Mariæ Goldsborough," with the date of her death, 1698. Across the esplanade W. of the Fort, is *Pacheappah's School* for girls, which contains a great number of pupils, and has been mainly supported by the Rájá of Vijayanagaram. It is worth a visit to those who take an interest in the education of Indian females.

The Jail.—The Jail or Penitentiary is three-fifths of a mile W. of the Fort, and 200 yds. S. and by W. of the General Hospital. Although situated so low it is remarkably healthy, and from 1868 to 1875 there was not a single case of cholera in it. There are between 400 and 500 prisoners, and each wears a ticket with his number and date of committal, and the date on which he will be released on the obverse, and the number of previous convictions on the reverse. Work lasts 7¼ hours a day. The treadmill works circular saws and the printing presses. The men are 10 minutes on the wheel and 10 minutes off. In 1872, one third of the prisoners had dengue fever. The food is principally bread, made of *rági* (Eleusine coracana). Instead of this, one day in the week the men have rice. The supreme government does not allow caste to be ignored. Burmese criminals sentenced to long imprisonment are sent here, so that Madras has to pay for the crime of a distant province. There is now in the prison a boy who was sent here for life, when he was only about 9 or 10 years of age, for being concerned in a murder, for which 7 men were hanged. Europeans are in a separate block. They and the Eurasians are employed in breaking cocoa-nut husk for fibre. The average number of women is only 30 to 400 men.

The Hospital.—The European General Hospital is not far from the jail, and between it and the Fort, on the western skirt of Black Town. The records go back to 1829. Dr. Mortimer published an account of it in 1838, and says, "it is situated on the side of the esplanade, 1600 ft. from the nearest angle of Fort St. George, from which it bears nearly W. The Medical College intervenes between it and the Fort. It has 2 wings with 4 wards each, and a centre piece also with 4 wards. The wards on the ground floor are 15 ft. 7 in. high. Half the building is for European soldiers, and the other half is a general hospital." In 1860 an upper storey was added, and the building so completed faces nearly N. and S., and consists of one long range of double wards, running E. and W., with 3 double wings N. and S. On the N. side runs the main road from Punamalí to the Fort, and into this road the hospital gates open. On the

W. and S. run the canal and its continuation—the river Kuam. On the E. side is the military part of the hospital. To the S. and W. of the main building of the General Hospital are the officers' quarters. There are 280 beds equally divided between Europeans and Natives, the former being on the upper floor, the Indians on the lower. This hospital is for men, that for women and children is at Vepery. On the 8th of September, 1874, two lady-superintendents, Miss Catherine Martyr and Miss S. A. C. Pierrepont, came out to the hospital under a contract to remain for 5 years. The nurses have been trained under these ladies, and those who are interested in such establishments will be gratified by a visit to this hospital.

The Government House.—To the S. and by W. of the Fort, and close to it, is what is called the Island, surrounded by the canal and the Kuam river. The latter runs to the S. and W. of the Island, and is crossed by what is called Government Bridge, which passes directly into the Mount road, and on the left as you go from the Fort southward is the Government House with a banqueting hall detached, and a few yards to the N. of the main building. The reception-rooms in Government House are good, but the sleeping accommodation is very scanty, and is often supplemented by tents pitched in the grounds, which are intolerably hot. The entrance hall is spacious and contains a full-length picture of 'Aẕim Jáh, the Núwáb of Arkát (Arcot), and opposite to it one of his son N. 'Aẕimu'd daulah and his eldest son 'Aẕim Jáh. To rt. and l. are rooms occupied by officers on the Governor's staff. A broad and handsome staircase leads to the reception-rooms, which are on the first floor. There is first a drawing-room, about 38 ft. square and very lofty, over the entrance hall, and then the dining-room, the same breadth as the drawing-room, but 50 ft. long. To rt. and l. of the drawing-rooms are smaller sitting-rooms, that on the l. being generally used as a breakfast-room, with, to the l. of it, a very small sitting-room and bed-room, which are the only rooms the Governor can offer to a guest. On the second storey are the bed-rooms for the ladies of the Governor's family. In the breakfast-room is a picture of the installation of Núwáb Ghulám Muḥammad Ghaus Khán under the governorship of Lord Elphinstone, with the date 1842. In the dining-room is a picture of Clive, and one of Núwáb Shuj'au'd daulah of Oudh, and also one of the Núwáb 'Umdatu 'l Umará. In the drawing-room is a full-length portrait of Lady Munro standing, by Sir Thomas Lawrence, and one of his finest pictures. There is also a portrait of the Marchioness of Tweeddale in a sitting posture. The banqueting hall is a noble room 80 ft. long and 60 ft. broad. There is a recess 20 ft. deep. The room is about 30 ft. high. Over the entrance door is a large picture of Queen Victoria seated. On her l. looking down the hall is a portrait of George III. standing, taken at the beginning of his reign. It is perhaps the most pleasing picture of him that exists. On Queen Victoria's rt. are the following pictures: 1st. Queen Charlotte; 2nd. A full-length of Sir Thomas Munro, standing at a table in a general's uniform, probably by Sir T. Lawrence. Sir Thomas wears the old-fashioned single epaulet. 3rd. A three-quarter-length of Robert, Lord Hobart, 1790 to 1798, who wears a black coat and white neck-cloth; 4th. Lord Harris in a blue uniform with silver epaulets. seated; 5th. General Meadows in uniform, with white trousers; 6th. Lord Mornington, afterwards Marquis Wellesley, seated on the terrace of the old Government House in the Fort, with 2 flags on his left, the British surmounting that of Típú, which bore a sun shining in its strength. The steeple of old St. Mary's Church is also shown. 7th. General Wellesley (Duke of Wellington) in a scarlet uniform with a star, standing. An Indian in white holds the General's charger, a roan in a prancing attitude. At the bottom of the room on the rt., facing the dais, is 8, the Hon. W. A. Morehead, Member of the Madras Council, dressed in black, with a stick

in his hand firmly planted. Next comes the recess, and the first picture on the rt. is 9, Núwáb Muḥammad 'Alí·Wálájáh. 10. In the centre is the same Núwáb taking a walk with Major Lawrence, who is bare-headed, so that the time must have been very early in the morning or at sunset; 11. On the left is Amíru 'l Umará, second son of Núwáb Muḥammad 'Alí Wálájáh; 12. Facing the dais on the left of the recess is Sir C. Trevelyan in an oratorical attitude, with a very large volume on the ground to his l., on which is written, "The Settlement of the Malabár Inám lands, 1859;" 13. Continuing on the l. towards the dais is General Sir S. Auchmuty in scarlet uniform with a star; 14. General Sir Eyre Coote, a tall slim figure standing, with an Indian in white, who bows so low that he appears to be touching the General's boots. On the General's rt. is an orderly carrying the General's hat. 15. Lord Cornwallis in the uniform of a general, standing in the act of giving a command. It is the portrait of a handsome man of middle age. 16. Sir Thomas Strange in the robes of a judge and bareheaded. 17. Lord Napier of Ettrick, K.T., in the robes of a peer and bareheaded. 18. The Marquis of Tweeddale standing, in the uniform of a general, with a broad dark riband across his chest. The hall is hung with banners, and there are 7 chandeliers.

The Governor's Country House at Guindy.—This residence is 6¼ m. from the Fort. There is no lodge to the park, which is extensive, and contains 500 deer, besides hares and partridges, and teal and snipe in the season. The house has a very handsome appearance, being faced with the beautiful white chunam, for which Madras is so famous. The façade is adorned with lofty pillars, and the building consists of three pieces, which, though built at different times, seem all to have been erected from the same design. A verandah 14 ft. 3 in. surrounds the house, which faces N. by E. The centre room, which is used as a ballroom, and with the recess is 50 ft. long and 23½ broad, contains a good yellowish-white marble bust of Wellington, inscribed, 'P. Turnerelli fecit, 1814, London.' The duke is represented in uniform and wearing his medals. There are two side rooms, that on the rt. as you enter is the dining-room, and is 39½ ft. long and 29 broad. On the l. is the drawing-room of the same size as the dining-room, and behind it is the billiard-room. On the first floor is the Governor's bed-room, 40 ft. 9 in. long and 29 ft. broad. In the centre is a sitting-room, and on the other side is an office-room. In the 2nd block are the private secretary's apartments, and in the 3rd, added by Sir W. Denison, spare rooms. Cobras 6 ft. long have been shot in the grounds, and whip snakes of the same length and as thick as a man's wrist. The flower garden lies to the S., and is 8½ acres in extent. There are 23 gardeners, who get from 5 to 6 rs. a month. There is a pretty banglá on a mound in the garden, which is occupied by the French cook. At the end of the avenue W. of the kitchen, which forms a detached block, are banglás for the apothecary and the manager of the private secretary's office. There are two other banglás, one for the doctor and one for an A. D. C., and a detached banglá on the W. for the military secretary. There are also 40 rooms for servants, forming 3 sides of a square. The guard-room is on the N., and when the Governor is resident, there are an officer and 50 men there; at other times only six men. There are also 10 stables for the body guard, and a second row that can be used if required. The Governor's stable has 34 stalls, and three houses for state carriages. The garden is remarkable for curious and beautiful flowering trees and shrubs. Remark the Bignonia suberosa or Indian cork, with pods 2½ ft. long and curious flat, thin, paper-like seeds. It flowers in January. The flower is white and odorous. Remark, too, the Ravenala madagascariensis or traveller's tree, a fan-like palm. On piercing the joints of the leaves, pure water exudes. It is a tree of the plantain species. There is a tank with

the Victoria regia, the leaves of which are 4 ft. 4 in. in diameter, and 13 ft. in circumference. There are some rare Australian ferns, as the Lomaria gibba, so called from gibbous protuberances at the bottom of the leaves. Remark also the Eucharis amazonica, native of the Amazon valley, with a white flower that has a delicate perfume. There is also a small tank with the Nelumbium lily, which is red. Here are many of the gurnan fish from Mauritius. Some of them are 4 lbs. in weight, of the colour of a salmon, with a tail like that of the lamprey. They are very voracious, and some teal that were put in were so bitten, that they died. The Combretum densiflorum from Sierra Leone grows well here, with fine red clusters ; and so does the Sideroxylon inerme.

The Statue of Sir T. Munro.—This statue stands in the centre of the island, on the road from the Fort to Mount Road. It is a bronze equestrian statue, and is by Chantrey, erected by public subscription at a cost of £9000. This able statesman died Governor of Madras at Pattikonda, in the Ceded districts, on the 6th of July, 1827, of an attack of cholera. His body was interred at Gúti, where the Madras Government erected a stone monument to his memory ; and the people of the Ceded districts built a choultry in honour of him, to which government added a tank, and provided an establishment of servants to keep it in repair. The pedestal of the statue is 15 ft. high, and is placed on a base which has seven indentations. The pedestal itself has two plinths, one below and one above the shaft. On the lower plinth is inscribed, "Ostheider, sc. 1839," and above this is "F. Chantrey, sc. 1834." This cannot be seen unless the spectator stands at one particular spot, and hence the mistake of a Calcutta writer, who criticised the statue as the work of an unknown nobody, one Ostheider ! Munro is seated and bare-headed, and looks to the S.W., away from the city of Madras. The horse looks the other way. Munro's sword is held in his right hand, and the point of it rests on his boot, an awkward position for the rider of a spirited horse. The general effect is fine.

The Núwáb of the Karnátik's Palace.—The Núwáb's old palace has now been converted into an Engineering College. It is situated close to the beach, and to the E. of the park of Government House. There is a handsome tower 100 ft. high, in which the surveys are kept. It is worth while to ascend for the view, which extends over the whole of Madras. Adjoining is the Engineers' College. This was the old palace. All the other buildings are new, and were built by Mr. Chisholm in the Saracenic style. After mounting to the first floor, 122 steps lead to the top of the tower. To the S. is the workshop, and beyond it the Presidency College. There is a large hall on the first floor with lecture-rooms for drawing, surveying, and mathematics. There is also a model-room, and next to it is a room for the principal. It is said that the chief fault of native students is want of exactness. The gate at the entrance of these grounds was built by the Núwáb 'Aẓim Jáh, and has been partly pulled down. It is called the Makkah Gate. To the N. is seen the Senate House, a very handsome building ; to the W. at ⅜ of a m. distance is the palace, where the Núwáb now resides. The district to the S. of this, and around the palace, is called Triplicane (prop. Tiru-valli-kedi), and joins Chepák, the government offices in which have just been described.

The Promenade by the Sea-shore.—The fashionable drive and promenade at Madras is by the sea-shore, from the southern extremity of the Fort southward over the Napier Bridge, which is 2000 ft. from the Fort, and past the Senate House, the Revenue Board Office, the Civil Engineering College, the D.P.W. workshop, the Presidency College, the Ice House, and as far as the Capper House Hotel, which is about 1¼ m. from the Napier Bridge. Thence what is called Edward Elliott's Road, runs nearly due W. about 2 m. to St. George's Cathedral and the Mount Road. This is decidedly the most

pleasant drive in Madras, as there is always a sea breeze as far as Elliott's Road.

The Statue of Colonel Neill. — In driving along the Mount Road to the Cathedral, which is just 3 m. from the Fort, the statue of Colonel Neill is passed a little before reaching the second mile. It is close to the Club, and looks away from it. The hero is represented standing with his sheathed sword in his left hand, and his right pointing, as if giving a command. At the base is a fine alto rilievo of a battle, with Highlanders and guns, and at the back is, "Erected by public subscription, 1860." On the other two sides are the names of the non-commissioned officers and men who fell in the actions in which Neill was engaged. On the pedestal is an inscription, which says that he was "universally acknowledged as the first who stemmed the torrent of rebellion in Bengal. He fell gloriously at the relief of Lucknow, 25th of September, 1857, aged 47." As this statue stands in one of the chief thoroughfares, it is always disfigured with layers of dust.

The Cathedral stands in an extensive enclosure on the left-hand going from Neill's statue along the Mount Road. The exterior is not handsome, but the dazzling white chunam and the very numerous and remarkably handsome tablets and tombs, and the lofty and massive pillars in the interior produce a very pleasing impression. In the porch at the W. end are three extremely handsome brasses to Colonel Drury, Dr. James Anderson, who held for many years the post of physician-general, and Henry Linton, C.S., under-secretary to government. Remark also the monument to Henry Valentine Conolly, who was murdered by the Mápilahs, 11th of September, 1855. He was Collector of Malabár, and his death led to a sanguinary struggle, in which the native troops were defeated, and English soldiers had to take the field to crush the insurrection. There is too, a handsome monument to John Mousley, S.T.P., Archdeacon of Madras, and formerly fellow of Balliol, who died on the 31st of August, 1819. At the E. end of the N. aisle is a fine monument to the Right Rev. Daniel Corrie, LL.D., first bishop of Madras, who died 5th of February, 1837. It was erected by the inhabitants of Madras, and represents the bishop the size of life, standing on a cylindrical pedestal and preaching to an Indian, on whose shoulder his left hand is placed, while his right holds a bible. Notice also a tablet to the memory of Sir John David Norton, Puisne Judge of Madras, who died at sea on the 20th of September, 1843; also a monument to Bishop Reginald Heber, who died on the 3rd of April, 1826. It is on the N. wall of the N. aisle, and represents the bishop the size of life confirming two kneeling Indians. On the same wall is a monument to Amelia, wife of Captain C. B. Boileau of the Rifle Brigade, and only child of Lieut.-Gen. the Right Hon. Sir Fred. Adam, K.C.B., Governor of Madras. She died at Bengalúr on the 2nd November, 1833, aged 21. Remark also a white marble tablet to 4 officers of the 25th Regiment N.I., lost at sea with the head-quarters of the regiment on board the *Lady Nugent* transport, on the 18th of May, 1854, while on their voyage to Rangoon; also the monument to Major George Broadfoot, C.B., of the 34th Madras Light Infantry, and of Kirkwall in the Orkneys, who was one of the illustrious garrison of Jalálábád, and of whom Lord Hardinge said, "He was as brave as he was able, and second to none in all the great qualities of an accomplished officer." He fell at the battle of Fírúzshahar on the 21st of December, 1845, the last of three brothers, who died for their country on the battle fields of Asia. This monument is in the vestibule at the W. end of the N. aisle, and shows in white marble the hero recumbent in military full dress, supported by two Sipáhís resting on their arms reversed. Observe also the monument of Major-Gen. Sir Robert Henry Dick, K.C.B., and K.C.H., one of the heroes of the Peninsular War, who died on the battle field of Sobráon, 10th of February, 1846. This is at the W. end

of the nave, and over the inscription is a 42nd Highlander in full dress resting on a pedestal, on which is inscribed the battle roll of the regiment. On the N. side of the W. entrance is the monument of Thomas Dealtry, D.D., Bishop of Madras, who died on the 5th of March, 1861, and on the N. wall of the N. aisle is that of William Griffiths, F.L.S., a most distinguished botanist, who died 9th of February, 1845.

The general hour for church service is 11 A.M. and 6.30 P.M. on Sunday, and the Communion is celebrated in the hot weather at 7 A.M.

Other Churches.—St. Andrew's, the Scotch Church, is nearly 1¼ m. due W. of the fort, a little to the S. of Punamalí Road, between Vepery and Chintádripet, near the Kuam river. The first stone of this fine church was laid on the 6th of April, 1818. The edifice was completed in about two years, and cost £20,000, the architect being Major Fiott de Havilland. The Madras stucco, or chunam, in the interior gives to the pillars all the whiteness and polish of the finest Parian marble. The steeple rises to the height of 166½ ft., and the building is remarkable for the complete substitution of masonry for timber, which would be destroyed by white ants. Bishop Heber complains that the form of the church is singular, and ill-adapted for hearing, but he praises the stateliness of the structure. The foundations are raised on wells of masonry, which are sunk 9 ft. deep, and the basement of the foundation measures 4 ft., the foundations themselves 13¼ ft., making the whole depth below the pavement 26¼ ft. In spite of the nature of the soil, which is first vegetable mould for 10 in., then a foot or two of alluvial earth, then 8 or 10 ft. of black soapy salt mud, then sand, which after a few feet becomes a quicksand,—these brick wells filled with rubble form a solid support to the vast superincumbent weight. These wells, like all others in the country, are built up to a convenient height above ground and then made to subside by scooping out the earth from under the masonry. As the water rushes in the men are obliged to work with their bodies completely immersed. This labour, however, is so exhausting that they are obliged to relieve one another unceasingly. The well-diggers are a distinct caste, and will not intermarry even with the tank-diggers. The bridge over the Kuam river near the church is called St. Andrew's after the church. and was erected by the same architect in 1817, at a cost of £8,000.

St. Thomé.—In the quarter called St. Thomé, rather more than 2 m. due S. of the Fort, there is a small but pretty church where service is frequently attended by the Governor and the *élite* of Madras. There are only two tablets, both to officers who were drowned at sea. Here is an old Roman Catholic church. The other churches at Madras have nothing remarkable, except those at the Little and Great Mount, which will now be described.

The Little Mount.—This curious spot is about 5 m. S. and by W. of the Fort. It is a little to the l. after crossing Marmalong Bridge (said to be Mámillamma, Our Lady of the Mangoes) which spans the Adyár river and is 410 yds. long but very narrow. It has 29 arches. On the hither side is a square building 14 ft. high, with pillars at each corner and an inscription in English, Latin, and Persian, which says that the expenses of the bridge were defrayed from a legacy left for the purpose by Adrian Fourbeck, a merchant of Madras, from the plan and under the direction of Lieut.-Col. Patrick Ross, chief engineer, in 1786. On reaching the Little Mount you ascend 37 steps and enter the church. On the l. is a litter in which they carry the effigy of the Virgin. In front are several epitaphs. One is that of Samuel Admand, a native of London, who died July 2, 1765, and the other two have the dates 1807, 1809. On the l. of the entrance is a portrait of St. Thomas, with an old Portuguese inscription. You now descend 3 steps on the l., and go down a slope leading to a cavern hewn out of the solid rock. It is necessary to stoop very low to enter the cave, and there is nothing to see but a narrow aperture which lets

in the daylight, and through this fissure they tell you St. Thomas escaped the Indians, who wished to slay him. You now leave the church and ascend 11 steps to the vestry-room, in which is a Missal with the date 1793. Next ascend 28 steps outside the building to the terraced roof, whence there is a good view of the surrounding flat country. Guindy is seen to the E., and the Model Farm about ½ m. to the N.E. of it. The Greater Mount is distinctly seen about 3 m. to the S.W. Close by to the W. are seen Marmalong Bridge and the Adyár with hundreds of washermen plying their vocation. Ascend 11 more steps to the priest's room, which is the highest point, whence appear 250 yds. to the E. the white walls of the Penitentiary, at 2½ m. to the S. the race-course, and 3 m. to the N. the Roman Catholic Cathedral. Descend again, and see a dark cell full of bats, which is said to be the oldest part of the church, and where St. Thomas himself worshipped. To the W. is a hole in the rock in which is a little water said to have been miraculously produced by the Saint. This is called the Fountain! Outside are some rocks, two of which are cased with thick masonry, marked with the feet, knee, and hands of St. Thomas, as it is said, but strong faith is required to see anything in the impressions but ordinary scratches.

The Model Farm may next be visited. The superintendent's house is on the far side of Marmalong Bridge, and to the rt., but to reach the farm you go to the l. The sheep are poor scraggy things, the wethers weighing only 35 lbs. There are about 300 of them, and 30 cattle. The farm is 300 acres in extent. Poultry can hardly be kept owing to the havoc made by rats, bandycoots, and mungooses. There are 50 students, of whom 20 are normal. The New Orleans cotton grows well. There is a water-lift where a single bullock draws up 23,000 gallons a day. The cost is 9 ánás a day, 6 for the bullock and 3 for the driver. The soil here is not good, and has only ½ per cent. of lime, whereas good soil has 5 per cent. For dry crops they have to put on lime and burn *kankar* to get it, and this is expensive. The wood of the casuarina is used to burn the kankar, and 4 loads of this wood are equal to 1 load of coal. Indigo is cut in February, and brings 30 rs. an acre. Tobacco also is grown.

The *Race-Course* is beyond Marmalong Bridge to the rt. going from Mount Road. The Course is 1¼ m. long. To the N. you see the Great Mount and Palaveram, a double hill about 500 ft. high, with a long, low range extending from it. The races take place, of course, in the cold weather; and here, on the 15th of December, 1875, the Prince of Wales was present, and H.R.H. also hunted twice in the vicinity with the fox-hounds, of which Mr. Lodwick, C.S., was Master; once on the 18th of December, four days after the races, when the jackal, which is here hunted instead of a fox, ran 10 m., and several horses were killed or injured. In the Course is an obelisk to Major Donald Mackey, who died Sept. 27, 1783. The Great Mount is quite 7 m. from the Fort, and about 3 m. from Marmalong Bridge to the S.W. The head-quarters of the Madras Artillery used to be here, and the Mess Room is still a considerable building, the dining-room being 80 ft. long, and the ball-room of the same length. There are also good reading-rooms and a valuable library. In the dining-room are portraits of Colonel Noble and General Montgomery. The former is a ¾ length, representing Colonel Noble in the uniform of the Madras H. A., which corps he formed and commanded. The latter wears the uniform of the Foot Artillery. The church (St. Thomas's) is a few hundred yards from the Mess House. It is a handsome building, with a well-proportioned steeple. The register of the church goes back to Dec. 22nd, 1804. There are monuments here to several distinguished officers, and among them to Colonel Noble, who died 16th July, 1827; Major Augustus Fred. Oakes, who was killed by *coup de soleil* in the attack on Rangoon, April 12, 1852; and General William Cullen, who was 20 years the Resident

at the court of Travankor, and died 1st October, 1862, aged 77.

From the church to the Mount is ¾ of a m. in a N.W. direction. You ascend 9 steps to enter the archway, which stands at the foot of a succession of terraces and steps leading up to a church at the top of the Mount. Over this archway is the date, 1726, and within are several slabs with epitaphs. One is inscribed Adeodata, wife of Major Roach, died 26th July, 1719. After ascending the 121 steps which lead to the church, you observe the remains of a fortification, with embrasures for guns and 3 cannon used for signals. The Mount is an isolated cliff of greenstone and syenite, about 300 ft. high. The church is called "the Expectation of the Blessed Virgin." It is 109 ft. by 78 ft., and was built by the Portuguese in 1547, and is the property of the R. C. Armenians. The view from the top is a fine one. To the N.W. are the Hills of Palaveram, and between them and the Mount are the New Barracks, with a fine parade ground. To the E. are seen the Valichari and Namgambákam tanks.

At this church, behind the altar and above it, is a remarkable cross with a Nestorian inscription in Sassanian Pahlaví of about 800 A.D. As you look at the inscription, begin to read a little to your rt. of the centre, that is, to your rt. of the top of the arch. Dr. Burnell has read the inscription, and translates it, "Ever pure * * is in favour with Him who bore the cross." The general belief is that St. Thomas was martyred at Mailapúr, which H. H. Wilson (Transactions of Roy. As. Soc., vol. i., p. 161) identifies with Mihiláropye or Mihilapúr, now St. Thomé. The Rev. C. Egbert Kennet, of Bishop's Coll., Calcutta, has brought together the notices of St. Thomas's visit to India in a valuable little pamphlet, printed at the Christian Knowledge Society's Press, 18, Church Road, Vepery. The martyrdom of St. Thomas is said to have taken place at Mailápúr on the 21st of Dec., 68 A.D.; and Heber says (Journal, vol. iii., p. 212, 4th Ed.), "I see no good reason for doubting that it is really the place." In the Anglo-Saxon Chron. (p. 357, Bohn's Ed.) it is said, "This year (883), Sighelm and Athelstan carried to Rome the alms which Alfred had vowed to send thither, and also to India to St. Thomas and to St. Bartholomew." Gibbon refers to it, c. 48. Bishop Dorotheus, born A.D. 254, in a fragment in the Paschal Chron. says that the Apostle Thomas suffered martyrdom at Calamina, a town of India (see Cave's "Historia Literaria," p. 107). At the Council of Nice, A.D. 325, John, Bishop of India, was present. St. Jerome, A.D. 390, mentions Calamina as the town in India where St. Thomas died. In Col. Yule's "Marco Polo," vol. ii., pp. 290, 293, 294, will be found references to other ancient notices of St. Thomas's visit to India. Abdias, who lived at the end of the 1st century, and whose work was published by Lazius at Basle in 1552, says he remembered a book in which the voyage of St. Thomas to India was described.

The Central Museum is situated about 2 m. to the W. by S. of the Fort, in the quarter called Egmore, between Hall's-road and the Pantheon-road. There is here a skeleton of a whale 50 ft. long; also a very fine tiger killed near Tirupati, and a good collection of stuffed animals.

The Public Gardens or People's Park is due N. of the Jail, and W. of the Central Rly. Stat. There is a fine collection of animals here. Among them is a large rhinoceros, which got loose some years ago and caused great terror and confusion. It charged a wall with such force that it broke off its horn quite short, and was then captured. There is also a lion whose tail was bitten off by the tiger, a very large one, that is kept in the next cage. It is well not to approach this lion within 10 yards.

The Principal Shops.—The shops of Madras are pre-eminently good. That of Mr. Orr, not far from Neill's statue, and between it and Government House, will supply all that can be desired in the way of jewellery and gold and silver ornaments. Here Trichinápalli chains can be got in perfection. Close by is the furniture shop of M. Des-

champs, who is an artist equal to any that can be found in Europe, and who has sent many beautiful articles to the European exhibitions. Here also are excellent booksellers, Higginbotham & Co., and several photographic studios well deserving to be visited. In Black Town the shop of Oakes & Co. is unrivalled as a general store. A good hairdresser and perfumer's shop is, however, much wanted, and one must depend on itinerant barbers for the luxury of being shaved and shampooed.

The Observatory is about 1 m. W. of the Central Museum, and has been in charge of very eminent men. It is worth a visit. It was erected in 1793 by Michael Tapping, under orders from the directors of the E. I. C.

The Charities of Madras.—The recent dreadful famine has given rise to several important charities in Madras. Hundreds of orphan children have been left to the care of charitable ladies, among whom Mrs. Carmichael has been distinguished for the zeal with which she has devoted herself to every good work. It is a most interesting sight to see whole camps of these poor children fed, and to hear their chorus of salutations to the European visitors. The Gordon Orphanage, at St. Thomé, for orphan European or Eurasian girls, is a most useful charity. The playground is close to the sea, and the girls perform their gymnastics with a vigour which speaks much for the healthiness of the place. Visitors may be sure that, in contributing to this establishment, they are rescuing the young from a life of misery and degradation.

The College, where civilians are still examined, is between the Observatory and Anderson's Bridge, a little to the rt. after crossing that bridge, when going to the Observatory, and close to the S. side of the Kuam river. The very extensive library of the Literary Society, a branch of the Royal Asiatic Society, is here. The Mackenzie MSS., in upwards of 60 gigantic volumes, may be noticed, containing a mass of historical and legendary lore respecting the S. of India. There is also a portrait of the well-known French missionary, the Abbé Dubois, dressed as a native of India. He spent 25 years in Maisúr.

The Railway Stations.—The central station of the Madras Rly. is 700 yds. N. by W. of the Fort. It is a magnificent building, and certainly one of the finest stations in India, but excessively hot, as the breeze is completely shut out. The S. of India Central Station is comparatively insignificant. It takes about 10 minutes to drive there from Government House, from which it is 1 m. distant to the N.W.

ROUTE 1.

MADRAS TO THE SEVEN PAGODAS.

The first expedition the traveller must make, after having seen the sights at Madras itself, is to Mahámalai-puram, "great hill-town," or Mávalivaram, or the Seven Pagodas, one of the most remarkable places in India, and within a very moderate distance from the capital. It will be well to select if possible a moonlight night for the journey. The distance from Madras Fort is about 30 m., 6 of which can be done in a carriage to Guindy Bridge, where the canal is reached. A boat must be engaged a day or two beforehand, at a cost of about 17 rs. If more than one person is going, another boat must be engaged for the servants. As there is seldom any wind, the boatmen drag the boat or scull it with a large stern-oar, and the whole distance is done in from 12 to 14 hours. There is no cabin or other accommodation on board these boats, so that it is necessary to take one's bed and mosquito curtains and also provisions and wine, for nothing can be got at the villages near Máva-

livaram. The canal runs due N. and S., and is called the East Coast Canal. It goes as far as Sadras, which is between 2 and 3 m. S. of Mávalivaram. On the l. bank of the canal, to the E. of it, and between it and the sea, are the excavations and carvings in the rock, which have rendered the place so famous. The boat should stop opposite Balipitham, a small village, having the village of Sáluvan Kuppan. or "toddy-gatherers' village," about 1¼ m. to the N., where is the curious Tiger Cave, figured by Mr. Fergusson at p. 333 of his "History of Indian Architecture," and the large village of Mávalivaram to the S. and E. The distance between the canal and the sea is 1¼ m., and from 1 m. S. of Sáluvan Kuppan to 4 m. S. of it there are a great number of curious excavations and carvings. After landing opposite Balipitham, follow the rd. straight for about ½ m., when you come to a hamlet, called Pillaiyan Kovil, where is a remarkable group of monkeys. They are admirably carved, and are the size of the large baboon. The male is sitting behind the female, and is busy removing vermin from her hair. She sits with her back to him, and is suckling a young one. At 200 yds. further on, a Cháwaḍi (choultry) is passed, being a rest-house for Indians. It is on the l. going towards the sea, as are also 8 stone figures, at about 30 yds. from it. The centre figure represents the goddess Durgá, with her right leg on her left knee, and 4 female attendants on her left hand, and 3 on her right hand. 10 yds. in front of this group is a highly polished black pillar, 4 ft. 6 in. high, a Lingam with the curious curved mark, and 5 yds. in front of it is a Nandi or Shiva's bull, fallen on its side. After this you enter deep sand, and pass a good many huts on the r., and a fishing village on the l.; and so after a walk of in all about 1¼ m., the shore temple is reached. It is on the edge of the sea, and is dedicated, first to Mahá Bali Chakravartti, and, secondly, to Shiva. It stands in an enclosure, which was at one time surrounded by a granite wall, but now only débris remain and two uprights where the gate was. The porch or outer room on the N. side has a large slab in the centre of the wall opposite the door, with Shiva and Párvatí in alto rilievo upon it. This room is 7¼ ft. from E. to W., and 6 ft. 4 in. from N. to S. The stone of the large inner room of the Temple, the door of which faces the sea, is very much decayed. The mortar has been picked out, and there are great holes in the walls. In the centre of the E. wall is a figure with 8 arms, which the guides say is an attendant on Bali. The wall is 33 ft. long from E. to W., and 18 ft. from N. to S., outside measure. In the inner part is a fallen Lingam. On the slab facing the door Shiva and Párvatí are represented in alto rilievo. This room is 17 ft. high, and 9 ft. square. The E. portal of the temple is on the brink of the surf, and about 10 ft. above the sea, and right in front, on a rock 74 ft. 10 in. off, is the *Dhwaja-stambha*, "flag-pillar," or *Dípa-stambha*, "lamp pillar" of granite, and now only 18 ft. high, but which, before it was broken, was probably 35 ft. high. It is difficult to reach this pillar even in calm weather, but in rough weather it would be quite impossible—so fiercely do the waves roll in. In a vestibule at the W. side of the temple, is a recumbent figure of Vishnu, 10 ft. 10 in. long. The guides say it is Bali. They also affirm that 5 m. to the E., in the sea, are ruined temples.* The fact is, there

* Mr. Fergusson, in his "Picturesque Illustrations of Ancient Architecture in Hindustan," p. 57, quotes from Southey's "Curse of Kehama" the lines:

"The sepulchres
Of ancient kings, which Bali in his power
Made in primeval times, and built above them
A city like the cities of the gods—
Being like a god himself. For many an age
Hath Ocean warred against his palaces,
Till overwhelmed beneath the waves—
Not overthrown—so well the awful chief
Had laid their deep foundations.

Their golden summits in the noonday light
Shone o'er the dark green deep that rolled between;
Her domes and pinnacles and spires were seen
Peering above the sea, a mournful sight.

are heavy breakers about 1 m. or so out, where there is a reef of rocks, and the shore all along is so rocky that it is not likely that the sea has encroached much within the historic period, so that the legends of a city being submerged here are probably quite unfounded. Indeed a gentleman, who has written on the Seven Pagodas, sounded the sea along the coast and found nothing to indicate submerged buildings. At about 300 yds. N. of the temple is a fishing village called Karmiguriamman Kovil, where are the ruins of a brick building, said to have been a French church. S. of the temple, at the distance of 200 yds., is a ruined building, called Chetti's Temple, which is 23 ft. 9 in. long from N. to S., and 18 ft. from E. to W. It is of granite. Leaving the shore temple the traveller will next walk 600 yds. through deep sand due W. to a plain Maṇḍapam of Vishnu. 12 yds. S. of it is a fine tank, with steps down to the water all round. The water is said to be drinkable, but the villagers prefer the water of the wells. The N. side of the tank is 252 ft. long, the E. and W. sides, 257 ft. There is a small Maṇḍapam in the centre of the tank, called *Níralji Maṇḍapam* (water pavilion). N.E. of the tank are many trees, and quite a village of Bráhman houses. Passing these you come to the great sculptured rock called Arjuna's Penance, and as the morning sun will now be getting very hot, it will be well to turn to the S.W., where a nicely sheltered monolithic temple will be found, open to the front, called Varáhaswámi Maṇḍapam, or "My Lord Boar's Temple," from the representation of Vishnu in the Boar Incarnation with the head of a boar.

And on the sandy shore, beside the verge
Of Ocean, here and there a rock-cut fane
Resisted, in its strength, the surf and surge
That on their deep foundations beat in vain."

The same authority makes this temple about 30ft. sq. in the base, and about twice that in height, and adds "notwithstanding its small dimensions it is, with the single exception of the temple at Tanjúr, the finest and most important vimána I have seen, or know of, in the S. of India."

Here it will be well to breakfast, sheltered from the sun, and repose till towards evening. There are retiring places among the rocks where one can bathe without being seen, but it will be well to take a few *pardahs* or tent-screens with one for greater privacy and comfort. The absence of insects, especially flies, is very remarkable here in the cold weather. The Varáhaswámi Maṇḍapam is ¾ m. S. of Balipitham, where the traveller leaves the canal. The façade of the Maṇḍapam is supported by 2 pillars and 2 pilasters, the bases of which are carved to represent the Simha or Southern Lion, a mythical animal, not at all like a real lion. They are sedent, and their tails are twisted in a peculiar manner, like the loop of &. In the centre of the wall, opposite to the façade, is a small alcove, which is the sanctum, but there is no idol in it. It is 6 ft. 3 in. high, 4 ft. deep from E. to W., and 4 ft. 7 in. broad from N. to S. On either side is a Dwárpál in alto rilievo. In the side wall to the N. is a representation of the Varáha incarnation, fairly well done, but unfinished. The central figure is Vishnu with a huge boar's head. He has his right leg bent up, and resting on a figure issuing apparently from waves. The Shesh Nág, or six-headed serpent, over-canopies the figure, which has the face of a handsome youth, whose hands are joined in prayer. This figure is probably intended for Ananta, "the endless serpent." In front of him are 2 male figures, the nearest of which is praying with joined hands to Vishnu. Vishnu supports on his right thigh a well-shaped female, his wife, Lakhshmí, whose figure is however disproportionately short, being not so long as the boar's head. Vishnu presses her hips with his right hand, and with his left grasps her right leg at the ankle. His huge snout touches her breast. Her feet are broken off. To his N. is a worshipping figure in the sky, and 2 tall figures, one of whom holds a water-pot for ablutions. The time is supposed to be that when Vishnu slew the giant Hiranyakah, "golden eye," who had carried off the earth into the

infinite abyss. Vishnu, with the head of a boar, pursued and slew him, and brought back the earth. On the opposite side wall, to the S., is a very spirited representation of the *Vámana Avatára*, or Dwarf Incarnation, in alto rilievo. Vishnu, dilated to an immense size, places one foot on the earth, and lifts another to the sky. The 3rd foot with which he is said to have thrust down Bali to Naraka, or the Infernal regions, is not visible. The god has 8 arms, with which he holds a sword, a quoit, a shield, a bow, and a lotus, and with a 6th he points. The other 2 are indistinct. Worshippers or attendants are at his feet, and other figures appear in the skies. One to the S. has the head of a dog, and seems to be addressing a grave worthy of diminutive size in a squatting posture. There is a strange thing like a starfish in his lap, or it may be meant for one of Vishnu's hands. The legend is that when Bali was tyrannising over the earth, Vishnu approached him in the shape of a dwarf, and asked for so much earth as he could plant his feet upon. Bali granted this modest request, whereupon Vishnu dilated to immense proportions and planted one foot on earth, one on the sky, and with a third thrust Bali down to hell. The capitals of the pillars in the façade are very elegant. In the wall in which is the alcove are two compartments; in the one to the spectator's rt. as he looks in from the façade, is a tall slim woman, probably intended for Lakhshmí, with a tiger to her rt., and an antelope to her l. and some squat Ganas or heavenly attendants about her. In the compartment to the spectator's l. is Lakhshmí seated, with elephants pouring water over her from their trunks, and female attendants on either side. These figures are indelicate. In the ceiling is a large lotus ornament. About 30 yds. to the N. of the Varáhaswámi Maṇḍapam is a monolithic temple carved out of a huge boulder. In the façade are 2 pillars and 2 pilasters. This temple is dedicated to Ganesh. It is 13 ft. 9 in. long from N. to S., 4 ft. 1 in. from E. to W., and 25 ft. 3 in. high. Turning to the W. you pass 5 fallen pillars 29 ft. long, and other débris; and further on come to the great carving called "Arjuna's Penance." Before you reach it there is a flat rock on the rt. about 5 ft. high, with steps carved in the rock up to it. There is also a slope in the rock down which the villagers slide to amuse visitors. The great carving has been enclosed by the English Government with a fence of masonry supports, and thwart pieces of timber. This enclosure is 84 ft. long from N. to S., and there is a pit 8 ft. deep in front of the carving, which is thus rendered difficult of access. The sculptured rock is 37 ft. high. In the compartment on the rt. of the spectator, as he looks towards it, are 57 figures of men, women, monkeys, and a cock. The monkeys are 3 in number, and all these figures are above an elephant 13 ft. 10 in. high, and a smaller one 6 ft. 7 in. in height, below which are 3 cub elephants. In the l. compartment of the sculpture are 61 figures, the most remarkable of all being that which is said to represent Arjuna, standing on one toe of his left foot with his hands above his head, his lips being drawn away so as to show his teeth, and his body being horribly emaciated. Below him is a devilish figure in a similar attitude, with long ears, which seems to ridicule his performance. To his rt. is a tall deity, probably Shiva, pointing to him approvingly. Adjoining this great piece of sculpture, to the l. of the spectator as he looks at it, is a temple with 6 pillars and 2 pilasters, the bases being carved into the shape of the Simha, or Southern Lion, spoken of above in the mention of the Varáha temple. The façade is 49½ ft. long, and the interior is 40 ft. deep, the rock having been hewn out to that depth. The pillars have curious capitals formed of 3 lions each, the side lions having riders and the centre ones not. The pillars are 10 ft. 11 in. high. In the same direction, 7 ft. further on, is another temple with four pillars and two pilasters, 48 ft. long from N. to S., and 25 ft. deep, including the pillars. On the

back wall is a relief representing Gopís or milk-maids, and herdsmen, and cows. To the rt. stands Kṛishṇa supporting with his left hand the hill of Govardhan. About the centre is a man milking a cow, which is excellently carved, and is represented as licking her calf. The pillars have the same capitals as those of Bíjánagar, that is, with a bracket representing the shoot and flower of the plantain. About 15 yds. N.E. of this is a large temple to Vishnu, which is kept locked, as the Bráhmans of the locality worship there. The central block is 88 ft. long. The Gopura of stone and masonry is about 44 ft. high. This temple extends 165½ ft. from back to front. As the spectator looks towards its door, he has on his rt. and close to it another small ruined temple on which is an inscription, and opposite to it is a figure resembling Buddha with marks which show it has been adopted as Vishnu. There has been an extensive walled inclosure, or court, in front of this great temple, and there is a very solid gateway partly preserved. In front of this again is a lofty slim pavilion on four pillars, 25½ ft. high. This will probably soon fall unless cared for. Pass now to the E. up a slight ascent, and you come to the Rámanají temple. The façade has two pillars based on Simhas and two pilasters, and is 22 ft. 3 in. long from W. to E. and 18 ft. 9 in. deep. The pillars from the floor to the ceiling are 9 ft. 3 in. high. There is an inscription here in old Sanskṛit characters. Proceed now 1½ m. towards the sea in a S.E. direction until a group of monolithic temples, called by the ignorant, *Raths*, is reached. The road is over very deep sand, and is most fatiguing. Here ladies or weak travellers can be carried in chairs by the villagers, who walk with them a great deal faster than they could walk themselves. The first objects come to are a lion and an elephant carved in stone and partly sunk in the sand. *The head of the elephant is particularly* well done. The lion is furthest to the N. A little to the S.E. is Draupadí's Rath, and S. of it Arjuna's, and S. of this again Bhíma's, and S. of all Dharma Rájá's. To the W. is Nakula and Sahadeva's and the elephant. Draupadí's Rath has 2 dwárpals and a plain roof. It is 11 ft. square and 16 ft. high. Bhíma's is 10 ft. from E. to W. and 15 ft. 5 in. from N. to S., and 20 ft. 5 in. high. Nakula's is 10 ft. from N. to S., 14 ft. 9 in. from E. to W., and 19 ft. 8 in. high. Arjuna's is 48 ft. from E. to W., and 26 ft. from N. to S. and 25 ft. high, and has 4 pillars and 2 pilasters. Dharma Rájá's is 26 ft. 10 in. from N. to S., and 29 ft. from E. to W., and 36 ft. high. Proceed now ¾ m. to the N.W. and reach a small temple perched on a rock over the temple of Durgá. On your rt. as you enter Durgá's temple is a most spirited relief representing Durgá mounted on a lion destroying Mahishásur, the buffalo-headed demon. This temple is 29 ft. 4 in. from E. to W., and 23 ft. from N. to S. On your l. as you enter is a relief representing Vishnu recumbent. The platform of the upper temple is 56 ft. above that of Durgá's, and very difficult of access, but the guides spring up the slippery rock with wonderful agility. If the traveller is able to give only one day to these excavations it will now be dark and time to embark in his boat to return. If he has longer time he can examine the sculptures more minutely, and might possibly find some which have not been here mentioned. At present the best guide is a young man named Murga, who holds certificates, and it will be well to ask for him. His fee will be from 2 to 4 rs., and if others accompany him 1 r. will suffice for them. A most complete and valuable account of these excavations will be found in the work entitled "Descriptive and Historical Papers relating to the Seven Pagodas on the Coromandel Coast, by W. Chambers, J. Goldingham, B. G. Babington, F.A.S., the Rev. G. W. Mahon, Lieut. J. Braddock, the Rev. W. Taylor, Sir Walter Elliot, and C. Gubbins, edited by Capt. M. W. Carr ; printed for the Government of Madras, at the Foster Press, 23, Rundall's Rd., Vepery, 1869." The

age of these sculptures has never been definitely ascertained. No date has been found in any of the inscriptions. Mr. Fergusson, "History of Architecture," vol. ii. p. 502, says the Rathas were "carved by the Hindús, probably about 1300 A.D." Sir W. Elliot fixes the era of the oldest Tamil inscription on the rocks of Mávalivaram at the latter part of the 11th cent., and that of the rock inscription at Sáluvan Kuppan at the beginning of the 12th. The Sanskrit inscriptions are of earlier date. Sir W. Elliot thinks that they could not have been later than the 6th cent. Mr. Fergusson says, "Although these Raths are comparatively modern and belong to a different faith, they certainly constitute the best representations now known of the forms of the Buddhist buildings." A copy and translation of the Sanskrit inscriptions by Dr. Arthur Burnell will be found in the Appendix of the work referred to above. Sadras, an old Dutch settlement, is 3 m. further to the S. by the canal, but is hardly worth a visit.

ROUTE 2.

MADRAS TO PORTO NOVO.

The South of India Company cannot guarantee the times printed in its timetables being kept under all circumstances, nor do they hold themselves responsible for delay. Passengers can be booked at intermediate stations only on condition that there shall be room in the train. To insure being booked, passengers should be at the station at least 30 minutes before the time mentioned in the tables. Tickets torn or mutilated will not be recognized. The maximum penalty for travelling or attempting to travel without payment is 50 rs. After passengers have left the booking office mistakes in tickets or money cannot be recognized. Children under 3 travel free; from 3 to 12, pay ½ fare. A 1st-class double saloon carriage will be reserved for a party paying 6 1st-class tickets, half ditto on paying 3; a 2nd-class carriage on paying 20 2nd-class tickets; a compartment on paying 5 2nd-class tickets. All servants without refer- ce to race can accompany their employers in the 1st or 2nd class carriages on paying the next lowest class fares. 1st class passengers are allowed free of charge 120 lbs. of luggage; 2nd class 60 lbs.; 3rd class 20 lbs. All in excess will be charged 2 pies per man per m. All luggage must be prepaid, and must be at the station 20 minutes before the train starts. No luggage is allowed in the carriages but what can be placed under the seat. Live animals are separately charged for. Lost luggage is placed in the lost luggage office at *Trichinápalli Junction* and *Madras*. A fee of 2 ánás is charged on each lost article, but after the first month a storage charge of 4 ánás is made; if not claimed within 6 months the luggage will be sold to pay expenses. The company will not be responsible for *valuable* articles, such as gold and silver, unless an increased charge has been paid for them. On 24 hours' notice to the Traffic Manager or District Traffic Superintendent at Trichinápalli and Madura special or reserved accommodation may be had. Any person attempting to enter a train in motion is liable to a penalty of 20 rs. Parcels must be delivered at stations 30 minutes before the departure of the trains. When *horse-boxes* or *carriage-trucks* are required notice should be given one day before. Dogs must be each provided with *a muzzle, collar*, and *chain*, and on no account will be allowed to accompany passengers inside the carriages. The Company's servants are prohibited from receiving gratuities under pain of dismissal.

Madras to Porto Novo.

Fare :—Each passenger, 1st class, 8 pies per mile ; 2nd class, 3 pies per mile ; 3rd class, 2 pies per mile.

Miles.		Names of Stations.	Trains leave at		Remarks.
From Madras.	From Station to Station.		A. M.	P.M.	
—	—	Madras . . .	7.30	6.0	Names of stations are written in English and Tamil.
5½	5½	Saidapet . . .	7.49	6.19	The station here is a small, open, red-brick shed on the rt.
8¼	2¾	St. Thomas' Mount .	8.0	6.30	A pretty station-house on rt., with comfortable waiting-room.
11¾	3½	Palaveram . . .	8.16	6.55	There is a nice tank on rt., between hills dotted with trees.
19	7¼	Vandalúr . . .	8.47	7.27	
22½	3½	Guduvanchari . .	9.4	7.44	
29½	7	Singaperumal Kovil .	9.34	8.15	A house is being built on l.
34½	5	Chengalpat . . .	10.10	8.35	A large town and capital of a collectorate. Between it and Kalattúr the Palár r. is crossed by a bridge of 18 spans of 120 ft. each. This bridge is 42 m. 35 ch. S. of Madras.
41	6½	Kalattúr . . .	10.43		
49¾	8¾	Madrantakam . .	11.23		
58¼	8½	Acheravak . .	12.0		
			P.M.		
68	9¾	Olakkúr . . .	12.42		
75¼	7¼	Tindevanam . .	1.21	..	Station for visiting the Fort of Chenjí.
81	5¾	Mailam	1.46		
90½	9½	Vikravandi . .	2 32		
98½	8	Villapúram . . .	3 5	..	After passing Villapuram the Puniár r. is crossed by a bridge of 17 spans of 100 ft. each. This bridge is 105 m. 3 ch. S. of Madras.
110¾	12¼	Panratí . . .	4 7		
119	8¼	Nellikappam . .	4.43		
125	6	Gudalúr (Cuddalore), New Town .	5.17	..	Before reaching Gudalúr (New Town) cross the Penár r., here called the Gadalam, by a bridge with 10 spans of 100 ft. each. This bridge is 124 m. 4 ch. S. of Madras.
127½	2½	,, (Old Town)	5.40		
135½	8	Alambákam . .	6.15	..	At 53 ch. to the S. of Alambákam cross the Paravanár r. by a bridge of 2 spans, each 150 ft.
145	9½	Porto Novo . (arrive)	6.53	..	At 39 ch. S. of Porto Novo the Penár is crossed by a bridge of 4 spans, each of 150 ft. This bridge is 145 m. 39 ch. S. of Madras. Beyond this the Kolidún (Coleroon) r. is crossed by a bridge of 4 spans, each of 150 ft. This bridge is 155 m. 52 ch S. of Madras.

The travellers' b. at *Gudalúr* is a little more than ¾ m. S. of the S. end of the bridge over the Penár r. on the Puducheri rd., and that end of the bridge is 1⅛ m. N. of the Collector's *kacheri* or office. Fort St. David is on the sea-shore on the N. side of the Gudalúr or Geddalam r. The old town of Gudalúr lies on the S. side of the r., and about a m. to the S. of its S. bank. New Town (or the Civil Lines) lies about 2 m. N. of the old town, and like Fort St. David on the N. side of the Geddalam r. The Civil Lines are studded with fine trees, and as the sea is so close there is generally a breeze. The Club, where a bed-room can almost always be got, stands centrally 1¼ m. E. of the t. b. As soon as the traveller is comfortably located, he should borrow from the church a book entitled "The Cuddalore Obituary," being copies of the inscriptions of tablets and monuments in the church and cemeteries of Cuddalore, by J. Mather. The author was an old pen-

sioner,* and died a few days after he had finished the book, which is a marvel of calligraphy, and ought to be photographed, for there is nothing so beautiful of its kind to be seen anywhere. Not only are the epitaphs exquisitely copied, but the escutcheons, and in some cases the tombs, are most artistically drawn, and are very interesting in themselves. There are in all 39 epitaphs, beginning with that to Mrs. Mary and Catherine Davis, of the 31st of December, 1683, and the 29th of November, 1684, wife and child of Mr. John Davis, "Cheife of Coodalore." Among the epitaphs most deserving notice is that to Henry Eden, Esq., "an amiable young gentleman of an ancient family residing in Durham," who died on the 5th of June, 1768, aged 20. He is buried in a vault in the nave of Christ Church. There is also the epitaph to "Vicessimus (*sic*) Griffith, Merchant, youngest son of Sir John Griffith, Kt., and lately third in Council," who died 5th of October, 1705. He is buried in the old cemetery in Komity-street. Remark also the epitaph to C. E. Macdonald, Esq., C.S., "who, whilst in the discharge of his duty, was brutally murdered at Kadapah by an infuriated mob of Muslims, on the 15th of June, 1832, in the 24th year of his age, and of Agnes his wife, who died on the 7th of July, 1832, of a broken heart, aged 20." This is a white marble tomb in the aisle of Christ Church. Observe also the epitaph to "John Hallyburton, an honest, brave man, and a sincere lover of his country, who was basely murdered on the 27th day of August, 1748, by a mutinous Sipáhí, at the siege of Pondicheri, where he served in quality of voluntier (*sic*)." This monument is in the old cemetery in Komity-street. There is also a monument in the compound of Christ Church erected by the Officers of the 74th Regt. to "Hamilton Maxwell, Esq., son of Sir William Maxwell, of Monreath, Bart., aide-de-camp to the king, and Lieut-Colonel of H.M.'s 74th Highland Regt. of Foot, who died on the 8th of June, 1794." A few hours may be pleasantly occupied in visiting the *Church* (Christ Church), the old *Cemetery* in Komity-street, and the *Jail*, which are all close together in the old town, close to the backwater and the sea, and 2½ m. from the t. b. to the S.E. The *Jail* is an old cotton factory, and was built for 357 prisoners, but of late has been over-crowded. The ventilation is bad, but the upper rooms are large, and might perhaps be made airy. One of them lately fell in, the beams having been eaten by white ants, but luckily there were no prisoners in it at the time. The *Church* is a shabby building, but interesting on account of the old tombs in and about it. It belongs to the Society for the Propagation of the Gospel. Government paid the society 20 rs. a month for 20 years for one service on each Sunday. The society did nothing to the building, which was falling to decay, but Mr. O. Irvine, the Judge of Gudalúr, has at last prevailed on the society to expend 4000 rs. in repairs. There are 30 tombs in the compound, which is kept clean. The 2 cemeteries in Komity-street and Sloper or Wellington-street are fairly well kept. Mr. Mather has overlooked 3 of the epitaphs in his Obituary, but not important ones.

Fort St. David must, of course, be visited on account of the historical interest attaching to it. Orme, 4th ed. vol. i. p. 78, says, "the E. I. C. was here in possession of a territory larger than that of Madras. It had been purchased about 100 years before (1746),* from the Indian prince of the

* This is not quite correct. It was purchased in 1691, but seems first to have come into our possession about 1682, for on the 11th of May in that year orders were given by the E. I. C. to establish a factory there, and on the 9th of October, 1682, as it had failed, it was directed that one should be established at Kangameda. John Davis re-established the factory at Gudalúr on the 5th of May, 1683, and in September, 1690, soldiers and stores were sent to Fort St. David or Tegnapatam. In October, 1713, Robert Raworth rebelled at Fort St. David, and fired on Governor Harrison's men. For this the Directors of the E. I. C. were about to punish him, but in December, 1713, he went to Paris, where he died. In 1725 the Directors sanctioned the construction of a bastion on the E. face of St. David, and in 1739 a powder magazine was built between Gudalúr and the Fort, In 1745 the Fort was much improved, and in 1747

country, and their title to it was confirmed by the Mughul's Viceroy, when the Moors conquered the Karnátik . . . the Fort was small but better fortified than any of its size in India, and served as a citadel to the Company's territory . . . The government of Fort St. David depended on that of Madras, to which it was immediately the next in rank; but on the breach of the treaty of ransom the Company's agents at Fort St. David, regarding those at Madras as prisoners to the French, took upon themselves the general administration on the coast of Coromandel." On the night of the 8th of December, 1746, the French, 1700 strong, with 50 European cavalry, 6 guns, and 6 mortars, marched to attack the Fort. They were commanded by M. Bury, the oldest officer of the French troops in India. At 1½ m. to the N.W. of Fort St. David was a country house appointed for the residence of the Governor, and behind which to the N. was a large garden enclosed with a brick wall. The French passed the Penár r., about ¼ m. from the garden, of which they took possession, and then dispersed to cook food and sleep. While at this disadvantage, they were attacked by the army of the Núwáb of the Karnátik, consisting of 6000 horse and 3000 foot. The French retreated over the river in great disorder, with the loss of 120 Europeans wounded and 12 killed, and a great part of their baggage. By the command of M. Dupleix, other attempts were made by the French against Gudalúr and Fort St. David, but were repulsed. In 1749 the E. I. C. ordered the Presidency of their settlements on the coast of Coromandel to continue fixed at Fort St. David, the fortifications of which had been much improved. In 1756 Lieut.-Col. Clive, afterwards Lord Clive, was appointed governor of Fort St. David. In April, 1758, M. Lally sent the Count D'Estaign with 1000 Europeans and 1000 Sipáhís against Gudalúr and Fort St. David, which latter had been much strengthened, but was defective on account of the want of space, being only 140 ft. broad from W. to E., and 390 long from N. to S. The 4 bastions at the angles mounted each 12 guns. The curtains, as well as the bastions. were surrounded by a faussebray with a brick parapet. The out-works were, a horn-work to the N. mounting 34 guns; two large ravelins, one on the E. the other on the W., a ditch round all, which had a cuvette cut along the middle, and was supplied with water from the r. of Tripapolúr; the scarp and counterscarp of the ditch faced with brick; a broad covered way excellently palisaded, with arrows at the salient angles commanding the glacis, and the glacis itself was provided with well-constructed mines. All these works, excepting the horn-work, were planned by Mr. Robins, but the horn-work was raised with much ignorance and expense before his arrival in India, the whole being of solid masonry, and the rampart too narrow to admit the free recoil of the guns. The ground to the N. of the fort, included by the sea, the rs. of Penár and Tripapolúr, and the canal which joins them, is a plot of sand, rising in several parts into large hillocks, which afford good shelter against the fort. On the edge of the canal, 1300 yds. to the N. of the fort, stood an obsolete redoubt called Chuckly Point. It was of masonry, square, mounted 8 guns, and in the area were lodgments for the guard; the entrance was a palisaded gate under an arch, but the redoubt was not enclosed by a ditch. About 200 yds. to the rt. of this stood another such redoubt, on a sand-hill called Patcharee; 400 yds. in the rear of these redoubts was another sand-hill, much larger than that of Patcharee, on which the Dutch had a factory-house called Thevenapatam, but the

extensive works were constructed. The river was diverted on the W. in order to widen the ditch to 100 feet, and bomb proofs were built, which still exist. At the same time the horn-work on the N. and lunettes on the E. and W. were begun, but the horn-work was not finished till 1749. The village of Devapatnam, and all the houses in that direction, within 800 yards of the Fort, were removed. A battery was erected near the burial ground. The Dutch factory stood till 1758, shortly before the siege of the Fort. In 1747 a mint was established at Gudalur.

house had lately been demolished; and a fascine battery of 5 guns was raised on the hill. In a line on the l. of this hill, and on the brink of the canal was a gateway, with a narrow rampart and battlements, which commanded a bridge immediately under it leading to the canal. The garrison consisted of 619 Europeans and 1600 Natives, but of the Europeans only 286 were effective. The siege began on the 16th of May, 1758, and the French soon carried the outworks, while the garrison wasted their ammunition in a fruitless and incessant cannonade. On the 1st of June, M. D'Ache made his appearance with 8 large French men-of-war manned with 3300 men; and on the 2nd, Major Polier, who commanded the English garrison, and Mr. Wynch, the temporary governor, surrendered, and M. Lally ordered the fortifications to be razed to the ground. In April, 1760, Colonel Coote recovered Gudalúr, and on the 3rd of April, 1782, it surrendered to the combined French and Maisúrean army. The French then greatly strengthened the works, and threw in a powerful garrison under the command of the Marquis de Bussy; and on the 13th of June, 1783, General Stuart, who took 40 days to march from Madras, though the distance is only 110 m., attacked the place, and was repulsed with a loss of 62 officers and 920 men, "almost all Europeans, either dead or mortally wounded on the field." (See Mill, vol. iv., p. 272.) On the 20th the English fleet under Sir Edward Hughes, and the French under Suffrein, fought a battle off Gudalúr with a dubious result. On the 25th the garrison having been reinforced with 2400 men from the French fleet made a sally, but were repulsed with a loss of 600 men Among the wounded French prisoners was a young sergeant, who, by his noble appearance, attracted the attention of Colonel Wangenheim, the officer commanding the Hanoverian troops in the English service, to such a degree, that he ordered the young man to be conveyed to his own tent, where he was kindly treated until his recovery and release. Many years after, when the French army, under Bernadotte, entered Hanover, Wangenheim, among others, attended the victor's levée. Bernadotte asked him if he had not served in India and at Gudalúr? and on his replying in the affirmative, inquired if he remembered a wounded sergeant to whom he had been kind? The Hanoverian said he recollected him well, that he was a fine gallant fellow, and he should like much to know what had become of him. "Behold him in me!" exclaimed Bernadotte, and added that nothing should be wanting on his part to testify his gratitude.

On the 27th of June, 1783, two days after the garrison had made their desperate sally, the *Medusa* frigate arrived from Madras, bringing news of the peace between England and France, and Gudalúr and Fort St. David came again into the hands of the English. Gudalúr is now a city of 40,290 inhab., and the capital of a t'alukah or district, with a pop. of 284,849, and of the collectorate of S. Arkát, which has an area of 4873 sq. m., besides the territory of Puducheri belonging to the French. The Christians here number 30,817. The Muḥammadans, chiefly Sunnis, number 44,567, and the Jains 3861. There are 2 municipalities in S. Arkát, Gudalúr, and Chedambaram. The ditch of Fort St. David is almost filled up, and all that remains of the once strong rampart is the foundation, with here and there lumps of the fallen wall. A bridge over the canal is crossed before entering the Fort, and 30 yds. or so further on is a small monument inscribed—

In Memoriam
Laborum, dolorum ac ludorum
Comitis fidelis
'Nettle'
Eheu! tenebrosâ nocte,
Anguis latentis victimæ.
Hoc monumentum erexit
Mœrens.

John Law, sc.
Madras.

Obiit
3 die Feb. 1852.

Close to this is a pit 8 ft. deep, at the bottom of which may be seen the

brickwork of the entrance to a subterraneous gallery now choked up, but which went to a distance under the Fort. With the warning inscribed on the monument of the dog, confronting visitors, it is not likely that this gallery will be explored. From the ruined bastion here there is a view over the Backwater, and a spit of land covered with trees which intervenes. After entering the Fort, there is a good house on the l. which is inhabited by an English family. Half a mile to the N., after passing through an avenue of tall trees, a mound is reached with seats round it, and on the top the band-stand. This is the scandal-point of the fashionables of Gudalúr. The greater part of the Fort is now covered with a grove of casuarina trees. Gudalúr (said to be from *Kudal*, 'confluence' and *úr*, 'a town,' as where the Penár and Gadilam rs. meet) suffered to a certain extent from the famine of 1877, and there is a relief camp there, where at one time 2500 persons were collected. It is the best place on the coast for visiting Pondicherry (prop. Puducheri, "new village"), which is about 10 m. distant from Gudalúr, but only 7 m. from the bridge over the Penár r. on the outskirts of the civil lines. The usual plan is to send on one's luggage and servant in a *jatka*, or one-horse cart, for which 2 rs. are paid. If it is impossible to borrow a carriage of any friend, it will be necessary to adopt the same means of conveyance for oneself, but it is very cramped and uncomfortable. On leaving Gudalúr, the 117th milestone from Madras is passed, and the 110th some time before entering Puducheri. It is usual to change horses at a small hamlet called *Katinki*, about 4 m. from Gudalúr. You then pass at intervals three bridges, the two first being very long and narrow, then turn to the rt., then to the l., and again to the rt., all the way under fine trees; when you reach the French cemetery on the rt.-hand of the road, and a supplementary one on the l. The *Cemetery*, in all its three divisions is admirably kept, and the monuments are singularly handsome. Many of the tombs are surmounted by domes, and have folding doors with glass panes. Among the noticeable ones may be mentioned those of the Amalrie, Frion, and Victor families. There is also one to "Cornet Ellis John Fatio, of the 1st Regiment of Native Cavalry, who lost his life at this place by a melancholy accident on the 19th May, 1812, aged 21." Also remark that of "Henry François Smith, Colonel, compagnon du Bain, qui a été 40 ans au service de l'Honorable Compagnie des Indes, décédé le 21 Février 1837." The traveller's b. is a large building on the l. of the road about ½ m. before reaching the town. On entering the capital of the French possessions in India, one cannot but be struck at the extreme neatness of the streets and the elegance of the buildings, and the whole place has the appearance of an infinitesimally small Paris. The *Government House*, a handsome building of stone, is situated at the end of the Rue de Pavillon at the N. end of the town, within 30 or 40 yds. of the sea. The means of locomotion here is a *pousse-pousse*, which is a sedan or little car on wheels pushed by one or two men, which glides along at a great rate over the level streets. After paying a visit to Government House, which at Puducheri is simply called "Le Gouvernement," and has very fine reception rooms, some of them paved with marble, it will be well to go first to the *Hospital*, which is on the W. side of the Place in which Government House is. It was founded in 1858, and has room for 90 patients. On the ground floor are two rooms with 14 beds each on either side the entrance. That on the l. is for the Sipáhís, whose curious costume differs much from that of Indian troops in the English service, and that on the rt. for other natives. On the same floor is a small wing to the rt. with a room for patients with contagious diseases, and two rooms for operations. Cholera patients are taken to a separate establishment 2 m. off. There are separate bath rooms for Europeans and natives. The room

for Europeans has a douche and cold and hot-water baths. A staircase with 35 steps leads to the upper rooms, where are separate rooms for officers, non-commissioned officers, and seamen. The women's ward is separated by an interval, and a wall. There are only 2 beds for European women, and 12 for natives. There is a Salle d'autopsie with 2 marble tables. The bodies of murderers are given to the surgeon. There are also 3 separate rooms for lunatics. At the entrance into the hospital there is a very neat chapel on the l., and a library for students on the rt. There are 6 pupils in pharmacy, and 6 in surgery. S. of the Hospital, about 50 yds. off, is the *College* with 150 pupils, to whom the classical languages, mathematics, French and English, are taught. This year (1878) the natives have demanded to be admitted, and 10 have entered. About 100 yds. to the W. is the *Cathedral,* which is called *Notre Dame des Anges.* Ascending 8 steps you enter, and find on the rt. an inscription which says that the building was commenced in May 1851, and finished in March 1855, after the plans and under the direction of M. Louis Guerre, colonial engineer. The church is paved with white and black marble in alternate lozenges brought from Paris, as was that at Government House. Before the altar is buried "Hyacinthe Marie de Lalande de Calan, Capitaine de frégate, chevalier de la Légion d'Honneur, décédé 14 Janvier 1850." Next, the *Fountain* in the centre of the Place may be inspected, and the curious Latin inscription, which records the destruction in ancient times of a *bayadère's* (dancing-girl) house at this spot. After this the *Pier* may be visited, which is a little to the S. of Government House, and is 150 metres long. At the commencement of the pier, ranged in a semicircle, are 8 pillars, 38 ft. high, of a greyish blue stone, brought from Chenjí, or Gingee, which is 40 m. distant as the crow flies. The French assert that these, and others to be presently mentioned, were given to M. Dupleix by the Governor of Chenjí, but some authorities affirm that they were put up within the last 20 years. On the 3rd pillar on the l. side, looking towards the sea, is an astronomical plan by some astronomers, who were directed to fix the exact site of Puducheri. On the next pillar is inscribed "Place Napoleon III., 1866. Ce pont débarcadère a été exécuté en 1864, '65 et '66. M. Bontemps, Gouverneur, M. Lamarasse, Ingénieur en chef." 50 yds. W. of the W. end of the pier is the *statue of Dupleix* on a pedestal formed of old fragments of temples brought from Chenjí. At a distance this pedestal has anything but a graceful appearance, and seems formed of logs of wood. On the ledge is "Statue of Dupleix, 1742—1754." The name of the sculptor is on the N. side of the pedestal, the inscription being "Th. Gruyère, Sc." Four more pillars grace this end of the Place. The band plays once a week, and there are seats and a promenade. The fragments of temples, which form the pedestal, represent the Narsingh Avatár, Durgá riding on a lion, etc. At the S. end of the promenade is the *Hôtel de Ville,* a neat building, and S. of this on the beach is a battery of 8 small guns. There is also a lighthouse which shows a light 89 ft. above the sea. On the opposite side of the way are some houses which are to be removed, so as to open out the Cathedral, and make a *Place,* which will be called Place de Desbasseyns de Richemont, in honour of the count of that name, who was deputy for the French possessions in India, and is now senator. S. of this is the *High Court* or *La Cour d'Appel,* a handsome square building. A canal, which is now being cleared out, separates the European from the Black town. Crossing this canal and turning to the N., you pass a large hospital, which is being built at the expense of the Comte de Richemont. N. of this is the great Jesuit Church, which is called La Cathédrale de la Ville Noire. N. of this again is a school with 450 pupils, on the façade of which is inscribed, Collége Calvi Soupraya Chattiya. It is a fine white building. The *Prison Générale,* in

which are generally about 330 prisoners, is opposite to the clock-tower, built at the expense of a native resident. Here is another pillar from Chenjí, making 13 in all. A boulevard begins here, which goes round the town. Continuing the drive and turning to the S.E., one may visit the cotton-spinning factory or *Filature*, belonging to MM. Cornet et Almaric. The manager is M. Pouliex, a native of Puducheri, who has studied in France. The factory is called Savanat, and was founded in 1826; it employs 1400 persons. Here is an artesian well, which gives 200 litres a minute of beautifully clear and potable water. This supply is increasing, and may, perhaps, meet the requirements of the factory, which is 600 litres a minute. During the famine from 8000 to 9000 persons perished at Puducheri, chiefly fugitives from other places. The public gardens are also worth a visit. On the second bridge will be observed an inscription, which shows that it marks the boundary between French and English territory, and that it was begun in February, 1856, and finished in 1858. It has 34 arches, each of 9 yds. span, making in all 918 ft. The places under the authority of Puducheri are Kárikal on the Coromandel coast; Yánám, and the lodge of Machhlípaṭnam, on the Orissa coast; Mahe and the lodge of Kálíkoṭ (Calicut) on the Malabár coast; and Chandranagar in Bengal on the Huglí. Of these, the first is 47 m. distant from Tanjúr to the E., and contains an area of 63 sq. m., with a pop. of 49,307 persons, of whom 43 are Europeans; Yánám is in the province of Rájamahéndri, 9 m. from the embouchure of the Godávarí, and has an area of 8147 acres, with 6881 inhab.; Mahe, 7 m. S.E. of Tellicheri, has an area of 2 sq. m., with 2616 inhab.; and Chandranagar, with 2330 acres, has 32,670 inhab., of whom upwards of 200 are Europeans. Puducheri itself has an area of 107 sq. m., with a pop. of 130,000 persons, of whom 790 are white. The town contains about 30,000 inhab. The establishment is divided into: 1. Executive and legislative, including the governor, council of administration, and council general. 2. Judicial, including the royal court, the tribunal of first instance, and the tribunal of peace and of police. 3. Public instruction. 4. Marine. 5. Military. The governor-general receives 1333 rs. a month; the attorney-general 400, and the four senior judges 200.

In 1672, Puducheri, then a small village, was purchased by the French from the King of Vijayapúr, 71 years after the first arrival of French ships in India. In 1693, the Dutch took Puducheri, but restored it, with the fortifications greatly improved, in 1697 at the peace of Ryswick. On the 26th of August, 1748, Admiral Boscawen laid siege to it with an army of 6000 men, but was compelled to raise the siege on the 6th of October, with the loss of 1065 Europeans. M. Dupleix was the Governor, and had under him a garrison of 1800 Europeans and 2000 Sipáhís. On the 29th of April, 1758, M. Lally landed at Puducheri, and commenced a vigorous war, which ended ruinously for the French.

In the beginning of July, 1760, Col. Coote, with 2000 Europeans, and 6000 Natives, began to blockade Puducheri. On the 17th, a detachment of his army under Major Moore, attacked a French convoy, which had with it 4000 Maisúrean horse, 1000 Sipáhís, and 230 Europeans, and was entirely routed, losing 105 Europeans, killed or wounded, and a great number of natives. Nevertheless, the English army having received reinforcements on the 9th of September, 1760, carried the bound-hedge, and two of the 4 redoubts which defended it, with the loss of 115 Europeans, and about the same number of Sipáhís. On the 27th of November, M. Lally, finding the garrison hard pressed by famine, expelled all the native inhabitants from the town, 1400 in number. These being driven back by the English, attempted to re-enter the fort, but were fired on by the French, and some of them killed. For 8 days these unfortunates wandered between the lines of the two hostile armies, subsisting on the

food which they had about them, and the roots of grass. At last, finding Lally inexorable, the English suffered them to pass.

On the night of the 30th of December, while an English fleet of 8 sail of the line, 2 frigates, a fire ship, and a transport were at anchor in the roads, a terrific storm arose. The *Newcastle*, the *Queenborough* frigate, and *Protection* fire-ship, were driven ashore 2 m. to the S. of Puducheri, but only 7 men of their crews were lost. More dreadful was the fate of the *Duke of Aquitaine*, the *Sunderland*, and the *Dido* transport, which foundered with 1100 Europeans on board. Only 14 men were saved, being picked up next day as they were floating on pieces of the wreck. All the other ships, with the exception of the Admiral's, were dismasted. The disasters on shore were likewise great. The sea overflowed the country as far as the bound-hedge; all the batteries and redoubts which the English army had raised were utterly ruined; the tents and huts of the soldiers were blown to atoms; all the ammunition was destroyed, and the men were compelled to throw away their muskets and seek shelter where they could, whilst many of the camp-followers perished. The hopes of deliverance which this storm had raised in the minds of the French were, however, soon dispelled by the arrival of fresh men-of-war from Ceylon and Madras, so that the blockading fleet was again raised to 11 sail of the line. On the 5th of January, 1761, the French obtained a trifling success over a detachment of 170 men who were in the St. Thomas redoubt, at the mouth of the Aryakuppam r. These were all killed or taken; but Lally, having no means of feeding his prisoners, sent them to Coote, with a demand that they should not be allowed to serve against him during the siege. On the 16th the town surrendered, as the garrison was reduced to 1100 men of the line fit for duty, and these enfeebled by famine and fatigue, with but two days' provisions left. Altogether 2453 Europeans, including civilians, were made prisoners, and 500 guns, with 100 mortars and howitzers, were taken, with a proportionate supply of stores.

In 1763 Puducheri was restored to the French. On the 9th of August, 1778, Sir Hector Munro, with an army of 10,500 men. of whom 1500 were Europeans, again laid siege to it. On the 10th Sir E. Vernon, with 4 ships, fought an indecisive battle in the roads, with 5 French ships under M. Trongolloy, who, some days after, sailed off at night, and left the town to its fate. Puducheri, after an obstinate defence, was surrendered in the middle of October by M. Bellecombe, the governor, and shortly after the fortifications were destroyed. In 1783 it was re-transferred to the French, and on the 23rd of August, 1793, retaken by the British. The treaty of Amiens, 1802, restored it to its original masters, whereupon Bonaparte sent thither General de Caen, with 7 other generals, 1400 regulars, a body-guard of 80 horse, and £100,000 in specie, with a view, doubtless, to extensive operations in India. His intentions, however, whatever they may have been, were defeated by the re-occupation of Puducheri in 1803. Puducheri was then attached to S. Arkát, and yielded a yearly revenue of 45,000 rs. In 1817 it was restored to the French, and has remained ever since under their rule.

Porto Novo.—From Gudalúr to Porto Novo is only 17½ m. by rail. The town stands on the N. bank of the r. Velár close to the sea, and is called by the Indians, Maḥmúd Bandar and Firingipéṭ. The Portuguese settled here during the latter part of the 16th cent., being the first Europeans who landed on the Coromandel coast, (see "Manual of S. Arcot," by J. A. Garstin, C.S.). In 1674 Muḥammad Khán, governor of Chenjí for Bijápúr, suggested to the President of Fort St. George to set up factories and build forts at Porto Novo, but no steps were taken for some years. In 1678 the Dutch abandoned their factory at Porto Novo and Devapaṭnam, and went to Pulikat. An Indian Iron Co. which obtained its charter in 1854, had its works here

and at Bépúr. In 1835 Mr. Heath of the Madras C.S. tried to make wrought iron with charcoal fires, but failed. Puddling was then tried, *i.e.*, subjecting the cast iron to an intense heat in a reverberatory furnace, until it sticks together in lumps. For this billets of wood dried and half-charred were used instead of coal, but the wood being impregnated with nitre and salt, acted as a powerful flux on the bricks. In 1846-7 coals were tried unsuccessfully. The ore-ground is also too far off, being at 80 m. distance, 30 of which must be traversed by a bad road, and the remainder by canals, navigable during only 4 months in the year. The works, too, are on ground only 18 in. above the level of the river, so that deep castings cannot be attempted for fear of explosions.

The governorship of Porto Novo with a sum of money was the bribe for which, in 1693, Dr. Blackwell, garrison-surgeon of Fort St. David, covenanted to surrender the Fort to Zú'lfakár Khán, then besieging Rám Rájá in Chenjí.

But the chief historical recollection which attaches to Porto Novo is that within 3 m. of it to the N. close to the sea-shore, was fought one of the most important Indian battles of the last cent. Sir Eyre Coote had arrived at Porto Novo on the 19th of June, 1781, after having been repulsed the day before in an attack on the fortified Pagoda of Chilambram, which he conducted in person. Ḥaidar 'Alí was encouraged by the success of his troops on that occasion to hazard a battle, and he took up an advantageous position on the only road by which the English could advance to Gudalúr, and fortified it. An account of the battle which ensued will be found in Mill, vol. iv. pp. 209—212. It is sufficient here to say that, "for 6 hours, during which the contest lasted, every part of the British army was engaged to the utmost limit of exertion." A victory was obtained of which Sir J. Malcolm speaks in the following terms: "If a moment was to be named when the existence of the British power depended upon its native troops, we should fix upon the battle of Porto Novo. Driven to the sea-shore, attacked by an enemy exulting in recent success, confident in his numbers, and strong in the terror of his name, every circumstance combined that could dishearten the small body of men on whom the fate of the war depended, not a heart shrunk from the trial. Of the European battalions it is, of course, superfluous to speak, but all the native battalions appear from every account of the action to have been entitled to equal praise on this memorable occasion, and it is difficult to say whether they were most distinguished when suffering with a patient courage under a heavy cannonade, when receiving and repulsing the shock of the flower of Ḥaidar's cavalry, or when attacking in their turn the troops of that monarch, who, baffled in all his efforts, retreated from this field of anticipated conquest with the loss of his most celebrated commander, and thousands of his bravest soldiers." (See Record of Services of the Madras Army, p. 3, Mem. C.)

Chenjí (Gingee).—On the return journey from Puducheri, if it be desired to see the remarkable and celebrated fort of Chenjí, the traveller will stop at the station of Tindevánam, which is 28½ m. from Gudalúr, and thence he will have to travel 17 m. over a bad road to a ruinous mosque at the foot of the hill on which the fort is situated. He will sleep at the mosque and commence the ascent next morning at 5 A.M. The mosque has an upper storey, but is altogether in so ruinous a state that it would be very desirable to take a few *pardahs*, or tent-screens, in order to be properly sheltered; and communication must be made two days previously to the Assistant Collector at Tindevánam, in order that provisions may be got ready. Even when commencing the ascent at the earliest hour possible the traveller will suffer from the sun, as the mountain is over 1000 ft. high, and there is no shelter whatever. About half way up, the road, which is in all places rugged and difficult, comes to a broken part,

which must be crossed by planks or ladders, and the whole ascent will certainly occupy from 1½ to 2 hours. In order to have a good idea of what the fortification was in the old day, it would be necessary to consult that volume of Orme which contains the plans of forts, or Book ii. p. 155 of edition 1763, where the plan of Chenjí will be found. From the top a fine view is obtained over the two other peaks and their fortifications, and over the neighbouring hills. The N.W. peak which Orme calls "the Great Mountain of Gingee," is about 1200 ft. high, and is the highest of the three hills. A strong wall flanked with towers and extending 3 m. incloses this as well as the other two hills. On the top of this one is a small fort built on the solid rock, and Orme declares that "It is tenable with 10 men against any open force which can be brought against it." He adds, "There is very fine water in a cleft of the rock." At the foot of this hill on its E. side was a rampart with a wet ditch, and on the W. a tank called "the Devil's tank," and a gate called "the Devil's gate." There were 2 gates to this fortification, after passing which a second rampart was reached, with a third gate, and high above this stands the fort which Orme asserted to be impregnable. It, like the rest of the fortifications, is now ruined. South of "the Great Mountain" is the second peak, called "St. George's Mountain" by Orme. This is not so completely fortified as the "Great Mountain." On its N. side were the barracks and houses of the French garrison, and to its E. the Péṭa, or native town. On the N.E. corner of the fortified inclosure in which were the barracks, was a gate called the Puducheri Gate, and N. of it a height with what was called the Royal Battery on its summit. N.E. of this battery, at the distance of 800 yds., rose "the English Mountain," as a third peak was called, on which was a fort 200 yds. long from W. to E., and 150 yds. broad from N. to S. This third peak was 1200 yds. distant from the English Mountain, and 880 yds. from the Great Mountain. There is a grant existing in Tamil letters, but in the Sanskṛit language, dated 1305 of the Shálivâhan era, = to 1382 A.D., which says that Tunîra, Chora, Pándi, and Simhala (Ceylon) were conquered by Vírupaksha, grandson of Bukka Rájá, and son-in-law of Rámadeva of the Lunar race. This grant bestows Alampandi, a village near Chenjí, rent-free, on the Bráhmans. This grant is signed by Srí Hari Hara of the Vijayanagar dynasty. The forts were first built by one of the Chola kings, who reigned from 700 to 1420 A.D., and rebuilt by Vijya Rámah Náik, Governor of Tanjúr, in 1442. About 1630 the Náik of Chenjí joined the Náiks of Tanjúr and Madura in revolting from the Rájá of Vijayanagar, and in 1638 Tirumal Náik of Madura called to his aid the Muḥammadan king of Bíjápúr, who, however, turned against him and took Chenjí. Sháhjí, the father of the celebrated Sivají, commanded the troops that captured Chenjí, and his son Ekojí, by a second wife, became Rájá of Tanjúr. In 1646 Bíjapúr annexed Chenjí and Vẹlúr, and Golkonda annexed Chengalpet and Madras. In 1659 Tanjúr was annexed by Bíjápúr. In 1674 Sivají became king, and in 1677 descended the Dámalcheri pass, and took Chenjí by treachery. Madras records say he "peeled the country to the bone." In 1689 Rám Rájá escaped to Chenjí, which, however, in January 1698 was captured by Ẕú'l-faḳár Khán, the Mughul General. In 1711 Surúp Singh, Governor of Chenjí, sent a force against Fort St. David, in repulsing which Capt. Coventry, Ensign Somerville, and some men were killed, and the E. I. C. had to pay 12,000 pagodas to obtain peace. Orme, vol. i. p. 138, says that the army of Náṣir jang, Niẓám of the Dakhan, assembled at Chenjí in the beginning of 1750, and that historian thus describes the fort as it was in that year: "A strong wall, flanked with towers and extending nearly 3 m., encloses 3 mountains, which form nearly an equilateral triangle; they are steep and craggy, and on the top of each are

built large and strong forts; besides, there are many other fortifications upon its declivities." On the plain between the 3 mountains is a large town. The Indians, who esteem no fortification very strong unless placed upon high and difficult eminences, have always regarded Chenjí as the strongest fortress in the Karnátik. It was taken in August, 1750, by the French force of 1800 Europeans, 2500 Sipáhís, and 1000 horse with 12 field-pieces, under M. d'Auteuil and M. Bussy. Hence it was that the force under M. De la Touche marched on the 4th of December, 1750, which, on the following day, dispersed one half of the army of Náṣir jang, who was himself killed by the Núwáb of Kaḍapa. In describing this, Orme (p. 155) says that the Niẓám rode up to the Núwáb and called him "a dastardly coward for not daring to defend the Mughul standard against the most contemptible of enemies. On this the traitor replied that he knew no enemy but Náṣir jang, and ordered the fusileer who sat with him on his elephant to fire at the Niẓám, which he did, and missed. The Núwáb then himself fired and killed the Niẓám." It is very unlikely that the Niẓám, who had shown such blind confidence in the Afghán chiefs, should have called the Núwáb "a dastardly coward," and the account given in the Ḥadíḳah i 'Álam (p. 385) is no doubt correct. It is there stated that Náṣir jang, in the heat of the French attack, rode up to the Núwáb of Kaḍapa and saluted him, and on his not returning the salute said, standing up in the haudah, "Brother, this is the time to exert ourselves to repel the enemy." The Núwáb made no answer, but he and the Afghan, who sat with him, fired both together and killed the Niẓám. On the 23rd of July, 1752, Major Kineer with 2300 men, advanced to Chenjí with the intention of capturing it, but despairing of success retired. "For" (says Orme) "the country 10 m. round Chenjí is enclosed by a circular chain of mountains, and the roads leading through them are strong passes, of which it is necessary that an army attacking the place should be in possession, in order to keep the communication open." The same historian (vol. i., p. 275) says, "Dupleix's authority was confined to the districts between Pondicherry and Chenjí, and these did not yield more than £50,000 a year." The same writer says (vol. ii., p. 695), that Wishwás Pant offered in 1760 to assist M. Lally for "a sum of ready money in hand, and the cession of the fortress of Chenjí, which, besides the influence it would give Bálají Ráo in the province of Arkát, was the wish of a national point of honour, since Chenjí had until the beginning of the present century been the capital of a race of Maráṭha kings, whose dominion extended from the Kolerún to the Páliár." "On the 5th of April, 1761, Captain Stephen Smith received a proposal from Captain MacGregor, who commanded in the Great Mountain of Chenjí, to surrender if his garrison were allowed the honours of war. 300 of the English Sipáhís had already died in the town and in the mountain of St. George from the peculiar inclemency of the air, which has always been deemed the most unhealthy in the Karnátik, insomuch that the French, who never until lately kept more than 100 Europeans here, had lost 1200 in the 10 years during which it had been in their possession. Captain Smith accepted the terms, and in the afternoon the garrisons marched out of the two mountains. This day terminated the long hostilities between the two rival European powers in Coromandel, and left not a single ensign of the French nation avowed by the authority of its government in any part of India." After what is here said of the unhealthiness of Chenjí, the traveller need hardly be further warned to make his stay as short as possible, and on no account to sleep in the ruined fort.

ROUTE 3.

MADRAS TO KÁNCHIVERAM (CONJEVERAM), BY THE MADRAS RAILWAY TO ARKONAM (ARCONUM) 42½ M., AND BY THE SOUTH INDIAN RAILWAY FROM ARKONAM TO KÁNCHIVERAM, 19 M.

It will be convenient here to give the whole of the Madras Rly. from Madras to Bépúr, and reference can be made to the opposite page in estimating the distances and expenses incurred in making the several tours which follow partly along this line and partly branching off from it.

Madras Railway Refreshment Rooms.
Scale of Charges.

	Rs.	As.
Dinner	2	0
Children, half-price	1	0
Breakfast, or tiffin, hot or cold	1	0
Ditto, ditto, for children	0	
Plate of curry and rice	0	
Ditto, bread and cheese	0	
Ditto, soup	0	
Bottle of milk	0	
Cup of tea or coffee, and toast	0	
Cup of tea or coffee, only	0	
Champagne, quart	3	
Ditto, pint	2	
Brandy, per glass 6 as. to	0	
Soda-water, with bottles	0	

From Arkonam the traveller will proceed to Kánchiveram (Conjeveram) by the S. I. Rly. as follows: price 8 pies, 1st class; 3 pies, 2nd class; 2 pies, 3rd class, per mile :—

Distance in Miles.	Name of Station.	Time of Train.
		P.M.
	Arkonam . . dep.	5.15
9	Pulúr	5.55
11	Chengal Rái Náik's Chaultri	6.5
19	Kánchiveram . arr.	6.45

The narrow-gauge line from Arkonam to Kánchiveram was made by Mr. Lea Hair, and it appears from his statement that the sickness along the line where he was first employed, that is, at Salem, was indeed terrible. He himself had had the cholera twice, typhoid fever and nervous fever twice, and intermittent fever for years. He had been several times given over by the doctors. Many fine strong young men came out, who looked as if they would have lived 50 years, but died. Most of them drank, and drinking in India means death. Salem used to be so fearfully unhealthy, that even to sleep the night there was most dangerous. Those who went to the Traveller's b., generally had fever or cholera. The embankment from Kánchiveram to Chengalpat is made, and the line is to be constructed. Very few Europeans go to Kánchiveram, and when they go they generally take a special train. The line curves much, and leads through a forest of palm trees, with a good deal of rice cultivation. Two miles before reaching the station of Kánchiveram the gopuras of the temple are passed, the great Gopura being nearest the line. Mr. Lea Hair measured the Great Gopura and found it 181 ft. high, and he considers it the highest gopura in South India. On alighting at the station it will be well to obtain a bullock-carriage in order to go to the traveller's b., which is, in fact, the collector's office, but any traveller of respectability may obtain permission to stop there by writing to the collector. One drives for ¾ m. almost in a direct line to the W., and then turns to the rt. to reach the halting place. The b. is situated amongst fine trees, and has 3 upper rooms, very clean and comfortable, and a broad gallery or verandah running round them. From the b. to the great temple is about 2 m. The temple is dedicated to Ekambara Swámi, which may mean the Deity with the single garment, but is sometimes explained as "He, whose birth was under a mango tree." The first interpretation, however, appears decidedly to be the right one. Just before reaching the great temple there is a mosque, which was formerly a maṇḍapam or Hindú temple, but was converted into a mosque by Dáúd Khán Pané. The Great Gopura is on the S. side of the outer enclosure, and has 10 storeys, and an enormous top without any window or means of ascent. This top is 38 ft. 2½ in. high. The topmost 5 storeys have been re-

Distance in Miles.	Names of Stations.	Trains.		Fares. 1st Cl.	2d Cl.	3d Cl.	Remarks.
		A.M.	P.M.	*r. a.*	*r. a.*	*r. a.*	
	Madras . dep.	7·0	6.0				There is also a 3rd class train that leaves Madras at 8.15 a.m. but stops at Jólárpet, where it arrives at 7.40 a.m., and there is a 1st, 2nd, and 3rd class train which leaves Madras at 1.30 p.m. and stops at Velúr, arriving there at 7.10, but no European would go by either of those trains.
3½	Perambúr . .	7.15	6.10	0 8	0 3	0 1	
13	Avadi . . .	7.42	6.33	1 0	0 8	0 4	
18	Tinnanúr . .	7 55	—				
26	Trivelúr . .	8.18	7.10	2 0	0 15	0 7	
29½	Kadambatúr .	8.28	—	3 0	1 0	0 8	
36	Chinamapét . .	8.45	—	3 0	1 0	0 8	
42½	Arkonam { arr. dep.	9.5 9.25	7.50 8.15	4 0	2 0	0 11	
55¾	Sholingarh .	10.2	—	5 0	2 0	0 14	*Arkonam.*—The 7 a.m. train stops 20 min. here for breakfast; the 6 p.m. train stops 25 min. for dinner.
65	Arkát (Arcot) .	10.29	9.8	6 0	2 0	0 14	
73	Tiruvelam . .	10.52	—	7 0	3 0	1 2	
80½	Velúr . { arr. dep.	11.13 11.23	9.44 9.54	8 0	3 0	1 3	
88¼	Vírinjípúram .	11.45	—	8 0	3 0	1 6	
		P.M.					
95¾	Guriattam . .	12.10	10.29	9 0	4 0	1 8	
105½	Melpatti . .	12.38	—	10 0	4 0	1 11	
112¾	Ambúr . . .	12.55	—	11 0	4 0	1 12	
122¼	Vaniambádi .	1.24	—	12 0	5 0	1 15	
132	Jolárpét { arr. dep.	1.50 2.10	12.0 12.20	12 0	5 0	2 1	*Jolárpét.*—The 7 a m. train stops for 20 min. for Tiffin.
136¾	Tripatur . .	2.25	12.33	13 0	5 0	2 2	
151¼	Samalpatti .	3.14	—	14 0	6 0	2 6	
166	Morapur . .	4.4	1.42	16 0	6 0	2 10	
180	Mallapuram .	5 0	2.15	17 0	7 0	2 13	
192¼	Shivarái Hills .	5.40	2.45	18 0	7 0	3 0	
206¾	Salem . { arr. dep	6.30 6.45	3.20 3.40	19 0	8 0	3 4	*Salem.*—Letters intended for the station-master at Salem should be addressed to *Suramangalam.*
219¾	McDonald's chaultri . .	7.28	4.40	21 0	8 0	3 7	
230½	Shankari Durg .	8.10	—	22 0	8 0	3 10	
243	Yirod . { arr. dep.	8.50 A.M. 5.25	5.10 A.M. 5.25	23 0	9 0	3 13	*Yirod.*—The 6 p.m. train stops 15 min. here for early tea. Sleeping rooms can be obtained here on application to the station-master at 1 r. for a single person, 1 rs. 8 a. for man and wife, and 3 rs. for a family.
252¼	Perandaré . .	5.58	5 58	24 0	9 0		
266½	Watkallí . .	6.36	6.36	25 0	10 0		
275	Tírupúr . .	6 56	6.56	26 0	10 0		
280	Mangalam . .	—	—	—	—		
286	Somanúr . .	7.25	7.25	27 0	10 0		
291¼	Sulúr . . .	—	—	—	—		
296½	Shingenelúr .	—	—	—	—		
301¾	Pothanúr Junction { arr dep.	8.5 8.35	8.5 8.35	28 0	11 0		*Pothanúr.*—The 6 p.m. train stops 30 min. for breakfast.
308	Madikari . .	—	—	29 0	11 0		
316½	Waliár . .	—	—	30 0	12 0		
323½	Kánjíkod . .	9.44	9.44	30 0	12 0		
332	Pálghát { arr. dep.	10.4 10.14	10.4 10.14	31 0	12 0		The morning and evening trains from Madras are both given, in order that the traveller may pass along the line by *day*, so as to see the country. He will thus have 8½ hours at Yirod for a night's rest, arriving by the day train from Madras at 8.50 p.m., and continuing his journey at 5.25 a.m. by the train that leaves Madras at 6 p.m.
337¾	Parlé . . .	—	—	32 0	12 0		
347	Lakadi . . .	—	—	33 0	13 0		
351½	Wutapalliam .	10.59	10 59	33 0	13 0		
359¾	Shoranur . .	11.24	11.24	34 0	13 0		
366¾	Patambi . .	11.58	11.58	34 0	13 0		
378¼	Kutipúram . .	—	—	35 0	14 0		
387½	Tírur . . .	12.43	12.43	36 0	14 0		
392¼	Tanúr . . .	—	—	37 0	14 0		
397½	Perpengadi .	1.10	1.10	37 0	15 0		
406¼	Bépúr . . .	1.30	1.30	38 0	15 0		

paired this year (1878), and white-washed; and there is an ornamental light iron-railing at top, and a *shikr* or peaked top is to be added. This ornament is generally made of gilt copper, and is from 15 to 30 ft. high. The

measurements of the gopura are as follows:—

17 steps to 1st Platform=23 ft. 6 in. (this includes a mount of 5 ft. from the ground to the first step).				
18 steps to	2nd	Platform	=19 ft. 2 in.	
20	„	3rd	„	=16 ft. 3 in.
19	„	4th	„	=18 ft. 8 in.
15	„	5th	„	=14 ft. 8 in.
14	„	6th	„	=12 ft. 10 in.
14	„	7th	„	=12 ft. 7 in.
14	„	8th	„	=12 ft. 1 in.
12	„	9th	„	=10 ft. 10 in.
12	„	10th	„	=9 ft. 9 in.

From 10th Platform to roof, measures 22 f. 10½ in.
Ceiling of roof to floor of platform outside, 15 ft.
Total steps, 155. Height, 188 ft. 2½ in.

The view at the top is from four narrow but high windows, or rather slits, in the wall. On the N. you see a maṇḍapam, or open pavilion, consisting of a stone roof on 16 stone pillars, 18 ft. high, carved in *alto rilievo*, which is 20 yds. from the entrance through the Great Gopura. Beyond it is Dáúd Khán Pané's mosque. The chief part of the town, which is full of fine trees, and has very broad streets, with low houses and a good many smaller pagodas, is also visible on the N. side, as is the rly. to Arkonam. On the S. side, at the distance of 2½ m., is seen the Pálár r. which has a good deal of water, even at the end of March. To the S.E. is seen the Vaishnava temple at Little Kánchiveram. The priests say that on a favourable day the Great Mount at Madras, 40 m. off, can be seen from the E. window. It is necessary to have torch-bearers in ascending this Gopura, and it is usual to give them from 1 to 2 rupees. Formerly this temple was very rich, but now the revenue is only 58 rs. a month from government=696 rs., and 1500 rs. from villages — total 2196 rs.; while the Vaishnava temple gets from government 800 rs. a month, = 9600 rs., and from villages 8400 rs.—total 18,000 rs. a year.

The length of the passage through the Great Gopura is 73 ft. 4 in., and its breadth almost the same. An open space is then entered, and at 60 yds. to the left is the hall called the Hall of 1000 Pillars. This hall stands to the W. of the Great Gopura, and at its N. end has another fine gopura, which is, however, not so high as that at the entrance into the pagoda. In this hall are 20 rows of 27 pillars each, making altogether 540, instead of 1000. Most of the pillars have *alto rilievo* carvings, but some are plain. From the pavement to the roof is 9 ft. and the pillars are 8 ft. high, supporting a frieze 1 ft. deep. In the centre of the hall the pillars have been closed with wattle, so as to form a chamber, in which various ridiculous figures of monsters are kept, *e. g.*, a peacock eating a snake; a Purush-Mṛig, or man-beast, a *Nandi* in the form of a man, with many hands, holding oxen, etc., a white elephant, a simh or lion, Shiva under the Shesh Nág, Brahma with 4 heads, seated in a pálkí, a Bhút, or devil, with several arms, holding a black sword, etc., a horse, and lastly a mango tree, very indifferently executed. All these are done in wood and coloured. They are carried in procession on high days. There are many bats in this chamber, which has a most offensive smell. Visitors are not permitted, unless they be Hindús, to approach the Adytum, where a dim lamp is kept burning, but it does not give sufficient light to show the image from a distance. There are 4 rows of ornate pillars with capitals of masonry before the Vimánah, and between it and the base of a small gopura, it is usual to bring out nách girls to exhibit their very indifferent performances to visitors. There is a female elephant here, belonging to the temple. Between the Vimánah and the Great Gopura is a very old temple with a long inscription on its outer wall in Granthí. In this, the Ekambarah temple, there are 3 gopuras. It will be well, after seeing it, to rest during the heat of the day, and to start about 4 P.M., to visit the Vishnú temple in Little Kánchi. It takes about 35 minutes to get there from the collector's office in a first-rate bullock-cart with fast bullocks, so that it must be about 2 miles off. A street, with neat, small Bráhman houses of one storey on either side of the way, leads to the temple. Vishnu is worshipped

here under the name of Varada Rájá, "boon-giving king." The entrance to his temple is on the W. side, which is unusual, but is, perhaps, owing to the situation of the town, which is to the E. of it. If so, the temple cannot be very old, or the entrance, at least, cannot be so. It is under a gopura, which has 7 storeys, and is about 100 ft. high. On both sides of the gateway are Sanskṛit inscriptions in the Tamil character called Granthí. Here are two elephants belonging to the temple; the foot of the larger one being 4 ft. 7 in. in circumference, and his height about 9 ft. There are also great numbers of nách girls, and their musicians can play Scotch airs. After passing through the gopura you have on your l. a hall of pillars, which is the building best worth seeing in Kánchi. There are 8 rows of pillars, with 9 pillars in each row=96. The pillars are carved in most marvellous fashion, the bases representing riders on horses and on hippo-griffes. The roof terminates in a sort of pent-house a yd. broad. At the S.E. corner is a remarkable carving of a chain with 8 links, like a cable, terminating in the many heads of the Shesh Nág at one end, and at the other in a sort of tail. Visitors are not allowed to enter this hall. N. of the hall is a Teppa Kulam and a small maṇḍapam, with a double row of pillars, 12 outside and 4 inside. E. of the Kulam, or tank, is a small temple dedicated to the Chakrah or discus of Vishnu, and opposite the Gopura, under which is the entrance, is a stone dwaja stambha, or flag-staff, and to the W. of it is a tall slender pavilion, with a painted roof on 4 pillars, and E. of this a dwaja stambha, gilt, or covered with thin plates of gold. E. of this again is a Vimánah, which visitors are not allowed to approach. Here the jewels will be shown on demand, and here too are a Garuda, known by his eagle's beak, a horse, a pálkí, and a figure of Hanumán used as a váhana, or vehicle of an image, gilt, and 5 ft. high. Ornaments for the head, of which there are at least 5, are called *Konda* and *Kiraten*, and are like two basins, one placed on the other reversed, of gold, and studded with rubies, diamonds, and emeralds, worth from 5,000 rs. to 10,000 rs. each. *Nágasena* is a fillet 1½ in. broad, studded with gems, used to bind the hair of the goddess Vishnu's consort. *Kantha Hára* are necklaces of various kinds, of pearls, rubies, and emeralds. *Turé* are aigrettes of rubies. Gold chains are too numerous to mention, and are worth from 800 to 1,000 rs. One was given by Mr. Garrow, a collector, probably at the time when the collectors had charge of the revenues of the temple. The priests say this chain was given 55 years ago, as shown by their books. There is also a necklace given by Collector Place. Remark also a *Makkara Kantha*, a sort of necklace, worth 7,000 rs., given by an Achárí. Besides these, there is a *Kanduda*, a chain with a circular brooch or pendant, given by the Zamíndár of Karkarachaya. Observe, too, the *padams*, gold casings for the feet of idols, studded with jewels, and a *Makkara Kantha*, a necklace with pendants, worth 8,600 rs., given by Lord Clive. Observe, also, a *Pada Kuré*, an ornament for the neck, and *Nei Koth*, frontlets, and a *Kalki Turé*, or aigrette, and *Karn Bhushan*, ear-rings, of which there are several. The temple has 5 gopuras in all, and in order to see the E. gopura a walk must be taken all round the enclosure, for it is at the furthermost eastern extremity, and has 9 storeys. Mr. Stephenson, who measured it, considered it to be 130 ft. high. On the wall of the enclosure are numerous Tamil words and letters, said to be builders' marks. The wall is built to the height of 18 ft., of stone, and is finished with a coping of red brick, 3 ft. high, now much crumbled. The brick was added, they say, because no more stone could be got. On the W. and E. side of the wall of the inner enclosure, about the centre, is a mark something like a horse-shoe, which is said to be the first letter of Vishnu. Ever since 1789 two sects have been fighting fiercely about the form of this symbol. The keepers of the shrine say it should be made with a plain line. The Mírásdárs make it with a little boss at the bottom,

and they are still at law about it.* When the Bráhmans of the Ekambara temple were asked if they made any use of the gopuras as sleeping chambers, inasmuch as they would be cool from their great height, they said they dared not sleep there for fear of being attacked by Rákshasas, evil spirits, ghosts of Bráhmans turned into devils, and they used both the Sanskṛit and the English word, explaining the former as "high caste devils." On the way back from the temple, one may visit the *Maḳbarah*, or tomb of Hamíd Auliya, who was the minister of a King of Bíjápúr, and subsequently canonised. The building has a small gumbaz, or dome, and stands 100 yds. back from the road in a garden. It is quite plain, and they will not allow visitors to approach the door without taking off their shoes.

ROUTE 4.

ARKONAM TO ARKAT (ARCOT), VELÚR (VELLORE), SALEM AND THE SHIVARAÍ HILLS, AND YIROD (ERODE), BY THE MADRAS RAILWAY (*see preceding Route*), AND TRICHINAPALLI (*see* p. 187).

For *Madras to Arkonam*, see Route 3.

From Arkonam to Arkát is an hour's journey by rail. Leaving at 9.30 A.M. the traveller reaches *Arkát Station* at 10·30 A.M., but he will then have 4 m. to drive to the N., to *Ránípéṭ*, which is the town now inhabited by Europeans and a small civil station. Some years ago there used to be 1 European and 2 Indian regiments at Ránípet, but the lines are now deserted, and are fast going to decay. The house, which was that of the General of the Brigade, is now occupied by the assistant collector. A little to the S. E. of it is the *Church* (*St. Mary's*), which can hold 100 persons comfortably, but when troops were at Ránípet it was made to hold 150. There are only 2 tablets, one to a late chaplain, and one to Captain John Stedman Cotton, brother of Sir Arthur Cotton, who died of cholera at Chittúr, on the 17th Oct., 1843. To the S., about ¼ of a m., is the *Cemetery*, which is painfully neglected. Many of the tablets have been stolen, and some of the tombs are defaced. One of the best kept is that of W. G. Bevan, who was riding with his daughter, when he took his foot out of the stirrup to remove a thorn, and in doing so spurred his horse, which started off at full speed across country, and falling into a gravel pit, killed his rider. There are also many tombs of officers of the 13th and 22nd Dragoons and their wives, and of officers of the Madras Lt. Cavalry. Two officers of the 4th Lt. Cavalry died here of cholera in 1837. The oldest tomb is that of Lieut. John Grant, of the 2nd Regt. of Lt. Cavalry, who died Dec. 10, 1791. After visiting the church and the cemetery at Ránípéṭ, the traveller may go on to the town of *Arkát*. After 2 m., the sandy bed of the Pálár r. is reached, which is here 3,163 ft. wide, but very shallow, and the sand so deep that vehicles cannot be dragged through without the aid of men, or the horses may be taken out and 12 labourers will pull a light cart through. However, the road is being re-made, and then there will be no longer such difficulty, unless it should be again swept away by the floods in the rainy season. On reaching the bank next the town, the road turns to the l. along the bank for about 200 yds., when a small pagoda is

* These sects are called *Tengalas* and *Vadagalas*, from *Ten*, "lower" or "southern," and *Vada* "upper" or "northern," and an account of them will be found at p. 97 of the Madras *Census of 1871*. *The chief point in dispute is as* to whether the sectarial marks on the forehead *should be drawn, as the Vadagalas say, to the* part of the nose between the eyebrows, or, as *the Tengalas say, some way down the nose.* For this much blood has been shed.

reached and huge fragments of the town-wall, which was a massive structure of red brick, which extended 6 m., and quite encircled the city. It was thrown down by exploding powder, but the foundations remain, and huge fragments of the wall, solid as rocks, the mortar having hardened with time. Continuing the same course along the bank of the Pálár, one comes, after ½ m. to the Dihlí Gate of the old city rampart, which is the only one that remains so far uninjured that it is possible to form an idea of what the fortification originally was. Ascend 12 + 8 steps to what is called *Clive's room*, a ruined red brick chamber, 8 ft. high, and about 18 ft. sq. The floor of this chamber is 24 ft. 7 in. above the road, and 7 ft. 10 in. above the top of the inner circle of the gateway, which is therefore (the arch) 16 ft. 9 in. high. This gateway faces N., and has 2 arches. The arch where the door was is not pointed, and has a very low curve, while the inner arch is the usual pointed one. There are 2 vaults below the ground, one on either side. Continuing the same road, which curves to the S. E., 6 ruined bastions are passed, and at the 6th begins a moat, which has a sunken brick wall on either side, 11 ft. high, including the 3 ft. of water which is found there in the dry season. The moat extends to the S., ¾ of a m. The 7th bastion is a double one, and a road runs a little to the N. of it. Much of the moat is now used for growing rice. Having seen the character of the fortification and the moat and 7th bastion, it will be best to return to the Dihlí Gate, and take a road which leads S. from it into the heart of the old city. After ½ m. the Kachharí of the Arkát T'alukah or district is reached, a pretty building erected in 1874. After passing this building turn to the E., and cross a very broad moat, which surrounded the citadel, and is now dry, with trees growing in it. Here are 2 small tanks, which once had fountains in the centre. The water was raised into them by wheels turned by elephants. In the inner tank, or well, there is a deep hole with water still in it, which the people say comes from a spring. There is a mosque here, a little to the W. of the inner tank, which once had an inscription, for over the arch there is a place for a tablet, but the tablet itself has been removed. The water for the tanks was brought from a large tank near the Núwáb's palace, and if the conduit were cleaned out, the tanks would be once more filled. Turning now to the N.W., one comes, after 100 yds. or so, to the Makbarah, or tomb of Sa'adatu'lláh Khán. At the N.E. cover of the enclosure is an upright stone, to the memory of Kází Shekh Muḥammad Tilismání, who died 1201 A.H. = 1786 A.D. In the same enclosure with the tomb of the Núwáb Sa'adatu'lláh Khán, which is in the S. E. corner, is the *Jám'i Masjid.* The tomb has a stone inserted over the door with an inscription, which says that the Núwáb died 1146 A.H. = 1733 A.D. This Khán for 25 years maintained a contest with the Maráthas under Rájá Desingh, and not unsuccessfully. He began to rule about 1708 A.D.

W. of the Jám'i Masjid is the ruined palace of the Núwábs of the Karnátik, on a mount overlooking the large lake called the Núwáb's Tank. The walls of the Darbár room are still standing, and the dimensions of the room are 78 ft. from N. to S., and 36 ft. from E. to W. Opposite the palace, at some distance, is a mosque, popularly called the Kálí Masjid, or Black Mosque, and a few yards to the S.E. of the palace is the tomb of a Muḥammadan ascetic, Sháh Khiẓr Langotband, with a rather handsome dome. In the enclosure on the rt. is a small headstone, inscribed Muḥammad Lál Beg Badakhshí, 22nd Muḥarram, 1109 A.H. = 9th August, 1697. Near it is another headstone, inscribed Muḥammad Ghaus Saiyid, 1110 A.H. = 1698. The tomb of Sháh Khiẓr is probably older than these, and would therefore date back more than 2 centuries. There are a number of Faḳírs here, the oldest of whom is 86 years of age, and is now (1878) still vigorous, and has bright eyes. Driving now a few hundred yards to the W., one comes to

the mosque of Faḳír Muḥammad, and a few yards to the W. of it is a stone half sunk in the ground, with an inscription, which says that Murtaẓá Ṣáḥib bought a house from Kamál Muḥammad, and was buried there, with the date 1168 A.H.=1754 A.D. About 100 yds. to the W. of this is a tomb, apparently unfinished, in which the body of the Niẓám Náṣir jang, murdered by the Núwáb of Kaḍapa, on Dec. 5, 1750, was laid, but was shortly afterwards removed to Ḥaidarábád. It is of fine granite, and 12 ft. 3 in. from N. to S., 12 ft. 4 in. from E. to W., and 6 ft. 3 in. high. To the N., just across the road, is the tomb of Típú Auliya, or Saint Típú, of brick, whitewashed. In the W. wall is a stone with an inscription, which says that Sa'adatu'lláh Khán erected this tomb for Típú, who was a man of God. The chronogram of his death is found in the words, *Kutb i zamín*, Pole of the Earth=1146 A.H.=1733 A.D. The Núwáb Sa'adatu'lláh Khán here mentioned is the Núwáb whose tomb has been mentioned above. Whether Típú Sulṭán got his name from this Saint, or, as Wilks says, from a word signifying "tiger," is doubtful.

According to one of the Mackenzie MSS. summarized in the Madras Literary Journal of January 1838, Arkát has its name from Arukádu—"six forests," where six Rishis, or holy men, dwelt. Adondai, who conquered Tondamandalam in 1100 A.D., drove out the aborigines from these forests, and built various temples there. These went to ruin, and the place again became desolate, till Nala Bommanáyadu and Timma-náyadu came from Pennakonda, and built a fort there. Zu'lfaḳár Khán, Aurangzíb's general, took Chenjí in 1698 A.D., and made Dáúd Khán Governor of Arkát, under which district Chenjí was included. This officer colonized the country with Muḥammadans. Until 1712 the Muḥammadan governors resided at Chenjí, when Sa'adatu'lláh Khán, who first took the title of Núwáb of the Karnátik, made Arkát his capital. His tomb has been mentioned above as being in the same enclosure with the principal mosque. Arkát, however, is chiefly famous for the glorious capture and defence of it by Capt. Clive, who here laid the foundation of his great celebrity. When the French and Chandá Ṣáḥib besieged Trichinápalli in 1751, Clive led an expedition against Arkát in order to divert a part of the enemy from the siege. Clive had with him only 200 English, with 8 officers, 6 of whom had never before been in action; he had also 300 Sipáhís, and 3 field-pieces. With this small force he left Madras on the 26th of August, and arrived at Kánchiveram on the 29th. Here he learned that the garrison of Arkát amounted to 1100 men. On the 31st he arrived within 10 m. of Arkát, and marched on through a tremendous storm of thunder, lightning, and rain. The enemies' spies reported the *sang froid* with which the English advanced under such circumstances, and this made such an impression on the garrison that they abandoned the fort. On the 4th of September Clive marched out against the garrison, who had taken up a position at Timeri, a fort 6 m. S.W. of Arkát. The enemy retreated to the hills, and the English returned to the fort, but marched out again a second time on the 6th, and drove the enemy from a tank near Timeri, in which they had ensconced themselves. After 10 days, the enemy, who by reinforcements had grown to 3,000 men, encamped within 3 m. of Arkát, where they were attacked at 2 A.M. on the 14th of September by Clive and utterly routed. Two eighteen-pounders from Madras now reached Clive, who sent out all the men he had, except 30 Europeans and 50 Sipáhís, to bring them in. On this the enemy attacked Arkát, but were signally repulsed. Chandá Ṣáḥib now sent 4,000 men from Trichinápalli under his son Rájá Ṣáḥib, who entered the town of Arkát on the 23rd of Sept. On the 24th, Clive sallied from the citadel, and fought a desperate battle with Rájá Ṣáḥib's force. Lieut. Trenwith here saved Clive by pulling him on one side when a Sipáhí was about to shoot him from a window.

The Sipáhí then killed Lieut. Trenwith; and 15 English soldiers were here killed, and Lieut. Read of the Artillery, and 16 of his men were disabled. The fiercest part of the struggle took place close to the Núwáb's palace. On the 25th of Sept. Murtaẓá 'Alí brought 2,000 men from Velúr to join Rájá Ṣáḥib. Clive's situation now appeared desperate: "the fort was more than a mile in circumference" (Orme, Book III., p. 198); "the walls were in many places ruinous; the rampart too narrow to admit the firing of artillery; the parapet low and slightly built; several of the towers were decayed, and none of them capable of receiving more than one piece of cannon; the ditch was in most places fordable, in others dry, and in some choked up: there was between the foot of the walls and the ditch a space about 10 ft. broad, intended for a faussebray, but this had no parapet at the scarp of the ditch. The fort had 2 gates, one to the N.W., the other to the E., both of which were large piles of masonry projecting 40 ft. beyond the walls, and the passage from these gates was, instead of a drawbridge, a large causeway crossing the ditch. The garrison had from their arrival employed themselves indefatigably to remove and repair as many of these inconveniences and defects as the smallness of their numbers could attend to. They had endeavoured to burn down several of the nearest houses, but without success; for these having no wood-work in their construction, excepting the beams which supported the ceiling, resisted the blaze. Of these houses, the enemy's infantry took possession, and began to fire upon the ramparts, and wounded several of the garrison before night, when they retired. At midnight Ensign Glass was sent with 10 men, and some barrels of gunpowder, to blow up two of the houses which most annoyed the fort. This party were let down by ropes over the walls, and, entering the houses without being discovered, made the explosion, but with so little skill that it did not produce the intended effect; at their return the rope by which Ensign Glass was getting into the fort broke, and he was by the fall rendered incapable of further duty; so that, at the beginning of the siege, the garrison was deprived of the services of 4 of the 8 officers who set out on the expedition; for 1 was killed, 2 wounded, and another returned to Madras; and the troops fit for duty were diminished to 120 Europeans, and 200 Sipáhís: these were besieged by 150 Europeans, 2,000 Sipáhís, 3,000 cavalry and 500 peons."

Macaulay says, "During 50 days the siege went on. During this period the young captain maintained the defence with a firmness, vigilance, and ability, which would have done honour to the oldest marshal in Europe.

"The breach, however, increased day by day. The garrison began to feel the pressure of hunger. Under such circumstances any troops, so scantily provided with officers, might have been expected to show signs of insubordination; and the danger was peculiarly great in a force composed of men differing widely from each other in extraction, colour, language, manners, and religion. But the devotion of the little band to its chief surpassed anything that is related of the Tenth Legion of Cæsar, or the Old Guard of Napoleon.

"The Sipáhís came to Clive, not to complain of their scanty fare, but to propose that all the grain should be given to the Europeans, who required more nourishment than the natives of Asia. The thin gruel, they said, which was strained away from the rice, would suffice for themselves. History contains no more touching instance of military fidelity, or of the influence of a commanding mind."

It was now that the gallantry of Clive's defence so impressed the Maráṭha leader Murári Ráo, who was at the head of 6000 men, that he declared that he had till then never believed that Englishmen would fight, but seeing their spirit he was determined to help them, and he put his troops in motion. This alarmed Rájá Ṣáḥib, and he determined to storm Arkát before succour could arrive. He chose

the great day of the Muḥarram, and Clive, who was exhausted with fatigue, and had thrown himself on his bed, was roused by the shouts of the enemy rushing to the attack, and was instantly at his post. The struggle lasted about an hour; 400 of the assailants were killed, while the garrison lost 4 Europeans killed, and 2 Sipáhís wounded. At 2 A.M. next morning the enemy abandoned their camp, into which the garrison marched and brought off 4 guns, 4 mortars, and a large quantity of ammunition. Thus ended on the 15th Nov. this famous siege, and Clive being reinforced by Captain Kilpatrick marched out on the 19th, and took the fort of Timeri, and a few days after defeated a force of 300 French, 2000 horse, and 2500 Sipáhís with 4 guns, and took Ární with Rájá Ṣáḥib's treasure chest, and much baggage.

In 1758 M. Lally got possession of the fort of Arkát by bribing the Indian governor; but in 1760 it was recaptured from the French by Colonel Coote. In 1780 Ḥaidar 'Ali, after his victory at Kánchiveram over Colonel Baillie, made himself master of Arkát, and strengthened the fortifications, but Típú abandoned it in 1783, and ordered the wall on 2 sides to be thrown down; subsequently (1803) it passed into the hands of the British along with the other possessions of the Núwábs of the Karnátik. The pop. of Arkát town is now only 10,988; N. Arkát Collectorate contains 2,015,278 persons in 7,139 sq. m., and is divided into 9 t'aluḳas or districts, and 13 Zamíndárí estates, of which latter Kárvetinagar with 289,189 persons, and Kálastrí with 135,104, are the largest. The Muḥammadans are 86,741, the Christians 7,436, and the Jains about the same. Velúr and Wáláján are the municipal towns.

From *Arkát or Ránípét*, the civil station of Arkát, it is a drive of 24 m. to ***Chittúr***, the head-quarters of the Judicial and Revenue Authorities for the Collectorate of N. Arkát. The town and fort of Chittúr stand on the S. side of the r. Poiné in a valley said to be 1100 ft. above the sea, shut in on all sides but the E. by hills composed of coarse granite, gneiss, and grauwacke, and veined occasionally with iron ore. The native town is ill-drained, and the exhalations make it very unhealthy. Elevated a little above it is the lower fort, containing the old palace of the former Pálegádas (Polygars) or chiefs of the place, and a reservoir supplied from a tank above with a perpetual stream of fine water. From this is the ascent of the Durg or upper fort, under 6 successive gateways, at different heights, and traversing a labyrinth of fortifications, all of solid masonry, and winding irregularly up to the summit. The ascent is partly by steps, and partly by almost superficial notches, cut in the steep and smooth surface of the rock, and to be scaled only with great difficulty. The fort contains 2 beautiful tanks, various temples, and a deep magazine, well sunk in the rock. There is not much historical interest about Chittúr: the English suffered a reverse here, when the fort was taken from them on the 11th of November, 1781, by Ḥaidar 'Alí, and the garrison consisting of 1 battalion was destroyed. The gaols, which can contain 800 prisoners, and are well managed, may be inspected by those to whom such matters are of interest. The pop. of Chittúr is 5,572.

About 3½ m. to the E.N.E. of Chittúr are the ancient sepulchres of Pánduvaram Déwal, which are well and minutely described by Capt. Newbold in his paper, Art. IV., Vol. XIII. of the Roy. As. Soc. Journal. These tombs cover an area of more than a square mile. The majority of them have been thrown down, chiefly by the Wadras, the Indian stonemasons. Some few, however, are still standing, and present a striking similarity to the cromlechs of Wales. such, for instance, as those at Plas Newydd, in Anglesea, and to the ancient tombs in Circassia. There is, first, a Druidical circle of upright stones, within this is the tomb, like a huge box, composed of 4 slabs, and of these, that which forms the roof projects about 18 in. beyond the sides. The roof-slab of one tomb is 13 ft. by 12 ft., and averages 4½ in. thick,

Through one of the side slabs is cut a hole about 18 in. in diameter. The *terra cotta* sarcophagi containing the bodies are placed on the floor-slab, and are covered to the depth of 3 or 4 ft. with earth. They are filled with bones and hard earth; and elegantly-shaped earthen vases are found near them. Iron spear-heads and swords are sometimes met with. Similar tombs are found at the Nilgiris and other places, but nowhere in such numbers as at this spot. All account of their origin is lost in the dimness of antiquity.

26 m. W. by N. of Chittúr, is the pleasant station of *Palmaner*, the head-quarters of a district which has 60,211 souls. It is 1200 ft. above Chittúr, and 2312 ft. above sea level. The temperature is 8 degrees less than that of Chittúr, and the nights are pleasantly cool.

Kolár.—53 m. W. of Palmaner is Kolár, in N. latitude 13° 8′, E. long. 78° 10′. It is a large town, once strong as a native fort. According to Mr. Lewis Rice, "Gazetteer of Maisúr," vol. i. p. 201, it fell into the hands of the Konganí dynasty before their fall in 894 A.D. It is said (*ibid.* p. 130) that Kártaviryárjun was slain at Kolár, and the temple of Koláharamma was erected in honour of Renuka, the wife of Jamadagni. In this place, Fatḥ Muḥammad, the father of Ḥaidar 'Alí, is buried, and here is also the mausoleum where Ḥaidar himself lay, till his son removed his bones to the Lal-bagh, near Shrírangpaṭṇam. Lord Valentia and others incorrectly call Kolár the birthplace of Ḥaidar. He and his brother Sháhbáz were both born at Budikota, "Ashesfort." For an account of most remarkable mounds of scorious ashes, supposed to be the remains of immense sacrificial holocausts at a town 17 m. to the S. of Kolár, see Journal of Roy. As. Soc. vol. iii. p. 129. From Kolár to Bengalúr is only 42 m., so that if it be desired to visit that place, it will be better to do so from Kolár than to return to Arkát and undertake the long railway journey thence.

A'rni.—Another place which may be visited for shooting purposes is A'rní, 118 m. S. of Arkát. The Jágírdár of this place is rich and hospitable, and himself fond of sport, and he often entertains English gentlemen. Bears, tigers, and panthers may be got in the neighbourhood. A'rní was in the days of Ḥaidar a strong place, but its defences are now dilapidated. Clive gained a victory here in November, 1751, over Rájá Ṣáḥib, an account of which will be found in Orme, Book III. p. 197, ed. 1861. In June, 1783, Sir Eyre Coote made an unsuccessful attempt to invest A'rní, where Ḥaidar had deposited his treasure. Attacked by the Maisúreans, the English general retired in the direction of Madras, and in his retreat lost a regiment of European cavalry, which he called his grand guard, and which, being drawn into an ambuscade, was entirely cut to pieces or made prisoners. There is now a cantonment for European troops within the fort, which is only occasionally occupied, and which serves as a temporary depôt for corps proceeding up country, or previous to embarkation from the Presidency. The officers' quarters are in two bomb-proof ranges of buildings, and about 300 yds. in rear of them are the barracks, which can accommodate one regiment, but which are now garrisoned by a detachment of invalid Sipáhís. The barracks are also bomb-proof, and are spacious and commodious, forming a square, of which one side is a wall with a gateway. The fort is elevated 400 ft. above the sea.

The distance from Arkát to Velur being only 15½ m., is easily accomplished by rail in 45 minutes. Velur lies due W. of Arkát and between 3 and 4 m. S. of the rly., and 3,600 ft. S. of the Pálár r., which is spanned here by a brick bridge with 42 arches, which is 2067 ft. in length. The fort and town of Velúr are nearly 4 m. distant from the stat. of that name, and it will be necessary to write beforehand to some friend at Velur, or to the station master, to secure a vehicle in order to traverse that distance to the fort. The road is excellent. The fort of Velúr is surrounded by a deep ditch, in which there are

several feet of water and a good deal of mud, but the alligators which existed there in the old time have all disappeared. The N. side of the moat is 1,700 ft. long, and the N. wall of the fort 1,300, so that the ditch is 200 ft. broad. The fort itself is a parallelogram, of which the E. and W. sides are the longest and the S. side is not straight, but its W. half forms an angle of about 70° with the W. wall. There are 4 bastions in the N. wall, 2 in the W., 5 in the E., and 6 in the S. The entrance is in the centre of the E. side, and turning to the l., after having passed the wall about 50 yds.. one comes to the Assistant Collector's house. On the N. side of the entrance is the Munṣif's court, and a little to the N. of it are the library and reading-room, and again a little to the N. of that is the Racquet court. W. of these and close to them is the office of the Station Staff Officer, and a little to the W. of these is the Great Pagoda, an account of which will follow presently. W. of the pagoda are the civil dispensary, telegraph office, pension pay office, and Assistant Engineer's office, and S. of these are the Garrison Church and a number of buildings, called Mahál, for state prisoners. S. of these and close to the wall of the Fort is the magazine, and to the E. of it are a tank, the garrison female school, the flagstaff. the sub-jail, and the p. o. The first thing to be noticed is a well about 30 yds. to the N. by W. of the Assistant Collector's house. Into this well the bodies of the Europeans killed in the mutiny of 1806 were thrown. Up to 1874 there were cannon placed round this well, but they have now been removed. A few yards S.W. of the well is a dial with this inscription—

"H. Walpole, Brigadier, fecit 1848,
Velúr, lat. 12° 55′."

The next thing to be seen is the *Pagoda*, which is one of the most remarkable in India. It is sacred to Jalagandar I'shwara, "the god that dwells in water," *i.e.*, Shiva. There are two dwárpáls at the entrance of the Gopura, of blue granite, which when struck emit a singularly metallic sound. The figures are seated, and are 7 ft. 10 in. high, on pedestals measuring 2 ft. 4 in. The door is very handsome, of wood, studded with bosses of iron like lotus flowers. The entrance is under the Gopura, and its sides are lined with pilasters ornamented with circular medallions containing groups of figures. This Gopura has 7 storeys, and is 100 ft. high. It is quite easy to ascend to the very top. After passing through the Gopura you have on your l. at the distance of a few yards a stone pavilion called the Kalyán Maṇḍapam, exquisitely carved. On either side of the steps, 5 in number, by which you ascend into the Maṇḍapam, are 3 pillars which are monoliths carved to represent various figures one above another in a way which shows prodigious labour and great skill. One represents a mounted horse rearing up, with a group of men beneath his hoofs, and below them a leopard. On the rt. of this is the Simh, or Lion of the S., rearing up, with a round stone in his mouth, which is loose, but so large that it cannot be taken out. This stone has been carved out of the solid block with Chinese dexterity. Rt. of this is a monster with an elephant's proboscis. To the l. is a cavalier whose horse is rearing, and below is a group of figures issuing from an alligator's mouth. Another pillar represents the Lion of the South with what appears to be the proboscis of an elephant. In the portico or ante-chamber is a wonderfully carved ceiling, with a centre-piece representing a fruit, round which parrots are clustered in a circle, hanging by their claws with their heads down towards the fruit. In this chamber there are 3 richly carved pillars to the rt., and to the l. 3 pilasters, all entirely different from each other. Beyond this is a chamber to the S. in which is a Nandi dislodged from his *situs*, and a Vimánah or support for the idol, resting on a huge tortoise. Passing from the quadrangle or parallelogrammic space in which this pavilion is, you go through and under a second Gopura of 4 storeys, which leads to an enclosure, where on the rt. is a well of the

finest water in the neighbourhood, which is locked up after the European residents have been supplied. In the Gopura itself is a slab with 17 lines in the old Granthí Tamil, which has not yet been deciphered. Opposite the Gopura is a long low building of granite, the blocks being adjusted with the greatest care. In this, no doubt, formerly was the adytum, but it is now so dark that nothing can be seen without torches, and it has been so long disused that there are probably many serpents in it. The Indians object to enter. Mr. Fergusson says ("History of Architecture," p. 370 *) that "the great cornice here with its double flexures and its little trellis work of supports is not only very elegant in form, but one of those marvels of patient industry such as are to be found hardly anywhere else." He says also, "the traditions of the place assign the erection of the Velúr porch to the year 1350, and though this is perhaps being too precise, it is not far from the truth."† The next thing to be visited is St. John's, the garrison church, in the outer wall of which over the entrance is inscribed A.D. 1846. It is quite plain and can seat 250 persons. Around this church are the Mahâls, which have been the residence of the family and descendants of Típú since 1802. They are houses within very high enclosures, and must be frightfully hot as there is no ventilation. After seeing the Fort, the next thing will be to drive round the Lines, which are to the S. of the Fort. There is a fine tank here, in deepening which the relief funds in the last famine were expended to the extent of 60,000 rs. It is now 9 ft. deep. A Sipáhí is placed on guard to prevent people from washing their dirty clothes in it, and otherwise polluting the water. Beyond it, at 1 m. distance, is the *New Cemetery*, surrounded by a high wall, on the right hand of the rd. as you go towards it. There is a well in the enclosure, with some fine trees. Here is a monument to "Alfred Octavius Lewis." This gentleman was killed in the railway accident which happened at Ambúr on Christmas Day, 1872, when two trains collided. The *Old Cemetery* is a little to the S.E. of the Fort. In the centre of the enclosure is a magnificent pipal tree, and in the right-hand corner of the cemetery is a railed-in enclosure with a low sarcophagus on a pedestal, inscribed, "Sacred to the memory of Lieutenants Popham and Ely, 5 sergeants, 4 corporals, 1 drummer, and 70 privates, of His Majesty's 69th Regt., who fell while bravely resisting the mutineers at Velúr on the 10th of July, 1866. This monument was erected by the regiment in 1863—64, to mark the spot where their comrades rest." Besides the 69th Regt. there were 6 companies of the 1st battalion of the 1st Regt. N. I., and the 2nd battalion of the 23rd N. I. in the Fort, at the time of the Mutiny, and the Sipáhís mustered 1,500 to the 370 English soldiers. The native officers led the Sipáhís to the attack, and maintained a murderous discharge of musketry on the European barracks. Detachments were also told off to shoot the officers as they came out of their houses. Thus Col. Fancourt of the 69th, who commanded the whole garrison, was killed, as was Lieut.-Col. M'Keera, commanding the 23rd N. I. 13 officers were killed, and several English conductors of ordnance at their houses. In the barracks 82 privates were killed, and 91 wounded. A few officers, who had successfully defended themselves in a house, forced their way to the barracks, and put themselves at the head of the surviving soldiers. The followers of the state prisoners hoisted Típú's flag, which showed a sun in the centre with tiger stripes on a green field. The

* I may be permitted here to notice a strange error in the index of Mr. Fergusson's book; at p 370 he says, "Although the temples at Velur, and Perúr, near Koimbatúr;" and in the index it says, "Velúr near Koimbatur," but Velur is 200 m. E. of Koimbatúr, and the "near Koimbatúr," applies only to Perúr, which the compiler of the index has not observed.

† I think the word "porch" hardly suitable to this building. It is a separate temple within the great wall of the enclosure, but separated from the inner temple by the second Gopura and the wall attached to it. The Indians call it the Kalyán Maṇḍapam.

men of the 69th, however, fought their way to the flag-staff and pulled down the flag, and then made their way to the 3rd gateway, which they opened to Col. Gillespie, when he came up from Arkát with a squadron of the 19th Dragoons and a troop of the 7th N. C. He arrived at 8 A.M., and at 10 A.M. some guns came up, and the 4th gateway was blown open, when from 300 to 400 of the mutineers were killed and many taken prisoners, of whom 3 native officers, and 14 non-commissioned officers and privates, were executed, and the numbers of the regiments were erased from the Army Lists (see Mill, vol. vii. pp. 121, 122). After this it will be well to visit the *Hazrat Makám*, the tomb of a Muḥammadan saint in a street of the same name about 250 yds. W. of the Fort. The name of the saint was Saiyid Sháh Muḥyíu'd dín Ḳádirí. They expect you to take off your shoes if you enter the verandah of the maḳbarah, or tomb, round which are inscribed 16 couplets. To the epitaph on Muḥyíu'd dín Zuwákí is assigned the date 1193 A.H. = 1779 A.D., and to that of Sháh Búal Ḥasan the date 1182 = 1768 A.D. It is also said that Búal Ḥasan b. the place in 1245 A.H. = 1829 A.D. The tombs of Típú's family are ¾ m. to the W. of the Fort in a well kept enclosure. On the rt. of the entrance is the tomb of Pádsháh Bígam, the wife of Típú, with the date 1250 A.H. = 1834 A.D.; she was the sister of Ghulám Imám Ḥusain Khán, and daughter of Imám Ṣáḥib Bakhshí. 100 rs. a year were assigned to keep up this tomb, but half of this sum has lately been given to another tomb. The second tomb on the right is that of A'ftáb Khán, who was 2nd instructor to the ladies, and died 50 years ago. Next comes a handsome tank, which has a stone embankment and stone steps descending 25 ft. down to the water's-edge. Next are two plain tombs of female attendants, and then a handsome granite pavilion with a massive roof supported by 4 pillars ; inside is a black marble tomb to Mírzá Riẓá, who married one of Típú's daughters. At the end of these is the largest building of all, a domed mausoleum 20 ft. sq. It is to the memory of the widow of Ḥaidar 'Alí, who was called Bakhshí Bígam, and has the date 1219 A.H. = 1806 A.D. L. of this is a mosque without any inscription, and beyond it scores of plain gravestones. Then comes the tomb of a daughter of Típú, with an inscription on the W. face. Her name was Fáṭimah Bígam, and the date of her death is 1250 A.H. = 1834 A.D. Next is the tomb of the 3rd instructor of the ladies, Ambar Bhái, who died 40 years ago. Next is a handsome stone pavilion like a Maṇḍapam, which is the tomb of a wife of Típú, the daughter of a Rájá, but converted to Islám. Nearest the entrance on the l. side is the tomb of the principal instructor, Muḥammad M'utabar Khán, an African, who is said to have been a man of gigantic strength and to have usually eaten 5 lbs. of meat at a meal.

In the 3rd volume of Orme, at p. 603, will be found a picture of 3 hill-forts to the S. of Velúr, and called by him Sazarow, Guzarow, and Mortaẓ Agur. It must be confessed that they do not give a very exact idea of the shape of the mountains which they are intended to represent, and still less of their respective distances from Velúr. Mortaẓ Agur, which ought to be written Murtaẓagarh, or, 'the Fort of Murtaẓá' (a name of 'Alí), is probably the hill which is now called Kailásgarh ('fort of Kailás,' Shiva's paradise). The summit of this hill is 2743 ft. above sea level, Velúr itself being 791 ft. It is about 4 m. to the S.E. of Velúr, and there is a ruined fortification upon it, and a banglá which is used as a sanatorium by the Europeans residing in Velúr, the difference of temperature being 10°. W. of this hill is another closer to Velúr, called locally Sullivan's Hill. It consists of a long ridge and 3 summits, which are fortified. It is 1550 ft. high. Still closer to Velúr, in fact overlooking it, is what is called Sayer's Hill, but which the Hindús call Singal Durg ; it is 900 ft. high above the level of Velúr. The sides are covered with boulders and loose stones, and the ascent is very

fatiguing, but may be accomplished in 45 minutes. There is a masonry wall round the top 25 ft. high, with bastions and two gateways. After passing the gateway, there is a further slight ascent to some ruined buildings and a few tall trees shading a spot which is a good place for breakfasting at. Walking round to the S. W., one comes to a tank 50 or 60 ft. below the ridge on which is the wall. The tank is deep and there is always good water in it. Passing this tank one comes to a bastion, whence there is a good view over the neighbouring hill, which also has been fortified. Kailásgarh is also well seen from this spot, and the white b. at the top is distinctly visible. Just below the hill is the Fort, and to the S. two fine tanks, while 2½ m. to the N. are the police lines and the jail.

Velúr in N. Arkát was built by Narsingh, Rájá of Vijayanagar (Beejanuggur) about the year 1500 A.D., for an occasional residence, and has been considered one of the strongest places in India, though commanded by the neighbouring hills. In 1677, Sivají took Velúr from the king of Bíjápúr, in whose possession it had been 31 years. The siege was conducted by a Bráhman named Nírharí Balál. He erected his principal batteries on two adjacent hills, which he named Saújra and Gojura (Grant Duff, vol. i. p. 280). These are the Sazarow and Guzarow of Orme. After a siege of some duration, the detail of which is imperfectly given in the Maráṭha MSS., the fort surrendered about the end of September. Abú Ḥusain Ḳáẓí asserts that 'Abdu'lláh Khán, the governor, gave up the fort for a bribe of 50,000 pagodas. In 1704, Manají Moré surrendered Velúr to Dáúd Khán, and a firmán from Aurangzíb to Moré exists granting him a *mansab* for this service. Velúr was formerly the head-quarters of a brigade, but it is now garrisoned by a single regiment of N. I. The pop. of Velúr town is 38,022, of the whole district 179,156.

From Madras to Salem is 206¾ m., and consequently from Velúr to Salem is 126¼ m., which is done by rail in 7 hrs. and 7 min. *Salem*, according to Graul = "rocks," Shelham or Chelam, in N. lat. 11° 39′, E. long. 78° 12′, is the capital of the collectorate of the same name, which, with an area of 7483 sq. m., has a pop. of 1,966,995. The pop. of Salem itself is 50,012. The climate is not considered a healthy one, being liable to violent alternations of from 20° to 30°. Intermittent fever is endemic, and few, if any, strangers escape during a twelve months' residence. Often they are attacked within a few weeks of their arrival. January and February, during which a dry E. wind prevails, are specially unhealthy. The Salem district is 120 ms. long, and 60 ms. broad. The general aspect of the district is mountainous : it is traversed by the Kávéri, the Pálár and the Penár rivers. The principal mountains are the Shivaráí range. They are colonized by coffee planters, and also much frequented by visitors on account of the salubrious climate. Besides coffee, fruits such as pears, peaches, loquats are grown. The highest peak rises 5260 ft. above the level of the sea. Though the town is 1070 ft. above that level, it lies in the lowest part of a valley, about 7 ms. in width, formed by the Shivaráí Hills (called also Shewarry and Shwarry)—a name derived from Shiva, a Hindú god, and Ráí "a king")—to the N. and a smaller and nameless range to the S.

"The greater part of the district was ceded to the British in 1792 by Típú in accordance with treaty. The remainder was acquired after the fall of Seringapatam. From 1802 to 1805 large portions of the district were parcelled out into permanently settled estates, which were sold by auction to the highest bidder, who became the middleman between the government and the ryot or cultivator. The revenue of the estates thus created, was a little more than £165,000. Many of the proprietors became impoverished, and their estates were put up to auction and bought in by the government. There now remains 133 of the original estates, and the land-tax throughout the rest of the district is paid direct

to government by the ryots or cultivators. The highest tax for irrigated land is £1 8*s*. per acre, and the lowest 3*s*. 1½*d*. The tax on unirrigated land varies from 10*s*. to 6*d*. the acre. The revenue from land amounts to £226,300."

Salem is well built, with many handsome cháwadis or houses for travellers, and is altogether one of the best specimens of a native town in this part of India. The streets are wide, and planted with cocoa-nut trees in regular lines: and there are two very broad principal streets, running E. and W., having handsome two-storeyed houses with bastard Italian façades. The Tyromani r., which has its main source in the Shivarái hills, forms the boundary of the town on the N. and W. sides, and there is a good substantial bridge, with 3 arches thrown across it on the W. side, over which the rd. into the town from that quarter passes. This stream, elsewhere inconsiderable, is made to bear the appearance of a r. near Salem, by 3 dams, one at the entrance of the town, and a second, 9 f. off where the r. ceases to form the W. boundary, and seems to have been diverted from its natural course for the defence of the fort, now old and dismantled, two sides of which are washed by it. The third dam is 9 or 10 f. lower down the stream.

The face of the surrounding country is studded with tanks, and during the rains not less than 200 can be seen from the brow of the Shivarái hills, Within a circumference of 5 m. there are 18 of these tanks, from 1 f. to 1½ m. in diameter. Besides the Tyromani r., which is never entirely dry, there are 2400 wells, and 30 large ones, with steps and arches to descend to the water. In spite of these being in general brackish, the natives drink of them, and think the water not unwholesome to themselves, though they admit that it is to strangers. As there is abundant means of irrigation, the land round Salem is highly cultivated. Of the arable land, the proportion of wet cultivation to dry is estimated at 1½ to 3½. The pop. of the town, exclusive of agricultural labourers, consists chiefly of silk and cotton weavers, and cotton more than sufficient for their employment is grown in the vicinity. *Upam* cotton, a perennial plant, is indigenous in the country. The Bourbon cotton has also been introduced, and is greatly on the increase from the congeniality of the calcareous soil to its growth. The American sea-island vine-leaf and Nankin cotton have also been successfully introduced. Indigo and the common tobacco of the country are cultivated; the former being manufactured to some extent—and all the ordinary grains are produced. In average seasons, even from dry cultivation, 2 and even 3 crops are reaped, and grain is therefore cheap. The soil of the country round Salem varies much. A thin layer of calcareous and red loam prevails, through which quartz rocks appear on the surface in many places. Native carbonate of magnesia or magnesite is found in a stony, barren plain, 5 m. to the N.W., in veins running in a vertical direction through hornblende rock, of which all the hills about Salem are formed. With this magnesite, chromate of iron is found, and also thick veins of quartz. The chief value of this carbonate of magnesia is to form an excellent cement, but it has also been used in the preparation of sulphate of magnesia and pure magnesia. In the S. of the Collectorate, iron ore exists in considerable quantity, and yields, on fusion, 60 per cent. of metal.

The district of Salem is the principal seat of the *Indian steel manufacture* (or *wútz*). The ore occurs generally in the low hills, and the quantity exposed above the surface is so great, that it is not probable that mining operations will ever be necessary. The ore is prepared for smelting by stamping and separating the quartz from it, by washing it in a current of water, or winnowing it like rice. In most deposits, parts are found where the quartz is in a state of disintegration, and these, from the facility with which they are broken, are selected by the natives for their furnaces. The smelting furnace is from 3 to 5 ft. high, and the ground is hollowed

beneath from 8 to 12 in. From 2 ft. diameter at the ground, it tapers to 1 ft. at top, and is built entirely of clay. Two men can finish one in a few hours, and it is ready for use next day. The blast is supplied by two bellows, each made of a single goat-skin with a bambú nozzle. The two nozzles meet in a clay pipe which passes half-way through the furnace at the level of the ground, and by working the bellows alternately, an uniform blast is maintained. A semicircular opening, 1 ft. in height and in diameter at bottom, is left in the furnace, and before each smelting built up with clay. The furnace is then filled with charcoal, and a lighted coal being placed before the bellows the fuel is soon kindled; whereupon a little ore, moistened with water to prevent its running through the charcoal, but without any kind of flux, is laid on the fuel, and the furnace is filled up with charcoal. In this manner ore and fuel are added, and the bellows plied for 4 hours. The temporary wall in front is then broken down, and the bloom removed with tongs from the bottom of the furnace, and beaten with a mallet to separate as much of the vitrified oxide of iron as possible, and, while red-hot, it is cut through with a hatchet to show the quality. It is then sold to the blacksmiths, who forge it into bars, and make it into steel.

The iron is forged into bars by sinking the blooms in a small charcoal furnace, and by repeated beatings and hammerings to free it from the vitrified and unreduced oxide of iron.* It is then formed into bars 12 in. long, 1¼ broad, and 1½ thick. In this state it is full of cracks, and exceedingly red and short; and were an English manufacturer of steel to be told that excellent cast steel could be made from such iron, he would treat the assertion with contempt.

It is from this unpromising material, however, that Indian steel is always made. The bars are cut small to pack close in the crucible, into which from ½ a pound to 2 pounds, according to the required weight of the mass of steel, is put, with one-tenth of the weight of dried wood, chopped small, and the whole is covered with one or two green leaves. The crucible mouth is then stopped with tempered clay, rammed close so as to exclude all air.

The wood which is always selected to furnish carbon to the iron, is the *Cassia auriculata*, and the covering leaves are those of the *Asclepias gigantea*, or of the *Convolvulus laurifolius*. When the day is dry, 20 to 24 crucibles are built up in the form of an arch, with their bottom inwards, in a small furnace urged by two goatskin bellows. Charcoal is heaped over them, and the blast kept up for 2½ hours, when the process is complete. The crucibles are then removed and allowed to cool, then broken, and the steel taken out in a cake. The crucibles are made of red loam mixed with charred husk of rice; a rotary motion is given to this clay in one hand, while it is hollowed out by the other. The steel cakes are prepared for being drawn into bars by annealing them for some hours in a charcoal fire. This operation removes the excess of carbon, and without it no cake would stand drawing into bars without breaking. The antiquity of the Indian process of making steel is no less astonishing than its ingenuity, for its theory is extremely recondite, and in its discovery there seems but little room for the agency of chance. We can hardly doubt that the tools with which the Egyptians covered their obelisks and temples of porphyry and syenite with hieroglyphics, were made of Indian steel; for there is no evidence that any nation of antiquity, save the Hindús, were acquainted with the art of manufacturing steel.

Salem is likewise remarkable as being the first district in the Madras Presidency where a European Zamíndár possessed land. The holder was the late Mr. Fischer, who claimed the privilege by the charter of 1833, and purchased in 1836 a considerable zamíndárí or estate, 8 m. long and 6 broad. He paid not less than 10,000 rs. to Government. By his example and his successful experiments in agricul-

ture, planting and manufactures, he did very much to benefit the part of India in which he resided. The ryots under his daughter, who has succeeded him, cultivate the usual Indian grains, and each is assessed in a fixed proportion of the crop. With this system the natives appear perfectly satisfied, and from the air of comfort about them, and the rapid multiplication of their numbers, its excellence cannot be doubted.

The Shivarái Hills.—Those who desire to visit these interesting hills, must write beforehand to the station-master at Salem, or to some friend there to make arrangements to have a cart or carriage to take them from Salem to the foot of the hills—a distance of about 7 m. There is a travellers' b. at the foot of the hills, but nothing to be got there in the shape of food or attendance, so the traveller must take his own provisions and servant with him. The principal station on the hills, where the English reside, is Yerkád. There is no travellers' b. there, but a hotel. Yerkád is a very small place, with not more than 20 houses. It is about 4300 ft. above the sea, and not safe from fever. The highest part of the hills is 5371 ft., called Sholar Karadu, near the centre. The ghát or ascent to Yerkád is 5 m. long, and is not fitted for wheel traffic. The traveller therefore must make, or get made, arrangements with a stable-keeper at Salem for ponies, a palanquin or tonjon, to take him from the b. at the foot of the hills to Yerkád. 6 m. from Yerkád on the N. or Madras side is Nágalúr, at about 4000 ft. elevation, where Mr. John Bruce Norton, the well-known former leader of the Madras bar, had a house. A traveller desirous of reaching Nágalúr from Madras, would leave the latter place at 6 P.M., and arrive at the Shivarái Hill Stat. at 3 A.M. Arrangements, as before said, must be made previously with a stable-keeper at Salem for ponies so as to have them ready in the morning. The ride up the ghát to Nágalúr, a very lovely one, is about 7 m. long, but on account of the steepness of the road, as also to give time to enjoy the scenery, the traveller who starts at 5 A.M., will not probably arrive till 7 A.M. Only a few small streams are found on the hills, some of which dry up between the N.E. monsoon and the return of the S.W., and at their summits the hills are scantily clothed with vegetation. On their sides for ⅓ of the ascent the common trees and shrubs of the plain are met with; the next ⅓ is overgrown with bambú, and above it grow short, coarse herbage, long rank grass with ferns, and a thick, stubborn shrub peculiar to the hills. The streams, however, are bordered with large, wide-spreading trees, among which the bastard cedar predominates. There is a pass on the N. side as well as that on the S. from Salem. In June, 1824, a remittent fever broke out which caused these hills, which had till then been much frequented by invalids, to be deserted for a time. In fact, the elevation is not above fever range, and though, as a general rule, healthy during the dry months, they cannot be pronounced safe after a fall of rain. The same remark applies to the other ranges in this Collectorate.

The coffee tree grows on these hills luxuriantly, and yields a ton an acre; whereas in Ceylon it yields only from 8 to 10 cwt. The plants begin to bear in 3 years, are in full bearing at 6 years, and last 30 years. The forests abound with deer, elk, hogs, leopards, tigers, and there are a few elephants, which are prohibited game, and are killed only when they become mischievous. The bison, too (Bos cavifrons), are preserved by government. During the hot weather they frequent the woods and valleys, congregating in large herds, but after the first showers they roam at large. In July and August they regularly descend to the plains to lick the earth impregnated with natron or soda, which seems as essential to them as common salt to the domestic cattle when kept in hilly tracts. Many attemps have been made to domesticate the bison, but in vain. Some have been killed 20 hands high at the shoulder, and 8 ft. in girth.

The Shivarái Hills, and other ranges

in the Salem collectorate would interest the geologist. The following minerals were sent from this locality to the Exhibition of 1851: white, white composite (of felspar and soapstone), fawn-coloured, green and red kaolin; soapstone; corundum (allied to the sapphire), and red and green do.; cube-spar; talc and mica; grey salt; glaze-clay; grey, black, and yellow clay; light-red marl; variety of ice-spar; Venetian talc; magnesia or magnesite; saltpetre; tourmalin; blood-stone; chromate of iron; iron (highly magnetic); compact black iron-stone; vesicular iron ore; octohedral crystals of peroxide of iron; cream-coloured, stone-coloured, and salmon-coloured ochre; raw and burnt sienna. On the same occasion specimens of coffee, cotton, tobacco, and cheroots from Salem were exhibited.

From Salem to Yirod is 36½ m., which distance is done in 1 hr. and 25 min. Lofty hills are seen from this station. The town is small, but has some historical interest attaching to it. It was taken by Dud Deo Ráj, Rájá of Maisúr in 1667 A.D., from the Náiks of Madura, to whom it previously belonged. In 1768, though garrisoned by 200 Europeans and 1200 Sipáhís, and provided with 8 heavy guns and 2 mortars, it was surrendered to Ḥaidar 'Alí without a blow. Ḥaidar had just destroyed a body of 50 European soldiers, and 200 Sipáhís with 2 guns, and hurrying on to Yirod he demanded a surgeon to dress the wounds of his prisoners, and requested Captain Orton, commanding the garrison of Yirod, to come out and confer with him. Captain Orton complied, and was forthwith made prisoner, and desired to write an order to Captain Robinson, his second in command, to capitulate, which that officer did.

On leaving Yirod for Trichinápalli, the traveller enters upon the narrow gauge of the South Indian Rly., where the company do not guarantee the times being kept, nor hold themselves responsible for delay. The distance from Yirod to Trichinápalli is 90 m. over quite level ground, the stats. being as follows:

Names of Stations.	Distances in Miles.	Remarks.
Yirod to		Train leaves at 6.5 P.M. and arrives at Trichinapalli Junction at 10.28 P.M. If going to the Civil or Military Lines, and not expressly to some house in the town, the traveller must be careful to alight at the *Junction* stat. and not at the *Fort* stat.
1. Passúr	13	
2. Anjalur	9	
3. Kudumudi	3	
4. Pugalúr	7¾	
5. Kárúr	9¼	
6. Kataté	11¼	
7. Lalapeta	7½	
8. Kalitale	6	
9. Ellamsamúr	11¼	
10. Trichinápalli Fort	9½	
„ Junction	2¾	
Total	90	

Trichinápalli is situated on the rt. bank of the Kávéri in N. lat. 10° 57′, E. long. 70° 44′, and within ½ m. of the river's bank. In Pharoah's "Gazetteer" (p. 340) the name is said to be derived from Tri-sira-pili, "three-headed place," from a three-headed giant supposed to have resided there. The Muḥammadans call it Natarnagar, from one of their holy men named Natar, whose shrine still exists there.

Trichinápalli is a place of historical interest. In 1736 the Rájá, who was tributary to the Núwáb of the Karnátik, died, and of his 3 queens 2 underwent cremation. The 3rd refused to became a *satí* and assumed the government. Dost 'Alí, who had succeeded his father, Sa'adat 'Alí, in the Núwábship of the Karnátik, sent an army under his eldest son, Ṣaffdar 'Alí, and his son-in-law, Ḥusain Dost Khán, better known to Europeans as Chandá Ṣáḥib, on pretext of collecting tribute, but really to seize the fort. Chandá Ṣáḥib induced the queen to admit a body of troops into the town, and then made her prisoner and seized the place. On the 20th of May, 1740, the Maráṭhas under Raghují Bhonslé defeated and killed Dost 'Alí at the pass of Dámalcheri, and then spread themselves over the Karnátik; and on the 26th of May, 1741, captured Trichinápalli, and sent Chandá Ṣáḥib as a prisoner to Satárá, where he remained till 1748. Ṣaffdar 'Alí, who had succeeded his father, Dost 'Alí, was mur-

dered by his brother-in-law, Murtaza 'Alí, in 1742, and the latter was obliged to fly to Velúr. In 1743 the great Nizámu'l mulk invaded the Karnátik. Murári Ráo Ghorporé then held Trichinápalli with a considerable Marátha force; but the Nizám having acknowledged him as Chief of Gutti, he left Trichinápalli and evacuated the Karnátik with all his troops. The Nizám appointed Anvaru'd-dín to be the Núwáb of the Karnátik, or, according to Orme (vol. i., p. 54) made him regent for Saiyid Muhammad, the son of the murdered Saffdar 'Alí. But in June 1744 Saiyid Muhammad was himself assassinated, and Anvaru'd-dín became settled in the government. In 1748 M. Dupleix (Orme, vol. i., Book II., p. 120) having guaranteed the payment of 700,000 rs. by Chandá Sáhib to the Maráthas, obtained that person's release from confinement at Satárá, and got the Maráthas to support him with 3000 men. Chandá Sáhib, on arriving in the Karnátik, allied himself with Muzaffar jang, and was with him when he defeated and killed Anvaru'd-din at the battle of Ambúr, on the 22nd of July, 1749, after which victory Muzaffar jang occupied Arkát, and made Chandá Sáhib Núwáb of the Karnátik. On the 4th of December, 1750, Násir jang, the Nizám of the Dakhan, was murdered by the Núwáb of Kadapa; and shortly afterwards, on the 31st of January, 1751, his successor and nephew, Muzaffar jang, was killed in action by the Núwáb of Karnúl, on which the Nizám's army left the Karnátik, and Chandá Sáhib, who had in the meantime been gaining strength, in July, 1751, besieged the fort of Trichinápalli, which was held by the English and their ally, Muhammad 'Alí. Chandá Sáhib's camp lay along the Kávéri, and the French battalion that served under his orders fixed their quarters at Chaklí-pálam, a village on the l. b. of the r., and 2½ m. from the E. side of the town. They placed their principal battery to the S. of the N.E. angle of the town-wall, and 1200 yds. from it, and they also mounted 2 18-pounders on a rock situated 2000 yds. due E. of the S.E. angle of the town, and this spot has ever since borne the name of French Rocks. Here, on the 28th of March, 1752, Major Lawrence with 400 European soldiers, 1100 Sipáhís, and 8 field guns, defeated the French and Chandá Sáhib, killing 40 of the French and 300 of Chandá's men, 285 horses and an elephant. Murári Ráo, who had 6000 Maráthas under him, and was on the side of the English, took no part in this action, as he was intriguing to join Chandá. On the 29th Major Lawrence marched into Trichinápalli, and on the 30th sent Captain Dalton, with 400 English soldiers, to attack Chandá's camp on the E., while he assailed it from the town. Dalton was led out of his way by his guides, and consequently the attack did not take place; but M. Law, who commanded the French, was so impressed with his danger that he retreated to the island of Shrírangam, where he took up his quarters in the temple of Jambukeshwar, while Chandá Sáhib's troops occupied that of Shrírangam. Clive, who held a captain's commission under Lawrence, persuaded the latter to divide his force, which he did, and gave Clive the command of 400 English soldiers, 700 Sipáhís, 3000 Maráthas, 1000 Tanjúrine cavalry, and 8 guns. With these Clive marched to the 2 pagodas of Samíavaram, and there it was that the career of the Hero of Plessy was more nearly being cut short by death in battle than perhaps on any other occasion. M. Law had detached 80 Europeans, 40 of whom were English deserters, and 700 Sipáhís, to occupy Samíavaram, under the idea that Clive had withdrawn almost its entire garrison to cut off a convoy under M. d'Auteuil marching from Utatúr. The French, preceded by an Irish deserter, captured the lesser pagoda and put every man in it to death, at the same time firing a volley into a traveller's rest-house, where Clive lay asleep, which killed his servant and shattered a box at his feet. Clive, starting up from sleep, brought 200 English soldiers to the spot; but, mistaking the attack for an alarm of

his own men, went among the French Sipáhís, upbraiding them for their panic, and even striking them (Orme, vol. i., p. 223). At length one of them, finding Clive to be an Englishman, attacked and wounded him in two places, and then fled into the little pagoda. Clive followed him, and was met by 6 Frenchmen, when, with admirable presence of mind, he told them to surrender, as the pagoda was surrounded by his whole army. On this 3 of them gave up their arms and followed Clive, who went to tell his Englishmen to attack the French Sipáhís; but these had meanwhile discovered their mistake, and had marched off, the English permitting them to do so in the belief that they were obeying Clive's orders. A few minutes afterwards, however, Clive's men captured 8 Frenchmen sent to reconnoitre, and these, with the 3 Clive had taken, were sent with a sergeant's party to be put in confinement; but the sergeant took them to the little pagoda, which was still occupied by the French, who released their comrades, but, strangely enough, allowed the sergeant and his party to escape. Clive then attempted to storm the little pagoda, but the deserters fought desperately, and killed one of Clive's officers and 15 of his men, and then with the French made a sally, but were driven back with the loss of the French commanding officer and 12 others. Clive then advanced to parley with the enemy, and, being weak from loss of blood, stood with his back against the wall, and leaning on the shoulders of 2 sergeants. While thus parleying, an English deserter called out to Clive that he would shoot him, and fired, killing both the sergeants, but happily leaving Clive unhurt. The French men, indignant at this outrage, then surrendered. In the meantime the Maráṭha cavalry had pursued the 700 Sipáhís, and, coming up with them, cut them all to pieces. After this reverse the French under M. Law, and the army of Chandá Ṣáḥib, shut themselves up, the latter in the Shrírangam [illegible] and the French in Jambukeshwar. M. d'Auteuil, with all his force, was made prisoner by Clive, and this surrender was followed by that of M. Law, who, with 35 officers, 785 French soldiers, 2000 Sipáhís and 54 guns, fell into the hands of the English. Chandá Ṣáḥib gave himself up to Manikjí, who commanded the Tanjúr force in alliance with the English, and who, after swearing solemnly to send him safely to the French settlement of Kárikal, had him murdered, and sent his head to Muḥammad 'Alí, 2nd son of Anvaru'ddín, who escaped from the battle of Ambúr, and was supported by the English as Núwáb of the Karnátik. Trichinápalli was then given over to Muḥammad 'Alí, who had promised it to the Maisúreans, as the price of their aid against the French. The Maisúreans claimed the fulfilment of this promise, which was ratified by a treaty signed and sealed; and the Maráṭha chief, Murárí Ráo, likewise endeavoured to secure the place for himself, and both parties abandoned the English cause and joined the French. The Maráṭhas greatly assisted the forces of M. Dupleix, and the Maisúreans blockaded Trichinápalli, which must have been starved into surrender but for supplies received from what was then called Tondiman's country, and which is now governed by the Rájá of Pudukotai. On the 6th of May, 1753, Major Lawrence returned to Trichinápalli with 500 European soldiers, 2000 Sipáhís, and 3000 horse in the service of Muḥammad 'Alí. On the 10th he attacked the Maisúreans and Maráṭhas in the island of Shrírangam, who were supported by M. Astruc, who had under him 200 Europeans and 500 Sipáhís, with 4 guns. The battle was indecisive, and the English returned to Trichinápalli, after losing 2 officers and a few men killed and 3 officers wounded. On the 26th of June, however, a much more desperate action was fought, in which Major Lawrence, with only 380 European soldiers and 500 Sipáhís, gained a complete victory over the combined French, Maráṭha, and Maisúrean army, who outnumbered his troops in the proportion

of 15 to 1. The battle began by the French, under M. Astruc, capturing an advanced post on a rock, 4 m. N. of Faḳír's Tóp, and killing 200 Sipáhís Lawrence had posted there. A handful of English grenadiers retook this rock, while Lawrence, with the scanty remainder of his troops, charged the main body of the French at the point of the bayonet, and dispersed them, capturing 3 guns, and then, after repulsing repeated charges of the Maráṭha cavalry, in one of which Balapah, the brother-in-law of Murári Ráo, a most gallant officer, was killed, and routing 10,000 Maisúr horse, who with the Maráṭhas made a final charge, the English returned in triumph to their camps. "Thus was Trichinápalli saved by a success which astonished even those who had gained it." Affairs were, however, again complicated by the desertion of Muḥammad 'Alí's troops, who went over in a body to the enemy, having previously asked Capt. Dalton, in charge of the garrison on Lawrence's departure to Tanjúr, not to fire on them. This strange request was still more strangely granted, and the result was, that though the garrison had sufficient food, the scarcity in the city, owing to all supplies being stopped by the enemy's cavalry, was so great that a quart of rice sold for 2*s*. 6*d*. (Orme, vol. i. p. 297.) On the 9th of August, 1753, Major Lawrence, who had been reinforced at Tanjúr by 170 English soldiers and 300 Sipáhís from Fort St. David's, and by 3000 horse and 2000 Tanjúr troops, arrived within sight of the French, Maráṭha, and Maisúr camp. Their cavalry extended from French Rock, which is rather more than a m. due S. from the S.E. corner of Trichinápalli, to Sugar-loaf Rock, a distance of 2¼ m., Sugar-loaf Rock being that distance S. by E. of the S.E. angle of Trichinápalli. Thence it stretched to Golden Rock, 1¼ m. due W. of Sugar-loaf Rock. Lawrence resolved to turn the enemy's left flank, and his Grenadiers soon captured the Golden Rock and planted the English colours there. Thence Lawrence ordered an attack on the enemy's guns, and when Capt. Kirk was killed at the head of the Grenadiers, Lawrence himself led them on, and routed the enemy, taking 3 of their guns. In the night the enemy moved to Waikondah, 2¼ m. W. of Trichinápalli, where there was a small fort defended by 2 guns and garrisoned by the Maisúreans. Thence, however, they retreated in a day or two to Mutachelinúr, a strong post opposite the W. extremity of Shrírangam Island, where, on the 24th of August, they were joined by Murári Ráo, bringing a reinforcement of 10,000 men, of whom 400 were Europeans, with 6 guns. The combined army then moved to the Five Rocks, which are 4¼ m. S.W. of the S.W. angle of Trichinápalli, and Major Lawrence pitched his camp between them and the city, a little to the N. of Faḳír's Tóp. Thence he again moved to French Rock. Here on the 16th of September he was joined by a reinforcement of 237 Europeans and 300 Sipáhís under Captains Ridge and Calliaud. In the meantime the enemy had moved to Golden Rock and Sugar-loaf Rock, taking up their old position, from which they had been driven a month before. Here on the 21st of September Major Lawrence attacked them, and put them to a complete rout, capturing M. Astruc, the French commanding officer, 10 other officers and 165 French soldiers, 11 guns, and all the tents, baggage, and ammunition of the French camp. The French also lost 100 in killed and wounded, and they and their allies the Maráṭhas and Maisúreans retreated into the island of Shrírangam, while Lawrence quartered his troops, partly in Trichinápalli, and partly in Koeladi. In the beginning of November 1753 the French were reinforced by 300 Europeans and 1000 Sipáhís with some guns, and on the 28th they made a night attack on the Fort of Trichinápalli and succeeded in entering the outer fortifications at Dalton's Battery at the N.W. angle. Here there was a pit 30 ft. deep, into which many of the assailants fell, and their screams alarmed the garrison, who, led by Lieutenant Harrison, repelled the at-

tack and made 360 of the French prisoners, and killed or wounded the rest of the attacking column, which at the commencement numbered 600 men. This, however, was signally avenged in the middle of February 1754, when Murári Ráo attacked a large convoy coming to the English camp, escorted by the famous company of Grenadiers 100 strong, 80 other Europeans, 800 Sipáhís, and 4 guns, with 8 officers. Of the officers 5 were killed and 3 wounded and made prisoners, with 138 of the soldiers, of whom 100 were wounded. The remaining 50 were killed, and all the convoy and guns were taken. On the 12th of May a second attempt of the French against an English convoy disastrously failed, and the French, though greatly superior in number, lost 200 of their battalion, and had 300 Sipáhís killed and wounded, Soon after this Murári Ráo, after cutting to pieces a column of 1500 Tanjúrines, accepted a sum of money from the Rájá of Tanjur, and marched off to his own principality. On the 2nd of August, 1754, M. Dupleix was superseded in the government of the French possessions in India by M. Godeheu, who was deputed to arrange matters with the English. On the 16th Major Lawrence marched from Tanjúr with an English battalion of 1200 men, 3000 Sipahís, and 14 guns, and a Tanjúrine force of 2500 cavalry and 3000 infantry, with several guns. On the 17th he fought an indecisive action with the French and Maisureans. blockading Trichinápalli, in which 100 of the French battalion were killed and wounded, and the English lost 8 of their number, one of whom was the gallant Captain Pigou. The French then retreated to Mutachellam, and their post at Elimiviram was captured by the Tanjúrines, under Mánikjí. On the 11th of October, after an English squadron had arrived with the 49th Regt. 700 strong, and 40 artillerymen, a suspension of arms was proclaimed. On the 11th of January, 1755, a treaty was published putting an end to the war, and leaving the French in possession of far greater territories than the English. On the 14th of April the Maisúr general, who had persisted in his attempt to get possession of Trichinápalli even when abandoned by the French, finally broke up his camp at Shrírangam, and marched back to his own country. On the 9th of July the Núwáb of the Karnátik, Muḥammad 'Alí, being at last securely established by the aid of the English, left Trichinápalli, and went to take up his residence at Arkát. In May, 1757, M. d'Auteuil with 1000 Europeans, 150 hussars, 3000 Sipáhís and 19 guns, besieged Trichinápalli, which was garrisoned by only 104 Europeans, 70 Sipáhís, and some almost useless irregulars. Captain Calliaud, however, by a forced march from Madura, with 120 Europeans, and 1200 Sipáhís, relieved the place, advancing through swampy rice-fields so deep that he could not move at a greater rate than 1 m. an hour. On the 15th of June, 1790, General Meadows marched against Típú from the plain of Trichinápalli with the army of the Karnátik which had assembled there. In 1801 Trichinapalli passed with the other territories of the Núwábs of the Karnátik to the English. Trichinápalli contains 76,530 inhab., and is the capital of a collectorate comprehending 3515 sq. m., with 1,200,408 inhab., of whom only 25,511 are Sunní Muḥammadans, 3193 Shí'ahs, 89 Wahábís, and 3231 Muslims of other sects. The Christians number 52,222. Of the Hindús 34,709 are Satanis or followers of Chaitanya, a Hindú reformer who was born at Nandya in Bengal in 1485 A.D. They do not wear the long lock of hair as other Hindús do.

During the whole of the siege of Madras by M. Lally, and the operations which preceded it, Trichinápalli formed a valuable *point d'appui* to Madras, and Orme admits (vol. ii. p. 458) that its retention was second in importance only to that of Madras. Large reinforcements were drawn from it, one of which, under the famous partizan officer Muḥammad Yúsuf, numbered 2000 Sipáhís. It was also the dépôt for French pri-

soners, who at one time were more numerous than the invalid Europeans of the garrison, in the proportion of 5 to 1. On the 20th of Jan., 1759, the Núwáb of Arkát left Madras to return to Trichinápalli, as his own capital, Arkát, had been taken by the enemy. He reached Trichinápalli on the 10th, escorted by Major Calliaud, and on the 18th of March, 1760, Arkát having been retaken by the English, he again left Trichinápalli at the head of several thousand men, of whom only about 1200 were troops that could be relied on. With this force he took part with the English in the reduction of several forts, and in July returned to Arkát. On the 16th of January, 1761, Pondicherry surrendered, and on the 5th of April, 1761, the war of Coromandel, in which Trichinápalli had played so important a part, ended.

The principal sights at Trichinápalli are the Fort and Tank at the foot of it, where the house in which Clive lived, is still shown; the Great Temples of Shrírangam and Jambukeshwar; the Aṇakaṭṭs, and the Jail. The goldsmiths of Trichinápalli are famous for their work in the precious metals, and their chains, ornaments, and images are worth examination, though articles made by them are procurable at Messrs. Orr's shop in Madras, of the best quality and quite as cheap.

The Fort.—From any of the houses near St. John's church in the cantonment, a drive of about 2 m,—at the commencement of which are passed on the l. a plain obelisk to the memory of Mr. McDonnell, formerly Collector and afterwards Judge of Trichinápalli, and further on a large Roman Catholic church—will take the traveller to the Fort or Rock, which was the citadel, and which until 1845 was surrounded by walls, "occupying" (Pharaoh's "Gazetteer," p. 340) a "rectangle of nearly 1 m. in length, and ½ m. in breadth." Orme, in greater detail, says (vol. i. p. 180), "Trichinápalli is a parallelogram, of which the E. and W. sides extend near 2000 yds., and the N. and S. about 1200. It has a double inclosure of walls, each of which is flanked by round towers, built at equal distances from one another. The outer wall is 18 ft. high, and about 5 ft. thick, without rampart or parapet. The inward is much stronger, being 30 ft. high, with a rampart of stone, decreasing by large steps from the ground to the top, where it is 10 ft. broad, and has a thin parapet of stone about 7 ft. high, in which are loop-holes to fire through. There is an interval between the 2 walls of 25 ft., and before the outward a ditch 30 ft. wide and 12 ft. deep, unequally supplied with water at different seasons, but never quite dry. In the N. part of the city stands a rock 150 ft. high, from which the adjacent country is discovered for many miles round." In 1845 an order was issued to demolish these ramparts, and in 1855 the "Gazetteer of S. India" reported that "the work has been gradually progressing, though their complete demolition cannot be effected for several years to come." Now, however, the demolition is complete, and but for history it would not be easily known that any fortification beyond the Rock itself ever existed. However, a yellow streak of open space at the distance of from 200 to 300 yds. from the Rock shows where the Fort ditch once was, and there is also on the N. a ruined bastion called French Bastion. This is all that remains of the once strong fortification. The entrance to the covered passage, which leads to the ascent of the Rock, is on the W. side, and on either side of the passage are pillars about 18 ft. high, which bear the stamp of Jain architecture. The stone has been whitewashed and the pillars have carved capitals representing the Lion of the S., and various figures of men and women, some of them not very delicate. The frieze above is ornamented with carvings of animals. The covered passage leads to the ante-room of a Shivite temple, whence on certain days the images of the gods—viz., of Shiva, Párvatí, Gaṇesh, and Subrahmaṇya, or Skanda—are carried in procession. There is a huge Nandi Bull covered with silver plates which must be very valuable. The steps of the ascent were the

scene of a frightful disaster in 1849. A vast crowd had assembled to worship Ganesh, who is here called Pilliar, or "the son." A panic arose, and in the crush which ensued 500 people were killed. Passing the antechamber you begin to ascend flights of very steep steps, 290 in number, coloured white with red stripes, and all under cover. You then reach the upper entrance into the temple and pass into the open air, and by mounting 57 more steps a rocky platform is reached from which there is a magnificent panoramic view. You then pass to the N. portion of the Rock, and ascend 109 more very narrow low steps cut in the rock, some of them only 2 in. high. After this a very steep staircase in the rock is reached of 26 steps with a low wall on either side, at the top of which is a Maṇḍapam, or pavilion, whence there is one of the finest panoramic views to be seen in India. On all sides the eye traverses the plain for 20 or 30 m. The height of the Rock (according to the district map) is 236 ft., and the Maṇḍapam is 10 ft. higher, but the plain is so flat that this height is sufficient to dominate a vast expanse of country. On the S. the most conspicuous object is the Golden Rock, popularly so called, about 100 ft. high. At the foot of it, to the W., is the Central Jail. Carrying the eye to the S.E. of this rock is seen a patch of low hills, the highest not being above 40 ft. This is French Rocks, about 2 m. from the Fort. To the N. of the Fort Rock is the broad shallow bed of the Kávéri, in which, except in the rains, there is but a narrow streak of water. Beyond is the island of Shrírangam, which the French occupied for several years, taking up their quarters in the 2 great temples, that of Shrírangam to the W., and that of Jambukeshwar to the E. The island is 17 m. long from the Upper Aṇakaṭṭ at the W. extremity to a point a little to the E. of Kilikuddi on the E. Its greatest breadth is 1¼ m., and Shrírangam temple is 5 m. from the W. extremity. As the whole island is covered with dense groves, the temples are not distinctly seen. Beyond to the N. in the far distance rises a long line of hills. To the N.W. is the Tale Malai range, the greatest height of which is 1800 ft., while due N. of the Fort Rock are the Kale Malai Hills, which attain 4000 ft., and E. of these are the Pache hills, which in some parts rise to 2300 ft. Turning to the W. the old town of Wáriúr is seen, where there was once a cantonment. At the foot of the Fort Rock in this direction, that is to the W., is a handsome *Tappe Kulam*, that is, a tank with stone steps descending on each side to the water's edge, and a Maṇḍapam or temple in the centre. At the S.E. corner of this tank are seen a square corner-house, and a house with a porch adjoining the other. In one of these Clive lived, but it is not certain in which. There is strong reason, however, to think that it was not the corner house, which appears to have been formerly a Hindú temple. There are 2 kneeling elephants at the door, each about 5 ft. long and 3 ft. high. The other house has been the dwelling of a Muḥammadan. The lower storey has 5 arches 9 ft. high and 6 ft. 10 wide, 2 pillars and 6 pilasters. The shafts of the pillars are only 5 ft. high.

As Trichinápalli is one of the hottest places in India, and the rock becomes much heated after the sun has risen a few hours, it is desirable to visit the Fort Rock as early in the morning as possible. To see the sun rise from the top of the rock is a glorious spectacle.

The Temples.—It will be well to leave the cantonment not later than 6 o'clock for the purpose of visiting the 2 temples in Shrírangam Island, as a proper examination of them will occupy several hours, and the heat soon becomes disagreeable. After passing the Catholic church on the l. and driving through the great bázár for 2 m., during which drive a hospital, a clock-tower, and 2 fine Teppa-Kulam tanks will be passed, and then the Fort Rock, the traveller arrives at the bridge over the Kávéri, which joins the island of Shrírangam to the main land. This is called the Kávéri, or southern bridge, to distinguish it from that opened in

supported by pillars. There are 22 pillars in each storey on the E. side, 44 in all; and 34 in each storey on the other 2 sides, making in all 3 sides 180 pillars. Beyond this is a second gopura with 7 storeys, and a 3rd gopura, which forms part of the wall enclosing the Adytum. Thence a fine corridor leads to the Vimánah. There are 17 pillars on either side, of which 12 have highly ornamented entablatures, and five are plain. To l. are 5 pavilions, that nearest the Vimánah having been built by a Rájá of Maisúr 150 years ago. There are several short inscriptions on the pavement. The Maisúr pavilion has an inner room with 4 pillars and an outer room with 6 pillars on each side. On the whole this pagoda is a very fine one, and well worth a visit. It is, no doubt, older than the Vaishnava temple.

The Aṇakaṭṭs.—The Kávéri, about 9 m. to the W. of Trichinápalli, and a little to the W. of the W. extremity of Shrírangam island, separates into 2 branches, which enclose the island, the N. branch being called the Kolerún or Kolidún, and the S. the Kávéri. It had long been observed that the N. channel was deepening and the S. becoming more and more shallow, and lest the Tanjúr Collectorate should thus be deprived of water sufficient for irrigation, Colonel Arthur Cotton obtained the sanction of the government to construct a dam or aṇakaṭṭ, across the Kolerún, and finished it in 1836. The Kávéri is fed by the Bhawání, the Noyel, and the Amrávatí streams, which descend from the Nílgiris and Maisúr. In the middle of June the S.W. monsoon causes the Kávéri to swell, and in July and August it becomes a mighty river and dwindles to a small stream in September and October, rising again in November with the N.E. monsoon. After parting with the Kolerún, it sends off a number of branches which irrigate Tanjúr, the chief one being called the Vennár, and then falls into the sea 20 m. S. of the spot where the Kolerún disembogues. The aṇakaṭṭ constructed by Col. Cotton is called the Upper Aṇakaṭṭ, and it has been completely successful in preventing an excess of water entering the Kolerún. The aṇakaṭṭ consists of 3 parts, being broken by 2 islands 70 yds. and 50 yds. wide. The N. part is 122 yds. long, the centre 350, and the S. 282. The total length, therefore, including the islands, is 874 yds. It is a brick wall 7 ft. high and 6 ft. thick, capped with stone, and is based on 2 rows of wells sunk 9 ft. below the river's bed. It is defended by an apron of cut stone from 40 to 21 ft. broad, the outer edge of which rests on a row of wells, and has an outer apron 6 to 10 yds. wide, formed of large rough stones without cement. A similar apron extends on the upper side of the aṇakaṭṭ. There are 24 sluices, the largest being 7 ft. 2 in., which help to scour the bed. A bridge connects the sluices, having 62 arches of 33 ft. span and 6 ft. rise. The piers are 6½ ft. high and 5 ft. thick. The roadway is 6 ft. 9 in. broad. To prevent the bed of the Kávéri deepening too much, a flooring was made in its bed just where the aṇakaṭṭ commences, to bridge the Kolerún. To visit this aṇakaṭṭ will take a whole day. It influences the irrigation of about 600,000 acres. About 9 m. E. of Trichinápalli is the Grand Aṇakaṭṭ, an ancient work, and below that is the Lower Anakatt, built in 1836, under the advice of Colonel, now Sir Arthur, Cotton. It supplies the Víranam tank in S. Arkát, and waters the t'aluḳahs of Chedambram and Manárgudi in that Collectorate. The task of inspecting these aṇakaṭṭs would occupy four or five days, and would hardly repay any one but an engineer.

The Jail.—Trichinápalli Central Jail is one of the largest, and certainly one of the best managed in the Madras Presidency. It stands well on rising ground about 2 m. S. of St. John's Church, with a hill popularly called the Golden Rock, about 400 yds. from its N.E. corner. Orme's Golden Rock is not the same as this, but is probably the Kásé Malai hill, which has a square white building on its summit, and a Faḳír's hut, whereas this Golden Rock is inaccessible. The Kásé Malai hill is 1¼ m. W. of the jail. An order from the governor is required

to visit the jail. It is built on the radiating principle, with a high building in the centre where the guard is posted, and which overlooks the whole precincts. This jail was built to hold 1100 prisoners, but on Friday, March the 15th, 1878, there were 1138 within the walls, and 437 in huts without the walls, total 1575. It was finished in 1868, and is very clean and well arranged. There were on the said day of March, 57 women, 10 boys, 2 girls, and only 14 prisoners on the sick list. In 1878, a boy of 13 was sent here under a sentence of imprisonment for life for throwing a child into a well after robbing it of a ring. He was transported to the Andamans. In 1870, 20 of the prisoners effected their escape under the leadership of a notorious desperado. They armed themselves with the muskets of the police, and set off with the intention of hanging the judge at Tinnevelli, but the ringleader was shot by a policeman, and the others were all retaken. There are 20 solitary cells. Men are taught to read and write, but not women, which is to be regretted, as their whole life is a dismal blank, in which improvement is impossible. Marks are given for good conduct, and prisoners who behave well are thus raised to be superintendents of work and convict warders, and wear a distinctive dress. They can also obtain a remission of $\frac{1}{3}$ of the time they are sentenced to be imprisoned. Refractory males are punished by diminished food, in which case they are not compelled to work, by solitary confinement and whipping. Refractory women are put on reduced diet, or are confined in solitary cells. Boys are kept in a separate ward. There is a workshop in each ward. There are 7 wells within the walls, one of which has 20 ft. of water, but during the late year of drought the water decreased to 2 ft. It is very clear and good. The hardest work done in this prison is grinding corn and picking *coir*, the fibre of the cocoa-nut.

ROUTE 5.

TRICHINÁPALLI TO TANJÚR, NÁGAPATNAM (NEGAPATAM), NAGÚR (NÁGORE), KÁRIKAL, TARANGAMBÁDI (TRANQUEBÁR), KUMBHAKONAM, AND CHILAMBRAM, RETURNING TO TRICHINÁPALLI. TOTAL, 336 MILES.

Trichinápalli to Tanjúr by the S. I. Rly.
31 *miles.*

Names of Stations.	M.	Trains.		Remarks
TRICHINÁPALLI (Junction) to		A.M. dep. 6.55	P.M. 1.10	
1. Tiruverambur	$6\frac{1}{4}$	7.17	1.32	S. on l.
2. Budalur . .	14	8.7	2.19	S. on r
3. Tanjur (Junc.)	$10\frac{3}{4}$	arr. 8.40	2.55	Pass the whole way through a level well-watered plain.
Total . . .	31			

Tanjúr in N. lat. 10° 47′, E. long. 79° 12′ 4″, which became the capital of the Chola Kings after Uriúr and Kumbhakonam (see Journal of the R. A. S., vol. viii., p. 14, last line), is a town with 52,175 inhab., and the capital of a Collectorate which comprises the larger portion of the Delta of the Kávéri, and is the most densely populated and richest in the S. of India. This province covers 3654 sq. m., and has 9 t'alukahs and 13 *mottahs* or subdivisions held under permanent settlement, and 5 municipal towns, of which Tanjúr is one, and Mannargudi with 17,703 inhab., Mayaveram with 21,165, Nágapatnam with 48,525, Kumbhakonam with 44,444, are the others. The total pop. of the province is 1,973,731, of whom 102,703 are Muhammadans, 66,409 Christians, and 239 Jains. Rice cultivation is so general, that 27 per cent. of the males are engaged in it. Of the male pop. 18 per cent. can read, but only 1 per cent. of the females have received any instruction.

That the Rájás of Tanjúr were powerful several centuries ago, is proved by the inscription on the Great

Pagoda; but the history of the place becomes more interesting after its conquest by Sháhjí, the celebrated Maráṭha leader, and the father of the still more famous Sivají. Grant Duff (vol. i., p. 199) states that all the Maráṭha MSS. agree, that besides the Fort of Ární and Porto Novo, Sháhjí conquered Tanjúr, and that 'Alí 'Ádil Sháh, in whose service he was, did not interfere with his acquisitions.

That famous Maráṭha chieftain had three sons, of whom the eldest, Sambhají, was killed on service in the S. of India. The second, Sivají, in 1664, laid the foundation of the Maráṭha empire. The third, Ekojí or Venkají, is said by Wilks and others to have conquered Tanjúr; but, according to the Maráṭha accounts, as stated by Grant Duff, he merely succeeded his father, Sháhjí, in that province. As Sháhjí is known to have taken Porto Novo in 1661, it is probable that Tanjúr fell into his power about the same time. We know, indeed, that he went as second in command of the forces of the Muḥammadan king of Bíjápur when Ran Dulha Khán, the general of that monarch, invaded the Karnátik in 1638, and that he was left as governor of the conquered provinces, residing for some time at Bengalúr, and afterwards at Kolár and Bálapúr. We may suppose that he did but exact tribute of the Náik of Tanjúr, and that his son Ekojí, the Ankojí of Scott, and the Venkají of Grant Duff, completed what his father had begun. This he is said to have done on the occasion of a war between the chiefs of Tanjúr and Madura, when he was sent by Sháhjí to aid the former. After repulsing the Madura forces, Ekojí fixed a quarrel upon the Tanjúr chief with reference to his remuneration, and, entering the fort with 100 horsemen as if for a conference, slew the Rájá and usurped the government. Ekojí left three sons, Sháhjí, Sharfojí, and Tukojí, who succeeded to the rájáship in succession. These brothers all left children, and, after several irregular successions, one of them, Sahují, being dethroned in favour of his cousin, Pratáp Sing, came in 1749 to Fort St. David and besought the English to assist him. There can be no doubt that the British government had no right to interfere; but, lured by the promise of a large sum of money and the cession of Devikóta, a fort at the mouth of the Kolerún r., they undertook to reinstate the Tanjúrine. Accordingly a force of 430 Europeans and 1000 Sípáhís, with 4 field pieces and 4 mortars, marched from Fort St. David, and on the 13th of April encamped on the bank of the r. Valár. Here they were overtaken by the terrible hurricane which has already been described (under Gúdalúr). After an ineffectual bombardment of Devikóta and the loss of 400 of their camp followers, the force made a precipitate retreat to Fort St. David.

In spite of this failure another expedition was immediately undertaken, under Major Lawrence, who was sent by sea with all the Company's available troops, amounting to 800 Europeans and 1500 Sipáhís, to besiege Devikóta. The fort was 1 m. in circumference, with 6 unequal sides, the walls being 18 ft. high, built of brick, and flanked by projecting towers, some circular and some square. The English, with four 24-pounders, made a practicable breach across the river, which they crossed on a raft, not without loss. The storming party of 34 Europeans and 700 Sipáhís was led by Clive, then a lieutenant, who advanced briskly with the Europeans, but the Sipáhís failed to support him. Their rear being thus left unguarded, the little company of English were charged by a body of Tanjurine horse, and 26 out of the 34 were killed. Clive narrowly escaped being cut down, and ran back to the Sipáhís. Lawrence then advanced with his whole force, and effected an entrance into the fort, which was evacuated by the enemy. After some further unimportant operations, the Governor of Fort St. David concluded a treaty with Pratáp Sing, the Rájá of Tanjúr, by which the English acquired Devikóta, with territory enough to produce a yearly revenue of 31,000 rs., at the same time that the expenses of the war were reimbursed to them, and a pension of 4000 rs. a

year was settled on their protégé, Sahují.

At the end of the same year Tanjúr was besieged by the French and their ally, Chandá Ṣáḥib, Núwáb of the Karnátik. The Rájá got rid of his assailants by agreeing to pay 7,000,000 rs. to the Núwáb, and 200,000 rs. to the French, besides ceding to them the port of Kárikal and 81 villages. The latter of these sums, and some portion of the former, were actually delivered over, when a rumour of the approach of Náṣir jang's army from Golkonda induced the besiegers to retreat. On the 18th of July, 1758, Tanjúr was again besieged by the French, under Lally, who raised the siege on the 10th of August, and was much harassed by the Tanjúrines in his retreat. In 1771 the Rájá of Tanjúr incurred the displeasure of the British, in consequence of an attack made by him on the chief of Rámnád, or, as he is generally called, the Marawar Polygár, and who was maintained by the English to be a feudatory of their ally, the Núwáb of the Karnátik. On the 23rd of September of that year the English appeared before Tanjúr, and on the 27th of October a practicable breach was reported. Before the assault, however, the Núwáb concluded a peace with the Rájá, on condition of his paying 30½ lakhs of rs., and restoring all the territory he had taken from the Marawar chief. But, notwithstanding this treaty, the Núwáb was secretly desirous of procuring the complete subjugation of Tanjúr to himself by means of his English allies. In 1773 he again instigated them to advance against the unfortunate Rájá, and on the 16th of September, after nearly a month's siege, the English troops carried the fort and made prisoners of the Rájá and his family, who, together with the whole province, were handed over to the Núwáb.

But the Court of Directors disapproved of this unjust war, and directed the Rájá to be reinstated, on condition of his receiving a garrison of the Company's troops into the fort, providing lands for their support, paying tribute to the Núwáb, and furnishing him with such troops as, backed by the Company's authority, he might demand. It was added that he should contract no alliances with foreign powers, without the approbation of the English. These terms were acted upon, but such disputes arose in the council at Fort St. David, pending their execution, that the Governor, Lord Pigot, was arrested by command of his own council, and died in confinement. In 1786 died the Rájá Tulsají, son and successor of Pratáp Sing abovementioned, after adopting a boy named Sharfojí, to the exclusion of his own half-brother, Amar Sing. The adoption, however, was declared by the English illegal, and Amar Sing was suffered to reign till 1798, when Sharfojí was pronounced legally adopted ; and on the 25th of October, 1798, a treaty was concluded with him by the Company, according to which he resigned all powers of government to the English, retaining the 2 forts of Tanjúr (where alone he could exercise sovereign power), and sundry palaces, together with an annual revenue of 350,000 rs., and ⅕ of the remainder of the whole net revenue of the country, amounting to 700,000 rs. more, as well as the Danish tribute from Tranquebár, about 5,000 rs. Sharfojí was educated at Madras, and afterwards by the missionary Schwarz, to whom he was sincerely attached. Indeed, the funeral of Schwarz was delayed in order that the Rájá might gaze on his face once more ere the coffin was closed. At the sight of the lifeless form of his guardian, the Prince was painfully agitated. He bedewed the corpse with tears, covered it with a cloth of gold, and, in spite of the defilement (according to Hindú belief), accompanied it to the grave. He was brought up among Christians, yet he ever remained a Hindú in religion, and a munificent patron of Bráhmans. He was an accomplished musician and linguist, reading daily the English newspapers and light literature, and in the management of his revenue he displayed all the prudence, liberality, and exactness of the most sagacious English nobleman. It is he of whom

Lord Valentia speaks with so much praise in 1804, and Heber in 1826. He died in 1832, and was succeeded by his son Sivají, who died in 1853, when the country having been already appropriated by the E. I. C., all the property also of this once powerful family was so completely confiscated that Sivají's daughter, the present Princess of Tanjúr, was left in extreme penury. She still inhabits the palace of her ancestors, but lives the life of a recluse without any of the luxuries or even comforts befitting her rank, though in all respects deserving of them.

The *travellers' b.* at Tanjúr is conveniently situated a little to the S. of the Little Fort, in which is the Great Pagoda, which with the palace of the Rájá in the Great Fort, and Schwartz's Church, are the sights of Tanjúr. The *two Forts* of Tanjúr are so connected that they may be almost regarded as one. The smaller one lies to the S. of the other, and near its S. wall is the Great Pagoda. On this side the French made their attack in August, 1758, under M. Lally, as did the English in 1771. On the W. is a tank about 400 yds. square. On the N. the smaller fort joins the larger, being itself 660 yds. in length from the outer bank of the ditch at the S. angle to the point of junction of the forts. From this point to the N. bank of its ditch the larger fort is 1240 yds. long, and about the same broad, from E. to W., being circular; whereas the smaller fort is a parallelogram. The walls of both forts are built of large stones; on the corners of the ramparts are cavaliers; the ditch varies from 40 to 20 yds. in breadth, and is from 20 to 30 ft. deep. It is cut out of the solid rock.

The Great Pagoda.—At p. 343 of Mr. Fergusson's "History of Architecture" will be found a plan of this temple, and a valuable account of it. The following account is from notes made on personally visiting the building with Dr. Burnell, the celebrated Orientalist, and from a plan given to the author by him. The temple is called *Peria Kovil*, which signifies "Great Temple." The building stands in the lesser fort at the W., nearly due E. and W., the entrance being on the eastern side. To enter you pass under a gopura, the base of which, on the eastern side, which is the larger of the two, is 58 ft. from E. to W., and 42 ft. from N. to S., with a passage between the two bases 21 ft. broad and 58 ft. long. Then follow a passage 170 ft. long, and a second gopura of smaller dimensions. It is very difficult to count the storeys of the gopuras, as they are not well defined; but there appears to be 6 in the outer gopura and 4 in the inner, and their height may be reckoned at about 90 and 60 ft. There is a long inscription in Tamil characters of the 4th cent. on either side of the passage through the 2nd Gopura. After this the outer enclosure of the Pagoda is entered, which is 415 ft. from N. to S., and 800 ft. from E. to W. Immediately inside this enclosure after passing the 2nd Gopura are 2 slabs let into the pavement with Marátha inscriptions, recording repairs to the temple, with the dates Shaka 1723 = 1801 A.D., on the rt. hand slab, and Shaka 1797 on the l. hand slab, with an English date, December, 1875. On the l. hand is a well, and along the whole length of the S. wall is a strip of garden about 51 ft. broad with 3 wells in it, and at the W. end 108 lingams. On the rt. is the *Yajasála*, a place where sacrifices are offered, and the Sabhápati Kovil or shrine of Shiva, as the presiding god of an assembly. This building is 56 ft. long from N. to S., and 36 ft. from E. to W. Almost exactly in a line with the W. wall of this shrine, but 60 ft. to the S. of it is the E. wall of the inner enclosure, and the entrance into it by steps. The breadth of this at the steps from N. to S. is 113 ft., and its depth about 90 ft. from E. to W. There are 2 *Balipirams* or altars close to the E. wall, one inside and one outside, and at about 40 ft. to the W. of this E. wall is a Mandapam or pavilion 102 ft. from E. to W., and about 48 ft. from N. to S., and 35 ft. high, covering a gigantic nandi in black granite, a

monolith 12 ft. 10 in. high (see Dr. Burnell's Great Temple of Tanjúr, p. 4, note), and 16 ft. long. This *váhana* or vehicle of Shiva is supposed to represent the roaring thunder-cloud. W. of this pavilion is the *Kodi Maram* in the front row of a series of pillars, of which the first 3 rows are of 5 pillars each, and the next 6 of 6 each. You then ascend 17 steps and enter a portico supported by 3 rows of 4 pillars each, which leads to a hall 75 ft. from N. to S., and 70 ft. from E. to W., inside measurement, which again leads to a second hall, also 75 ft. from N. to S., and 65 ft. from E. to W., or reckoning the partition wall the 2 halls are about 1145 ft. from E. to W. A passage is then crossed 90 ft. long from N. to S., and 20 ft. broad from E. to W., approached on the N. and S. by flights of steps. In the centre of the W. wall of this passage is the entrance to the square adytum, which is 96 ft. 3 in. from N. to S., and about 90 ft. from E. to W. Within this is a second enclosure 56 ft. from N. to S., and 54 ft. from E. to W., and over the whole is superimposed the vast tower of the Vimánah, 200 ft. high including the *Shikr* or spiked ornament, which is very short, and not more than 10 ft. high. In the centre of the inner enclosure is a huge black stone on which is placed the Lingam. A little to the W. of the centre of the S. wall of the outer enclosure is an image of Shiva facing to the S. On the N.E. of the Great Tower and close to it is the Chandi-Kovil, or shrine of the god, who reports to the chief god the arrival of worshippers. Beyond this at the N.W. corner of the outer enclosure is the Subrahmanya Kovil, Shrine of Kárttikeya, the son of Shiva and deity of war, who is called Subrahmanya (from *su* good, *brahman* a Bráhman) because he is so good to Bráhmans and their especial protector.

There is a picture of this wonderful shrine at p. 345 of Mr. Fergusson's "History of Indian Architecture," and he says of it, that it "is as exquisite a piece of decorative architecture as is to be found in the S. of India, and though small, almost divides our admiration with the temple itself." This shrine is sometimes called the Skanda temple, from Skanda, another name of Kárttikeya. It consists of a tower 55 ft. high, raised on a base 45 ft. sq., adorned with pillars and pilasters, which ornament is continued along a corridor 50 ft. long. which communicates with a second building 50 ft. sq. to the E. The tower of the shrine has above the base 5 rows of figures. Towards the E. end of the corridor there is a flight of steps on the N. side leading into the corridor, and one on the S. side descending from it. The *dwárpáls* at the doors here are particularly to be remarked, for whereas the grand temple and the shrines anterior to it are all built of granite, these *dwárpáls* are of syenite, which takes a finer polish than granite, and these statues are wonderfully bright. The base of the grand temple, *i.e.*, the Vimánah and halls leading to it, is covered with inscriptions in the old Tamil of the 11th century, which Dr. Burnell with wonderful learning and labour has deciphered. This writing enumerates grants made to the temple by Víra Chola, who reigned from 1064 to 1114 A.D., and was one of the greatest Hindú monarchs that ever lived. To the left of the S. flight of steps by which access is gained to the passage immediately adjoining the Vimánah the inscription in the recess mentions the conquest of Bengál and N. India. The pyramidal tower over the Vimánah has evidently often been repaired in its upper part, where the images of gods and demons with which it is covered are now only of cement. At the place where the figures begin are some curious fan-shaped ornaments, which are perhaps, intended to represent peacocks' tails. This tower from its vast height and bulk cannot but make a great impression on the spectator. It is only 48 ft. lower than the Kutb Minár at Dihlí and vastly more bulky. It is exceedingly difficult to count the storeys, as they are not well defined. Mr. Fergusson says there are 13, and others have counted 16, which would correspond to the

height if it be 200 ft. The N. Gopura of the great Shiva temple at Bíjánagar is 133 ft. 5 in. to the top of the 11th storey, above which it is impossible to ascend, which would give an average of 12 ft. to a storey, and this would make a 16-storeyed temple 192 ft. high exclusive of the Shikr.

At the S.W. end of the outer enclosure, opposite to the Subrahmanya shrine, is one to Ganesh, the other son of Shiva, which is probably very modern. It is called, in Tamil, Pillaiyar Kovil, and is 50 ft. long from E. to W., and 35 ft. broad from N. to S. where broadest, that is at the E. extremity. There is a Maráṭha inscription on the pediment on its W. face, with the date 1720 Shaka=1798 A.D. Dr. Burnell considers the Subrahmanya temple to be not older than 350 years at most. Its beautiful carving seems to be in imitation of wood. Before leaving that shrine descend the steps facing the N. side of the Vimánah, and carry your eye to the left-hand peacock's tail, and you will observe in the centre of the line of figures that follows the unmistakable bust of a European with a round hat. The face is that of a chubby, self-satisfied John Bull, and the Indians say it was put there by the builder of the temple, as a practical prophecy that the English would come and take the country. It has, however, no doubt been added at some time when the temple has been repaired, and is no proof that the great tower itself is modern. On the contrary, the inscriptions show that that dates from the 11th century. Not far from the steps by which you descend from the Subrahmanya shrine is a small temple to Durgá, Shiva's wife, and on the wall of the great temple opposite this. the gigantic inscription begins which Dr. Burnell was the first to read, and there it is easy to make out the word Tánjúr, which occurs not far from the commencement. On this N. side of the great temple, is a garden, and another small temple to *Amma*, another form of Shiva's wife. Those who care to know more about S. Indian mythology, may consult Ziegenbalg's "Genealogie der Malabarischen Götter," printed at Madras, 1868.

Dr. Burnell says in his pamphlet, "The Great Temple of Tanjore," "This temple is really the most remarkable of all the temples in the extreme S. of India; is one of the oldest, and as it has been preserved with little alteration, if not, perhaps, the largest, it is the best specimen of the style of architecture peculiar to India S. of Madras.

"This style arose under the Cōla (or Tanjore) kings in the 11th cent. A.D., when nearly all the great temples to Siva in S. India were built, and it continued in use in the 12th and 13th centuries, during which the great temples to Vishnu were erected. Up to the beginning of the 16th cent., these temples remained almost unchanged, but at that time all S. India became subject to the kings of Vijayanagara, and one of these named Kṛishṇaráya (1509-1530) rebuilt or added to most of the great temples of the S. The chief feature of the architecture of this later period is the construction of the enormous gopuras which are so conspicuous at Conjeveram, Chedambram and Shrírangam. All these were built by Kṛishṇaráya; they do not form part of the original S.E. style, but were intended as fortifications to protect the shrines from foreign invaders, and certain plunder and desecration, as the Hindús of S.E. first discovered on the Muḥammadan invasion of 1310 A.D.

". . . . . The ceremonies and processions at the great Tanjore temple are now carried out in an economical way; it has lost its once immense property, and depends almost entirely on the husband of H. H. the Princess. . . . . . . To the archæologist the temple and its ritual are of little interest compared with the inscriptions which cover the walls. A part of these was photographed in 1859, by order of Sir C. Trevelyan, and published by the government, but without result. In 1871, I made out the character, and the whole has been copied under my direction, by a learned Tamil scholar, Madura Muthai Pillai,

whose transcript will shortly be published. Nearly all these inscriptions —there are only 2 or 3 of a later date —belong to the reign of Víra Cōla, or from 1064 to 1114 A.D. During the reign of his father, Rájáràja, the Cōla power recovered from the defeats it had suffered from the kings of the Dakhan, and beginning with a conquest of the Telugu sea-coast, it soon became an object of alarm to the kings of the N. Five of these formed a confederacy, and were defeated. The Cōlas then conquered, not only the whole of the Dakhan, but invaded Bengal and Oudh. and reduced the kingdom of Ceylon to a miserable state. The whole of India which in the 11th cent. remained subject to Hindú kings then became subject to Víra Cōla, and he was, beyond doubt, the greatest Hindú king known to history. As these inscriptions state, he did not spare the kings he conquered, and the enormous plunder which he gained became the chief means of building and endowing the great temples of the S. But his conquests cost the Hindús a heavy price in the end; his kingdom soon fell to pieces, and by the middle of the next cent.. it had become so insignificant that the Singhalese, who had already shaken off the Cōla yoke, invaded the Tamil country. They vanquished and plundered the Hindú kingdoms of the Dakhan, and the N. fell an easy prey to the advancing Muhammadans, and in 1310 they conquered the whole Tamil country, and established a Muḥammadan dynasty at Madura, which lasted for about 60 years. Thus all the spoils of India came into the hands of the Muḥammadans almost in a day, and were taken to Dihlí. The full importance of Víra Cōla's reign is only to be gathered from this inscription, but it contains other information also of great value. It proves, *e.g.*, that in the 11th cent. gold was the most common precious metal in India, and stupendous quantities of it are mentioned here; silver, on the other hand, is little mentioned, and it thus appears that the present state of things, which is exactly the reverse, was only brought about by the Portuguese in the 16th cent. These inscriptions will also throw much light on the history and geography of India in the 11th cent. of which we at present know so little, and also on the constitution of the village communities, a subject that is now of deep interest to the students of customs and comparative jurisprudence. Thus from any point of view, it is difficult to overrate the value of these documents; when edited and fully explained—no easy task—they will clear up much that is now obscure, and will completely refute the idle, though perhaps plausible guesses that, at present, take the place of history in S. India."

The Palace of the Princess of Tanjúr.—This building is in the Great Fort, a little to the E. of the centre. The entrance is in the E. wall of the fort, it is ¾ of a m. from the Rly. Stat., and the travellers' b. is on the rt. hand about half way, so that it is a short drive or walk. There is a masonry bridge over the first ditch, which is there about 100 ft. broad. In one of the rooms of the travellers' b., Lord Hastings died of fever, which he caught in the Segúr Pass going to the Nílgiri hills. The palace is a vast building of masonry, and stands on the l. of the street, which runs northward through the fort; it was built about 1550 A.D. After passing through 2 quadrangles, you enter a 3rd, on the N. side of which is a building like a gopura, 90 ft. high, with 8 storeys. It was once an armoury. Application to view this building must be made a week before. At p. 384 of his "History of Architecture," Mr. Fergusson says of this tower: "As you approach Tanjúr, you see 2 great Vimánahs not unlike each other in dimensions or outline, and at a distance can hardly distinguish which belongs to the great temple. On close inspection, however, that of the palace turns out to be made up of dumpy pilasters and fat balusters, and ill-designed mouldings of Italian architecture, mixed up with a few details of Indian art! a more curious and tasteless jumble could hardly be found in Calcutta or Lakh-

nau." On the E. side of the quadrangle is the Telugu Darbár room, of which Mr. Fergusson gives a view at p. 383. It has on the outside pillars, and within 3 arches supported in the centre by 2 pillars. Ascending some steps between these, you come to a platform of black granite 18 ft. 8 in. long, and 16 ft. 10 in. broad, by 11 ft. 10 in. deep. On the sides are sculptured in alto relievo, Surs and Asurs fighting. On this platform stands a white marble statue of Sharfojí, the pupil of Schwarz, and the last Rájá but one. He is standing with the palms of his hands joined as if in prayer, and he wears the curious triangular pointed cap used by the Tanjúr princes in the last ½ cent. of their rule. The statue is by Flaxman, and is a good specimen of that great artist's performances. On the wall to the rt. of the spectator is a strange picture of Lord Pigot. Fame, represented as a βαθυκόλπις female, is blowing a trumpet, which she holds with one hand, while she supports a picture of Lord Pigot with the other. Below her is a mourning female; on the pedestal which supports the oval frame of the portrait is inscribed:

of Madras raised
Feb. 17th, 1759.
Died
May 11th, 1777.

There are also numerous pictures of the Rájás, and one of the present Princess as a child. In the same quadrangle is the library, in which is a most remarkable collection of 18,000 Skṛ. MSS., of which 8000 are written on palm leaves. This library is unique, and in India, at least, nothing at all equal to it is to be found as regards Sanskṛit. Dr. Burnell has made a careful descriptive catalogue of 12,000 of the MSS., which has occupied all his spare time for 7 years, and is a work which will be of the greatest value and assistance to oriental scholars. The commencement of this library was made at the end of the 16th or beginning of the 17th cent. (see note by Dr. Burnell, printed by Higginbotham & Co., Madras). At that time, Tanjúr was ruled by Telugu Náiks, who came from Vijayanagar, and deposed the Chola princes. The MSS. they collected were written on palm leaves in the Telugu character, but Sanskṛit language. In 1675 or 1677, the Maráṭhas conquered Tanjúr, and the last Náik burned himself and his wives in the S. quadrangle of the palace where the library is. Sharfojí Rájá, the pupil of Schwarz, during a visit to Banáras in 1820–30, collected far the larger number of MSS., and his successor Sivají added many, but of inferior value. At Sivají's death many precious MSS. were stolen. The MSS. are written in Devanágarí, Nandinágarí, Telugu, Kannada, Granthí, Malayálam, Bengálí, Panjábí or Kashmírí, and Uriya. Hundreds of volumes here treat of the doctrines of Mádhavácharya, a Kannada Bráhman of the 12th cent., and founder of the Dwaita sect of the Vedantists, whose doctrines have as yet been almost a secret. He believed, however, that the human soul was distinct from the Divine Spirit. Here also is a collection of the Tantras and Agamas of the S. of India; and Shilpashástras, or works on architecture and the constructive arts. The native librarian here, named Kúwáchaṭṭu, is a most learned and intelligent gentleman, and Dr. Burnell has recently succeeded in getting his miserable pittance of rs. 6 or 10*s.* a month, raised to rs. 16, about 25*s.* a month! After this the visitor will go to the Marátha Darbár, which is in another quadrangle. Here is a large picture of Sivají, the last Rájá, with his chief secretary on his rt., and his Díwán on his l. Remark also a fine bust of Nelson, said by competent judges to be extremely like him. It has the following inscription:

His Highness Chattrapati Mahárájah Rájah
Shri Sirfoji (*sic*)
Rájah of Tanjur
is presented by the Hon. Anne Seymour Damer
with this bust of
NELSON
executed by herself
as a mark of her respect and esteem.

There is also the model of a skeleton, and various handsome dresses are shown worn by the late Rájá, and

also a silver haudaj or elephant saddle, and some frontlets for horses, and a double-barrelled gun by Manton, inlaid with. gold. Afterwards the visitor may see the hunting leopards in cages large enough for tigers.

Schwarz's Church is in the Little Fort, close to the Shivaganga Tank, which is much used by the inhab. of Tanjúr for drinking purposes. Over the Fort Gate is the date 1777, and over the façade of its church is

Hæc
Domus precum
Constructa est
A.D. 1779.

The church is 85 ft. long, and 59 broad. In the centre opposite the communion table is a very fine group of figures in white marble, by Flaxman, representing the death of Schwarz. The aged missionary is extended on his bed, and on his left stands the Rájá Sarfojí, his pupil, with 2 attendants, while on his right is the missionary Kohlner. and near the bottom of the bed are 4 boys. The inscription is :—

To the Memory of the
Reverend Christian Frederic Swartz (*sic*),
born at Sonnenburg of Neumark in the Kingdom of Prussia,
the 26th of October, 1726,
and died at Tanjúr the 13th of February, 1798,
in the 72nd year of his age.
Devoted from his early manhood to the office of
Missionary in the East,
the similarity of his situation to that of
the first preachers of the Gospel
produced in him, a peculiar resemblance to
the simple sanctity of the
Apostolic Church.
His natural vivacity won the affection
as his unspotted probity and purity of life
alike commanded the
reverence of the
Christian, Muhammadan, and Hindú;
for sovereign Princes, Hindús, and Muhammadans,
selected this humble pastor
as the medium of political negociation with
the British Government,
and the very marble that here records his
virtues,
was raised by
the liberal affection and esteem of the
Rájah of Tanjúr
Mahá Rájah Sirfojee (*sic*).

There are also tablets to Miss Sophia Maitland, died 1750, Mrs. Strange, 1791, and Mrs. Burrows, died 1789. The small house N.W. of the church, and close to it, is said to have been Schwarz's habitation. Next to the Shivaganga Tank is the People's Park, taken from grounds which belonged to the Princess of Tanjúr. Close by is the district jail, an old building not intended for a jail. On March 11th, 1878, there were 309 prisoners, of whom 10 were civil debtors, 21 women, and 5 boys. There are no solitary cells. In 1867 it was the central jail. After this the Jesuit Church may be visited, called the Church of the Sacred Heart, finished in August 1862. There are on either side 7 pillars, and 2 pilasters, and above. some of the names of the following benefactors: De Tardy de Montravel with the motto "Sanguine nobilis virtutibus nobilior;" De la Rochette, "Illæsa fluctibus;" De Mocette de Morigni, "Diou et Lou Ré," and Ferrat de Pont Martin, without a motto. There are also the Arms of one Indian Amuswámi Modeliar, with the Virgin's name in Tamil. In the Station church there is a handsome tablet to Schwarz, and in the cemetery adjoining is a vast square of common masonry without inscription, where Lord Hastings was buried. The Collector of Tanjúr has a charming residence at Vallam about 6 m. from Tanjúr to the W. It is worth driving out there to see it.

Tanjúr to Nágapaṭṇam (Negapatam).

Names of Stations.	Miles	Trains.			Remarks
Tanjúr Junction to		A.M dep.	P.M. dep.	Sundays, as in preceding column.	
1. Satiamangalam	9¼	9.16 9.54	3.10 3.41		Stat. on l.
2. Ammapeta	3¼	10.9	3.54		Stat. on r.
3. Nídamangalam	6	10.52	4.18		Stat. on l.
4. Korsdáchári	5¼	11.18	4.37		Stat. on l.
5. Kulikari	6¼	11.42	4.59		Stat. on r.
6. Triwalúr	3¾	12.20	5.16		Stat. on l
7. Kívalúr	7¼	12.45	5.40		
8. Sikli	3¾	1.0	5 54		Stat. on r.
9. Nágapatnam	3½	1.12	6.5		Stat. on l.
Total	48¼				

A mile beyond Satiamangalam on the rt. of the line is a remarkably fine banyan tree, a grove in itself, and between Satiamangalam and Tanjúr

is the town and village of an Indian gentleman named Víra, which he occasionally lends to Europeans. For a few miles before reaching Nágapatṇam the country loses its fertile aspect, and changes to a salt marsh with a very strong saline smell. Nágapatṇam is a municipal town with 48,525 inhab., and the capital of a district which numbers 200,733 persons. There is no travellers' b. here, but there is a *Hôtel de l'Europe* near the old Dutch cemetery, kept by M. Sabatier, late Judge at Kárikal, where, at all events, lodging, such as it is, is procurable. The Superintendent of the Rly. has the best house in the place. He lives 2m. to the N. of the Stat. near the seashore, and his house has an upper storey, which is comparatively cool. In the direction of this house at ¾ m. from the Stat. is a massive round brick building which was the powder magazine of the Dutch. The walls are 5 ft. thick, and it is now used as a pound for strayed cattle. Close to this is a road which turns to the W., and at 200 yds. a *nalah* in which the water is full of a stinging jelly-fish called in Tamil Taniya. After crossing the bridge over this, and going 100 yds., one comes to the Akra Tank, 400 ft. square, and supplied with good water, which is used for drinking, and in which half the people of the town bathe and wash their clothes. In the centre of the N. side is a flight of 11 steps leading down to the water, and at 32 ft. from the top of those steps is a fine pippal tree (*Ficus religiosa*). Here a few years ago a famous Sanyásí or Hindú *réligieux* was buried, permission having been obtained by his friends from an Indian municipal commissioner. The civilian in charge of the district ordered the body to be removed for fear of its polluting the water. This caused considerable excitement. However, the body was removed, and buried in a rice field 200 yds. to the N.W., and the people have erected a brick building over it. Such are the occurrences which sometimes lead to serious disturbances in India.

The Old Dutch church of St. Peter's.—This church is due N. from the Rly. Stat., and about ¼ m. from it on the N. side of the road. It is 126 ft. long from N. to S., and 37 ft. broad from E. to W. The communion table and railing are of teak, and are in the centre of the E. wall. On the walls are the escutcheons of several noble Dutch families. One specimen of the inscriptions will suffice. Under a female figure standing in a nautilus in the sea, a coronet surmounting the coat of arms:

"Nata, 21 September, A° 1687,
Obiit, 13 November, 1709."

There is a very large tomb in the cemetery with dome to this lady, whose name was Van Steel. At ¼ m. S.E. of this church is all that is left of the fort, a low wall with a flag-staff. Turning from this, back to the Stat. and close to it is the Old Dutch Cemetery. Here are tombs of English officers, Americans, Indian Christians and many Dutchmen of rank.

The Chinese Pagoda.—The most remarkable building at Nágapatṇam, one of the most remarkable in S. India, was the Chinese Pagoda, which has unfortunately been removed, but mention of it cannot be omitted. It stood about 1 m. to the N.W. of Nágapatnam, and is thus referred to in Col. Yule's book, S. Marco Polo, p. 273: "Some corroboration of the supposition that the Tanjúr ports were those frequented by Chinese trade may be found in the fact that a remarkable pagoda of uncemented brickwork about a m. to the N.W. of Nágapatṇam popularly bears, or bore, the name of the Chinese Pagoda. I do not mean to imply that the building was Chinese, but that the application of that name to a ruin of strange character pointed to some tradition of Chinese visitors. Sir W. Elliott, to whom I am indebted for the sketch of it, given on the next page, states that this building differed essentially from any type of Hindú architecture with which he was acquainted, but being without inscription or sculpture it was impossible to assign to it any authentic origin. Nágapatṇam was, however, celebrated as a seat of Buddhist worship, and this may have been a remnant of their

work. In 1846 it consisted of 3 storeys divided by cornices of stepped brick-work. The interior was open to the top, and showed the marks of a floor about 20 ft. from the ground. Its general appearance is shown by the cut. This interesting building was reported in 1859 to be in too dilapidated a state for repair, and I believe it now exists no longer. Sir W. Elliott also tells me that collectors employed by him picked up in the sand at several stations on this line numerous Byzantine and Chinese, as well as Hindú coins. The brickwork of the pagoda described by him as very fine and closely fitted, but without cement, corresponds to that of the Burmese and Ceylonese mediæval Buddhist buildings. The architecture has a slight resemblance to that of Pollanarua in Ceylon."

This most interesting building was demolished by order of the Madras Governor in 1869, and on the spot where it stood now stands a b. in which the day scholars of St. Joseph's College assemble.

St. Joseph's College.—This college stands a m. N.W. of the Rly. Stat. It was founded in 1840 by the Jesuits in charge of the Madura mission. After the establishment of the Madras University, this college was affiliated to it. Although St. Joseph's was established primarily for the sake of Catholic children it is also open to all creeds and classes of society, and the education therefore embraces all grades of instruction, from the elementary to the standard of Bachelor of Arts. More than 200 students, almost all Catholics, are boarded in the College, and there are about as many day scholars. In the 10 years that have elapsed since the college was affiliated to the University, 100 students have passed the matriculation examination, and 15 have taken the Bachelor's degree. One of the particularities of the institution is that the Christians take up Latin as an optional language. The chief sources of support to the College are endowments made by charitable persons from Europe, and from the Catholic mission, a small grant from government, and the school fees. Eighteen professors, of whom 3 are Europeans, are employed at the College, and live in a fine building erected in 1850 on the site once occupied by the house of the Dutch Governor a century ago.

About 3½ m. N. of Nágapaṭnam is Nágúr, a small town remarkable for what are called the 5 Pagodas. This name is very inappropriate, for pagoda is only a corrupt form of the word butkadah, "idol temple," and the building here to which it is applied is a mosque with 5 minárs, which can be seen at sea 20 m. off. It is. therefore, a favourite landmark for sailors. A saint, called Ḳádir Ṣáḥib, descended from 'Abdu'l Ḳádir Gílání, and consequently from the Imám Ḥusain, is said to have come here from Mánikpur, and to have died in 1560 A.D., and to have been buried here about 300 years ago, and this building was erected by one of the Maráṭha Rájas of Tanjúr, some say by Sharfojí in 1711, others by Pratáp in 1741. It is a curious fact that both Hindús and Muslims worship here. In front of the entrance stands the tallest minár, which has 10 storeys, and is said to be 200 ft. high, but in reality is about 140 ft. It is very solidly built of masonry. Still nearer the entrance are 2 other minars, of 6 storeys each, and at the back of the mosque are 2 more also of 6 storeys. There is also a handsome tank at the back of the mosque.

On the 10th of Jamádu's ṣání, the anniversary of the Saint's death, a festival is observed, which lasts from the 1st to the 9th of the month. This was first celebrated in 1700 A.D. but the present buildings were erected after the endowment of the shrine by Pratáp Sing, the Maráṭha Rájá of Tanjúr, with some small villages in 1761, and by his son Tuljají. In all the endowment consists of 15 villages. Ḳádir Ṣaḥib had a foster son, Yúsuf, and his descendants hold the shrine and its endowment in 640 shares. They possess a book of wild legends about the Saint, written in very fair Arabic, and it has been translated into Persian, Hindústání and Tamil. The sailors in

the coasting trade pay dues to this shrine. One of the legends is to the effect that the Saint knew he would die, and told Shaikh Yúsuf, who grieved much. The Saint told him not to sorrow, but to wash his corpse with rain-water and give him the salutation, to which he would reply by telling him what to do. If he did not reply, then Yúsuf was to return to his own country. Yúsuf did as he was directed, and the salutation was returned by the corpse, who told Yúsuf to remain and the gifts to the shrine would support him and his children. Yúsuf had 6 sons and 2 daughters.

Kárikal.—As far as Nágúr the road from Nágapaṭṇam to Kárikal and Tranquebár is a very fair one. After that it is full of holes. Turning to the rt. after passing Nágúr, you cross a stream, 50 yds. broad, by a bridge, and at the 5th m. pass through Tírumalráyan, a town of 5000 inhab., with a few good houses, 3 m. beyond which is Kárikal, a town of 7000 people, where the French have a Deputy-Governor, or Chef de service, who has a large and comfortable house. Tranquebar is about 5 m. N. of this, and at 1¼ m. before reaching it you pass a bridge over a fine stream, the Nandilár. In the centre of the bridge is a finger-post, with Français on the S. and Anglais on the N. The travellers' b. is close to the Fort, and has an upstairs room and tolerable quarters. The ascent to the upper room is by an almost perpendicular staircase, more like a ladder.

Tranquebár or *Tarangambádi*, probably has its name from the Tamil word *Tarangam* "wave," and *bádi*, "village." It stands in N. lat. 11° 1′, E. long. 79° 55′. A Danish E. I. Co. was established at Copenhagen in 1612, and the first Danish merchantman arrived on the Coromandel coast in 1616, when the Co. bought the village of Tranquebár with land around it, 5 m. long and 3 broad, from the Rájá of Tanjúr. Here they erected the fort of Danneborg, and the settlement increased rapidly. In 1624 the Co. made over their territory with their charter to Christian IV., in liquidation of their debt to him. In 1807 the British took possession of this and all the other Danish settlements in India, but restored them in 1814. Finally, in 1845, the king of Denmark ceded the territory to the English for £20,000. In 1780 Ḥaidar 'Alí exacted a fine of £14,000 from the Danish Government for supplying the Núwáb of the Karnátik with arms. For some years after it had been acquired, an assistant-judge visited Tranquebár and held Sessions there, but that was discontinued in 1875 until 1878, and in consequence the place rapidly decayed. It is now hardly accessible, steamers do not stop at it, and the road to it (in 1878) was execrable. A few years ago it was one of the most delightful places in S. India, and was visited for health's sake. It is now (1878) utterly ruined. There used to be a considerable trade with the Straits, the seaports of India, and the Mauritius, to which large quantities of soap were exported. This has entirely ceased. The town consists of a handsome square or place facing the sea, with 2 very good streets running off from either corner on the W. That on the S. side is Queen St., and that on the N., King St., which is the better of the two. On the S. side of the place is the former citadel, the Danneborg, now used as a jail. On the N. side of the place are the official buildings of the former Government, the Danish, the largest of which was used till lately as a District and Sessions Court. The houses, which are remarkably good and well built, are not like the usual Indian banglás, with compounds, but adjoin one another in a street. On the S. side of King St. is the Lutheran Mission Church, called the Jerusalem, and on the opposite side is the English Church or Zion, formerly the church of the Danish community, now the English Protestant church. The tower has a short spire in the Danish style. The Lutheran is a large cruciform building. Carl Graul, the well-known traveller and Oriental scholar, was head of the Lutheran Mission for some time. On either side of the altar in the Jerusalem Church are tablets, one to the memory of Ziegenbalg, and one

to that of Gründler. Tranquebár is the head-quarters of the German Lutheran Mission, with churches in several places in the Tanjúr and S. Arkát Collectorates. The Mission was founded by Ziegenbalg in 1707, and is now conducted by Germans from Leipzig. There is a good history of the Mission by Fenger down to recent times, translated into English, and published at Tranquebár. The town is surrounded by a Fort-wall, in good order. Cholera is almost unknown at Tranquebár. When it was sold to the English, many Danish families emigrated, and now scarce one is left. The Danes lived at this place to a great age. And it used to be a pleasant sight some years ago to see, as the sun was about to set, the very old ladies coming out in their best attire to call on their neighbours. *The Danneborg* consists of a most solidly built wall from 15 to 18 ft. high, with rooms round it, and 2 solitary cells at the S. side, perched on the wall. Over the door is C7 Christian 7th. On the 9th March, 1878, there were 138 adult male prisoners, 10 females, 2 boys, and 12 civil debtors =162. The wall on the E. side is 9 ft. thick, and there is no ventilation at top. In the vestry-room of the English Protestant Church there is a curious old picture of the Lord's Supper, with the line "Tu vis esse meus per coenam Christi sacratam." Observe also a very handsome baptismal font of black marble, and a bell with the date 1752.

If the traveller desire a day's antelope shooting he may, on his return to Nágapaṭnam, pay a visit to *Point Calimere,* which is 31 m. S., and which can be reached by the Canal, or by land in a pálkí. The word is an Anglo-Indian corruption of the Tamil *Kallimetu,* "Hill of the Euphorbia." The Collector of Tanjúr has a comfortable b. at this delightful place, where the sea breeze has a restorative effect on those jaded by the heat of S. India. In the maps there is marked "Salt, fetid swamp to the W. of Point-Calimere;" but those words need not convey alarm to the visitor, as the place is most salubrious. The b., to which the Collector would probably grant access, is but 5 minutes' walk from the sea, but there is also good encamping ground near it. The soil is sandy, but passable for wheeled vehicles. Herds of antelope frequent the neighbouring jungles and the vicinity of Kodekad or Kodekárni, a village on the edge of the jungle. As deer are so plentiful, it is probable that panthers might be heard of in the locality.

From Point Kalimetu the Column at *Salvanaikenpaṭṇam* may be visited. It is a voyage of 35 m. in a boat, to the S.W. The column stands on the beach near Chetabaram Chattram in the Puttukotta T'aluk. It was once used as a lighthouse, and is still in good order, but the doors and windows are almost all gone. The drawbridge, too, no longer exists. The column is about 90 ft. high, and is surrounded by a miniature fort. On the S.W. face is the following remarkable inscription :

His Highness
Mahárájah Sarfojí, Mahárajah of Tanjúr,
The Friend and Ally of the British
Government,
Erected this Column
to commemorate the triumph
of the British Arms,
and the downfall of
Bonaparte,
1814.

Above this is an inscription in the Nágarí character, and below it one in Tamil. On the r. is one in Persian and on the l. one in Telugu. The inscriptions are on black marble. The Persian has the date 1230 A.H.

Chilambram.—The Municipality of this place, and many officials, have adopted for it the name of *Chedambaram,* and so it appears in the Census Report for 1871. It has only lately been constituted a Municipality since the date of the Census. It contains 15,519 inhab., and is the chief town of a district in S. Arkát Collectorate, which has a pop. of 239,133. The Great Temple is dedicated to Shiva, and in this district the worshippers of that deity form 69·5 per cent. of the Hindús. Although Chedambaram is only 9 m. from Porto Novo, the journey is hardly

practicable. No horses are procurable, the road is a bad one, not suited for wheeled traffic, and it is sometimes difficult to pass the Vellár r., as there is no bridge. Carts, however, are always procurable at the rate of 1 r. 4 áns. for the trip, and those who enjoy roughing it, may make the experiment. For those who prefer to travel comfortably, it will be best to go from Tanjúr by the South Indian rly., as follows :—

Tanjúr to Anaikarai Chattram. 61¾ *m.*

Names of Stations.	Miles.	Trains. A.M. dep.	Trains. P.M. dep.	REMARKS.
TANJÚR to		9 30	3 15	All the stats. as far as Kumbhakonam are on the l. At 1¼ m. from Tanjúr the rd. turns off to the l from the Nágapatnam line. The stat. at Kumbhakonam is small but well built.
1. Thittai . .	6	9.56	3.41	
2. Aiyampet .	4¾	10 18	4.3	
3. Pápasinásham . .	4½	10.39	4.26	
4. Sundraperumalkovil.	3¼	10.56	4.44	
5. Kumbhakonam . .	5	11.30	5.18	
6. Tíruvadumardhúr .	5¼	11.55	5.44	
7. Narasingenpét . .	5	12.18	6.9	
8. Kuttalam .	4	12 37	6.30	
9. Mayaveram .	5½	1.7	7.5	There is no t.b at Anaikarai, but about 1 mile from Chedambaram there is one which is called the Ammanpét banglá. There are 2 rooms, with bath-rooms, but no upper storey, as houses are not allowed to be built with upper storeys, it being thought injurious to the aspect of the temple. No provisions can be got, so travellers must bring them with them.
10. Vaidishveram Kovil . .	8½	1.46	7 44	
11. Shiyáli .	3½	2.8	8.0	
12. Anaikarai Chattram .	6	arr. 2.32	8.24	
Total . .	61¼			

The Pagodas at Chedambaram are the oldest in the S. of India, and portions of them are gems of art. They are situated 3 m. S. of the Vellár r., and 29 m. N. of Tranquebár, in N. lat. 11° 25′, E. long. 79° 45′. Here is placed by some the N. frontier of the ancient Chola Kingdom, the successive capitals of which were Uriyúr on the Kávéri, Kumbhakonam and Tanjúr. Others carry the frontier as high as the S. Pennár r., which falls into the sea a few m. N. of Gudalúr. The principal temple is sacred to Shiva, and is affirmed to have been erected, or at least embellished by Hiranya Varna Chakravartti, "the golden-coloured Emperor," who is said to have been a leper, and to have originally borne the name of Swéthavarmah, "the white-coloured," on account of his leprosy, and to have come S. on a pilgrimage. He recovered at Chedambaram miraculously, after taking a bath in the Tank in the centre of the temple, and rebuilt or enlarged the temples thereupon. As this name occurs in the Rájá Tarangini, or Chronicles of Kashmír, as that of a king whose father conquered Ceylon, it has been thought that a Kashmír king erected these buildings, but Mr. Fergusson says ("Hist. of Archit.," p. 350) that he is afraid the traditions that connect the foundation of this temple with Hiranya Varna of Kashmír are of too impalpable a nature to be depended on. He cannot see anything in this temple of so early an age, nor any feature of Kashmír architecture. If it were really true that the Kashmír prince erected any buildings here or their prototypes we should have to ascribe to them the date 471 A.D. He is said to have brought 3000 Bráhmans from the N., and the legend is that Swéthavarmah, who became Hiranyavarmah, at the instance of Viyágrapathar and Pathanjáli, two Sages who were then doing penance at Chedambaram, enlarged the temple, and sent for 3000 Bráhmans, who were living along the banks of the Ganges, for offering Pújah (prayers) to Náteshwara. When they came, one among them was missing, and, alarmed at this, they were very reluctant to settle at Chedambaram. Shiva, however, appeared to them, and declared that he was one of them, on which they were satisfied. Their descendants are curators of the temple, and are now about 250 in number, and are called *Ditchadbars.* It is added in one of the Mackenzie MSS. that Víra Chola Rájá (A.D. 927—977) saw the Sabhápati, *i.e.*, Shiva, dance on the seashore with his wife, Párvati, and erected the Kanak Sabhá, or golden shrine in memory of the god, who is here called *Nadésen* or *Náteshwar*, god

of dancing. The whole area is surrounded by 2 high walls, which contain 32 acres.

The outer wall of all is 1800 ft. long from N. to S., and 1480 ft. from E. to W. Nearly in the centre of this vast space is a fine tank, 315 ft. long from N. to S., and 180 ft. broad from E. to W. At the 4 points of the compass are 4 vast gopuras, those on the N. and S. being about 160 ft. high, and of 8 storeys besides the top. The others are lower.

On the E. of the tank is the Hall of 1000 Pillars, which is 340 ft. long from N. to S., and 190 ft. broad from E. to W. Mr. Fergusson (p. 352, "Hist. of Arch.") makes the number of pillars in this hall 984, but I believe them to be in rows of 24 from E. to W., and 44 deep from N. to S., the total number of pillars being 938, viz.—

N. to S.		N. to S.	
1st row	= 20 Pillars.	23rd row	= 20 Pillars.
2nd ,,	= 18 ,,	24th ,,	= 22 ,,
3rd ,,	= 18 ,,	25th ,,	= 22 ,,
4th ,,	= 20 ,,	26th ,,	= 24 ,,
5th ,,	= 18 ,,	27th ,,	= 24 ,,
6th ,,	= 22 ,,	28th ,,	= 22 ,,
7th ,,	= 23 ,,	29th ,,	= 22 ,,
8th ,,	= 22 ,,	30th ,,	= 21 ,,
9th ,,	= 22 ,,	31st ,,	= 22 ,,
10th ,,	= 22 ,,	32nd ,,	= 22 ,,
11th ,,	= 22 ,,	33rd ,,	= 20 ,,
12th ,,	= 22 ,,	34th ,,	= 20 ,,
13th ,,	= 20 ,,	35th ,,	= 22 ,,
14th ,,	= 20 ,,	36th ,,	= 22 ,,
15th ,,	= 22 ,,	37th ,,	= 22 ,,
16th ,,	= 22 ,,	38th ,,	= 22 ,,
17th ,,	= 22 ,,	39th ,,	= 22 ,,
18th ,,	= 22 ,,	40th ,,	= 22 ,,
19th ,,	= 22 ,,	41st ,,	= 20 ,,
20th ,,	= 24 ,,	42nd ,,	= 18 ,,
21st ,,	= 20 ,,	43rd ,,	= 22 ,,
22nd ,,	= 20 ,,	44th ,,	= 22 ,,

There are, therefore, 938 pillars 15 ft. high, and adding those in the S. porch, 974, and this is one of the very rare instances in India where the so-called Hall of 1000 Pillars is almost furnished with that number. In this calculation the pillars in the S. porch are included. Of these there are 3 rows of 6 pillars each, from N. to S., minus 2 in the 1st row, and 4 rows of 5 each from E. to W.; total=36.

On the W. of the tank is the Temple of Párvatí, known as Shivagamiamman, the wife of Shiva, of the porch of which at p. 153 of his History, Mr. Fergusson has given a view, and of which he says, that it "is principally remarkable for its porch, which is of singular elegance." The outer aisles of this porch are 5 ft. 6 in. wide, the next 7 ft. 9 in., and the centre 23 ft. The roof is supported by bracketing shafts tied with transverse purlins till only 9 ft. is left to be spanned. The outer enclosure in which this temple stands has two storeys of pillars, and is 170 ft. from N. to S., and 301 ft. from E. to W. The pillars are 7 ft. high. There are 16 pillars in the front of this enclosure. that is, in its E. face, and in its N. corner a place for offering sacrifices, which is a sort of small temple, called Yajasálah, 35 ft. by 26. On the S. side of the enclosure there are 2 rows of 53 pillars each, on the W. side 2 of 27 each, and on the N. side 2 of 35 each. Within this enclosure is the temple of the goddess, which has a front mandapam 40 ft. from E. to W., and 38 from N. to S. On either side are 6 rows of 3 pillars each. Then follows the temple, the enclosure of which is 97 ft. from N. to S., and 145 ft. from E. to W. It has 10 pillars in front, that is on the E. face, and 6 on the W. side, 6 on the N., and 10 on the S. side. The temple is 68 ft. high to the top of the Shikr.

Adjoining this temple of Párvatí and to the N. of it is one to Subrahmanya, the enclosure of which is 250 ft. from N. to S., and 305 ft. from E. to W. There is the image of a swan in front of it, then a portico with 4 pillars in front. The inner enclosure is 65 ft. from N. to S., and 130 ft. from E. to W. There are 6 rows of 6 pillars each from N. to S., then 3 rows of 8 pillars each from N. to S., and 2 rows of 4 pillars each from E. to W. The enclosure is surrounded by 1 storey of 2 rows of 40 pillars each. both on the N. and W. side. Mr. Fergusson assigns the end of the 17th or beginning of the 18th cent. as the date of this temple. There is another small one to Subrahmanya on the E. side of the S. Gopura, and one to Ganesh to the E. of that in the S.E. corner of the great enclosure. There is also a mandapam to the S. of the enclosure of

Párvatí's temple, and several smaller mandapams in other parts of the great enclosure.

The principal temple to Shiva is due S. of the tank and about 30 yds. from it. The outer enclosure is 320 ft. long from N. to S., and 285 ft. from E. to W. In the S.E. corner of this enclosure is the kitchen, in the S.W. a temple to Párvatí, and in the centre of the S. side what is called the Dancing Court with an idol of Náteshwar. In the N.W. corner is a ruined enclosure and in the centre of the N. side a temple to the Chedambara Lingam with a vacant space to perform the *Parikramah* or devotional circumambulation. This vacant space is generally left round shrines. The inner enclosure, which contains the sanctuary, is 114 ft. from N. to S., and 132 ft. from E. to W., and these are the dimensions of the space or court left for the *Parikramah.* There are 2 entrances to it, 1 on the E., and 1 on the S. side. Each has a mandapam. In the centre of all is the sanctuary, which consists of 2 parts. In the S. part, which is 39 ft. high, are 3 bells, and on its E. is a wooden shed, and N. of this is a well covered with a small temple. The N. portion is 70 ft. high, and 84 ft. wide from E. to W. In this is the most sacred image of the dancing Shiva, which is that of a naked giant with 4 arms, with only a band round his loins, his right leg planted on the ground and his left lifted sideways, something in the attitude of a man dancing a reel. The roof of this building is covered with plates of gilt copper. It will be seen that the sanctuary in this temple is no exception to the general rule that this part is insignificant in comparison with the gigantic Gopuras. It consists of a low wall surmounted by an ugly and prodigiously heavy curvilinear roof covered with copper gilt, from which it is called the *Kanaka sabhá*, or golden hall. Adjoining the enclosure of the sanctuary on the S. side is another enclosure of the same length from E. to W.. but only 33 ft. broad from N. to S. In the E. corner is a mandapam, and in the W. a small temple to the Shila Govindah. There is also a tiny shrine opposite the *Kanaka sabhá*, of which Mr. Fergusson says, "The oldest thing now existing here is a little shrine in the small enclosure with a little porch of 2 pillars about 6 ft. high, but resting on a stylobate ornamented with dancing figures, more graceful and more elegantly executed than any other of their class, so far as I know, in S. India. At the sides are wheels and horses, the whole being intended to represent a car, as is frequently the case in these temples. Whitewash and modern alterations have sadly disfigured this gem, but enough remains to show how exquisite, and consequently how ancient, it was. It was dedicated to Verma, the god of dancing, in allusion, probably, to the circumstance above mentioned as leading to the foundation of the temple." To the W. of this temple stands a small one dedicated to the goddess of Tillai Govinden, known as *Pundarikavalli Tháyar.* This Pagoda was surrendered to the British in 1760 without a shot, but in 1781 Haidar garrisoned it with 3000 men, and Sir Eyre Coote was repulsed from it with the loss of 1 gun.

Returning from Chedambaram, the traveller may stop at *Mayaveram*, where the Pagoda is worth seeing. The morning train from Anaikari leaves at 4 A.M., and reaches Mayaveram at 5.28 A.M., and the 9.20 A.M. train arrives at Mayaveram at 10.48, between which hours there is time to see the Pagoda. There is no travellers' b. (1878).

Mayaveram is a town of 21,165 inhab., and the capital of a district in the Tanjúr collectorate containing 219,358 souls. The Shiva Pagoda has 1 large Gopura and 1 small one. The great Gopura stands at the entrance on the S. side of the outer enclosure, and has 10 storeys, including the basement but not the top. It is 162 ft. high. To the W. of this Gopura is a *Teppa kulam* 140 ft. from E. to W., and 190 ft. from N. to S. N. of this is the small Gopura with 6 storeys and about 55 ft. high. This leads into a 2nd enclosure, about 340 ft. from E. to W., and 380 ft. from N. to S. The

temple has a Maṇḍapam adjoining it on the S., 50 ft. long from N. to S., and 19 ft. broad from E. to W. The temple itself is 50 ft. long from N. to S. There is a 2nd temple in the N.E. corner of the great enclosure to Párvatí.

More important are the temples of *Kombakonam* or *Kumbhakonam.* The train that leaves Anaikarai at 4 A.M. reaches this town at 7.14, and the 9.20 A.M. train arrives at 12.30, which hardly gives time to examine the temples properly. Kumbhakonam is a town of 44,444 inhab. in the Tanjúr collectorate, and the capital of a district containing 341,034 souls. The Pagodas stand near the centre of the town, and about 1 m. from the Stat. Mr. Fergusson, at p. 368 of his "History," has given a view of one of the Gopuras, which he says is only 84 ft. across and 130 ft. high. The largest Pagoda is dedicated to Vishnu, and the great Gopura here has 11 storeys besides the base, or 12 storeys in all. Torches are required in ascending it, as the stone steps are very old, broken and slippery, and there is no rail to take hold of. The walls slope inward, and the floors are of stone, and shake alarmingly with the tread of visitors. The total height is not less than 147 ft. There are windows on the E. and W., up to which you can climb to see the view. The interior of the temple has nothing remarkable. The inner court is 88 ft. 6 in. by 55 ft. 6 in. A street arched over and 330 ft. long and 15 ft. broad, with shops on either side, leads to the Shiva Pagoda or Temple of Kumbheshwara, the Gopura of which has only 8 storeys, and is 128 ft. 9 in. high, inclusive of the small *kalasams* or rails at top. The court here is 83 ft. long and 55 ft. 3 in. broad.

The Mahámohan Tank.—At ¼ m. to the S.E. of the Pagodas is a fine tank, into which it is said the Ganges flows once a year. On that occasion so vast a concourse of people enter the water to bathe, that the surface rises some inches, which confirms their belief in the miracle. Accidents happen every year, and persons are crushed under the huge cars, which are dragged like that of Jagannáth by thousands of people. The tank has 16 small but picturesque pagodas studding its banks, and has many flights of steps leading down to the water. The principal small pagoda is on the N. side of the tank, and in its ceiling is represented in alto rilievo the balance in which a certain *Govind Dichit* was weighed against gold, which was then given to the Bráhmans. This worthy is represented sitting in one scale, while a huge sack of money fills the other. There is a Tamil inscription in this Pagoda, but time has made it illegible. In every other small Pagoda there is a Lingam, and small Nandis stud the intermediate walls. On the whole the tank is certainly one of the handsomest in India. Across the road is a large old red-brick Pagoda, and on the E. of the tank a Pagoda to Arimukhteshwar. At this on March 11th, 1878, was exhibited a collection of waxwork figures quite equal to anything of the kind in Europe. There are artists at Kumbhakonam who produce such figures with astonishing skill, the principal one being Sadámile Pillayar. At the same exhibition a boy of low caste, carved in dark wood with inimitable skill, was shown.

The *Beauchamp College* at Kumbhakonam is one of the best educational institutions in India, and deserves a visit. There is also a female school attended by 115 girls, founded by Govinda Ráo, Vice-President of the Municipal Commission. There are but few Europeans here. The Assistant-Judge lives at about 2 m. from the Stat., and before reaching his house the church (Christ Church) is reached, which is only 46 ft. 9 in. long from W. to E. and cost 6500 rs. There are 2 tablets, 1 of which has an inscription giving 1855 as the date when the church was opened. In the churchyard among other tombs are 4 of children of the same parents, 3 of whom died of cholera, and one of the bite of a cobra.

Aug 1 - 1889

ROUTE 6.

TRICHINÁPALLI TO DINDIGAL, THE PALNAI HILLS, AND MADURA. 168 M.

Names of Stations.	Miles.	Trains.	REMARKS.
TRICHINÁPALLI to		A.M. dep. at 11.35	
1. Kolattúr .	11½	P.M. 12.13	
2. Manarparai	11	12.52	Stat. on l. Here low-wooded hills approach line on r.
3. Vaiyampatti	8¾	1.29	Wooded hills. The umbrella tree common.
4. Aiyalúr . .	11	2.14	Stat. on l.
5. Vadamadura	5¼	2.38	
6. Dindigal .	10	3.45	High mountains in front and on the l.
7. Ammayanáyakkanur .	13½	4.41	*Ammayanáyakkanúr* is the stat. at which the traveller desirous of visiting the Palnai hills, for which see below, must alight. The distance there and back is 72m.
8. Sholavandan . .	11¾	5.35	
9. Samianellúr	5¾	6.0	
10. Madura .	7½	arr. 6.30	
Total . .	96		

It cannot be too often repeated that the traveller should not attempt this journey after the 15th of March, as the heat is excessive. Should he, however, resolve on going later than the 15th of that month, he will do well to provide himself with 5 lbs. of ice and a bottle or two of eau-de-Cologne, with which he should soak his head constantly.

Dindigal is a town of 12,865 inhabitants, and the capital of a district of 1091 sq. m., with 324,366 souls. It is a municipal town in the large collectorate of Madura. It is the head quarters of a sub-collector, and the climate is cooler and more healthy than that of Madura. The great rock on which the fort is built forms a conspicuous object from the rly., and is worth a visit. It is about 400 ft. long, 300 ft. broad, and 280 ft. high. It rises from the midst of a low-lying plain, and stands quite isolated, with a site which bears N.E. and S.W. Its lofty precipitous and inaccessible sides were strongly fortified under the first Náyakkan kings, if not before; and for a long time it was the key of the province of Madura on the W. (see "Manual of the Madura Country," by J. H. Nelson). In the history of Madura Collectorate, given by Mr. Nelson, the first mention of Dindigal is at p. 119 of Part III. During Mutta Vírappu's reign at Madura, 1609—1623, a Muḥammadan led a body of horsemen to invade Madura, and penetrated to Dindigal, whence he was driven back. About the same time one Mukilan came from Maisúr and besieged the fort of Dindigal, and was defeated and driven away by the 18 Páligárs of Dindigal under Nadukattalai Chinna Katthira Náyakkan, who was for this made keeper of the fort. Mutta Vírappu was succeeded, in January, 1623, by Tirumala Sevari Náyani, the greatest ruler of Madura in modern times. In his reign Chám Ráj Udaiyár, of Maisúr, sent his general, Harasura Nandi Ráj, to take Dindigal. But Rámappaya, the Dalawai or Commander-in-Chief of Madura, defeated the Maisúrean and invaded Maisúr. In 1658–59 the Prince Kumára Mutta, younger brother of the King of Madura, marched through Dindigal into Maisúr, and defeated and took prisoner the Rájá and cut off his nose and the noses of all his prisoners. Hence this war was called "the hunt for noses." In 1736 Chandá Ṣáḥib, after his conquest of Trichinápalli, placed his brother, Ṣádiḳ Ṣáḥib, in Dindigal, and in 1741 this Khán was killed by the Maráṭhas when he was marching to join his brother with 3000 foot and 1500 horse. In 1752 Dindigal was in the hands of the Rájá of Maisúr, and in October, 1757, Ḥaidar 'Alí was there with a considerable force (Orme, vol. ii., p. 246), from which, in November, he invaded the Madura district and returned with much booty. In June, 1760, Ḥaidar 'Alí's troops at Dindigal commenced hostilities against the neighbouring Páligárs, but were held in check by a

force of 4800 men sent against them by Muḥammad Yúsuf. A sharp engagement took place in October, in which the Maisúreans were victorious, but they soon after retired into the fort of Dindigal, which was taken by the British from Típú, in 1781, and restored to him in 1784, but finally ceded, along with the district of which it is the capital, to the British in 1792.

The Palnai or (according to Nelson's Manual) *Palani Hills.*—The traveller who desires to see these hills will alight at *Ammayanáyakkanúr*, having previously made arrangements with the proprietor of the Kodikánal and Pírmedu Bullock Transit Company at Periakulam, Madura District, to take him up to the Palani Hills. The charges will be as follows :—

	Cash. rs. a. p.	Credit. rs. a. p.
For a bullock carriage, with springs, to Periakulam . .	6 0 0	7 8 0
Ditto, to Kṛishṇama Náyakkan Tóp	7 0 0	8 12 0
Ditto, to Gudalur Gháṭ .	20 7 0	25 9 0

Parcel Charge at Reduced Rates.

(82 Bengal lbs = 1 *man.*

From Ammayanayakkanur to Periakulam.

	rs. a. p.
From 1 to 3 *mans*	0 8 0
,, 3 to 5 ,, ...	0 7 0
Each *man* above 5	0 6 0
From ditto to foot of Gudalur Gháṭ, per *man*.	
From 1 to 3 *mans*	1 0 0
,, 3 to 5 ,, ...	0 14 0
Each *man* above 5	0 12 0
2 Ponies for each adult from foot of Ghát to Kodikánal	2 0 0
Each kulí from Periakulam to Kodikanal carrying 50 lbs.	0 8 0
Each kulí taking 50 lbs. from Gudalur Gháṭ to Pírmedu . . per m.	0 0
1 common cart on the low lands	0 2 3
Ditto, on the hills	0 2 0

From Ammayanáyakkanúr to Periakulam is 26 m. in a W. direction. A Taḥsíldár has his head-quarters at Periakulam, and there is a t. b. From Periakulam to Kṛishṇama Náyakkan Tóp, at the foot of the Gudalúr Gháṭ, is 5 m. *The Transit Agent* will have kulís and ponies posted there for ascending the Gháṭ, but notice should be given to him 2 days before. The traveller will sit on one pony and drive the other before him, or he can have it led by a kulí. The Gháṭ, or ascent of the mountain, is 12 m. long. Near the 9th milestone is a plateau, on which a former collector has erected a b. Except from April to June it is easy to rent a house from the American Mission, who possess several.

Intending visitors must particularly remember that there are no markets on the Palanis. Stores and provisions of all kinds must be brought up from the plains.

The Palnai or *Palanis*, so-called by the English, are known to the natives of the Tamil country as the Varáha or Hog Mountains. They spring from and are connected with the main body of the Travankor Hills at their N. extremity, and run E.N.E. for 54 m., with a mean breadth of 15 m. The W. or higher portion forms a plateau of 105 sq. m. of an average height of 7500 ft., with peaks rising to 8000 and 8500 ft. The E. or lower range is nowhere more than 5000 ft. above sea level, and gradually drops to 1500 ft. towards Dindigal. They consist generally of enormous masses of gneiss interstratified with quartz and veins of felspar. In some places they are firm, but in most places decayed here and there to gritty clay. The tops are of syenite with granulitic porphyrite and micaceous granite. Siliceous clay and hornblende slate, argillaceous slate, ferruginous quartz, the striped opal, black mica, iron mica, sulphuret of iron, ferrotantalite, hydrous and anhydrous oxide of iron, also occur. At the N.E. end gold is found in the alluvium and sand of the plain. Water is abundant, and 11 streams rise from the 2 plateaus. The area they cover is 798¼ sq. m., of which 427 belong to Government. The most unhealthy season is from the 1st of January to the middle of March, when the thermometer at noon ranges from 55° to 68°, with frost at night. May is the hottest month, when the heat at noon generally shows 64½°. In the latter part of April there is much thunder, and on the 24th of April, 1862, "there was a tremendous heavy thunder-storm with hail-stones of great size, by which many animals were

killed." (See Nelson's Manual, Part V. p. 91). Kodikánal, which is the European settlement, consists of 10 or 15 small, ugly houses and a few huts for servants. It is not well chosen as regards scenery. But there are places where the views of the low country and the Animalei Hills to the W. are past description beautiful. The sportsman will find bison, tigers, panthers, bears, the wild dog which hunts in packs and is most dangerous, sámbar, and towards the Travankor Hills, a few elephants. There are also florican and woodcocks. About 12 m. S.W. of Kodikánal and 9 m. from the Travankor boundary line is the site of a large lake, which was probably an artificial reservoir, and might easily be converted into a piece of water 12 or 15 m. in circumference. It is at a height of 7000 ft. above sea-level. The po; of the 2 ranges does not exceed 950, consisting of Kunnuvans, cultivating holdings of their own, Poleiyans, hereditary slaves of the above, Maravars, and Vadakans, who are of a superior caste, Chettis, Pariahs, and Palliyans. The nutmeg, cinnamon, and pepper vine grow wild. Jack-fruit, orange-trees, lime-trees, citron and sago plants are common, and thousands of acres have been disforested to grow the plantain-tree, which here produces fruit of a very rich and aromatic flavour, of which the Indians are very fond.

Madura.—The t. b. is close to the rly. stat. at this city, which has 51,987 inhabitants, and is the capital of a district with 231,418 souls, and of a collectorate which has an area of 9,502 sq. m., and 2,266,615 inhabitants, of whom 132,833 are Muslims and 70,941 Christians. This is also the capital of the old Pandyan Kingdom, for which, and also for the history of Madura generally, see Chronological Tables.

Palace of Tirumal.—W. of the rly. stat. and t. b. 1¼ m., is the Palace of Mahá Rájá Mánya Rájá Shrí Tirumala Sevarí Náyaní Ayyalu Gáru, "the greatest of all the rulers of Madura in modern times" (Nelson's Manual, pt. iii., p. 131). He succeeded Muttu Virappa in January, 1623, and reigned gloriously 36 years. In Mr. Fergusson's "History of Architecture," p. 381, will be found an account of this building. The measurements here given were taken very carefully, March 16, 1878, on the spot. Passing through the town, which has broad streets, thanks to a former Collector, to whom there is a monument, you arrive in front of the Palace, which looks modern, and has pillars of rough granite cased with cement 2 in. thick, supporting scalloped arches. The rest of the building is of masonry. On the rt. of the entrance is a modern and not very sightly building where the 2 inferior courts of justice hold their sittings, one in each storey. The entrance to the palace is on the E. side, and a granite portico is in course of construction, to be paid for out of a fund raised by subscription in honour of Lord Napier of Ettrick, who first ordered the restoration of the Palace. On the rt. of this portico is the office of the municipality, which was probably Tirumal's *Kachhari* or office. At each corner of the E. face of the palace is a low tower, and the N. corner is being raised and strengthened for a clock tower. The clock has been lying for the last 7 years in the store-room of the Municipality. Passing through the Napier Gateway you enter a quadrangle 252½ ft. long from E. to W., and 151 ft. broad from N. to S. 30 ft. of this space on the E., N., and S. sides is occupied by a roofed aisle or corridor, the roof being supported by arches resting on granite pillars covered with cement as mentioned above. On the W. side the corridor is a double one, and is 67 ft. broad. The front part of this corridor is called the Waggon loft, and is the first part of the Palace that has been restored. On the E. and S. sides of the quadrangle is a row of 12 plain pillars 38 ft. 2 in. high to the top of the capital whence the arch springs. To the centre of the arch from the ground is 47 ft. On the E., N., and S. sides of the quadrangle, the floor of the corridor is raised 7 ft., and is ascended by flights of 14 steps each. On either side of the 1st step there was an elephant.

One of these elephants much mutilated stands in the quadrangle. On the 3 sides just mentioned, there are 3 rows of pillars. The space between the outer row and the middle row has been left open as a corridor, but that between the middle row and the wall of the palace is enclosed by dwarf walls, and the rooms so formed are used as offices. On entering through the Napier Gateway you face the front of the Waggon loft on the W. side. Here the massiveness of the supporting pillars is relieved by a slender pillar running up in front of them. The Waggon loft is 46 ft. broad from E. to W. In the centre of its W. side ascends the chief staircase, and in one of its stones there is a Tamil inscription. Passing from the staircase to a corridor 25 ft. broad from E. to W., you come to a court under the Grand Dome which was the throne-room, and is at present used as a district law court, but is intended to be reserved hereafter for public meetings. It is 61 ft. in diameter, and 73 ft. high to the internal apex of the dome. Outside round the dome are galleries where the ladies in Tirumal's time sate and watched the state receptions. To the W. of the grand dome is another domed chamber, now being restored for the reception of the Collector's records and treasure. It is 36 ft. broad from E. to W., by 62 ft. long from N. to S., and 47 ft. high to the apex of the dome. N. and S. of the grand dome are smaller domes. That on the S. has been completely restored, while that on the N. is untouched, and affords a good means for comparing the old colouring with the restored. A portion of the Palace to the W. of the N. small dome is at present temporarily built up to form the judge's record room. Passing northward to the W. of this you come to what is called Tirumal's bedroom, which is intended to form the Judge's Court. It is 70 ft. broad from N. to S., and 126 ft. long from E. to W. The W. end has in part fallen in. When that side is restored it will form the main entrance to the Court. The height of this chamber is 53 ft. 9 in. At present there are 4 holes in the middle of the roof, 2 on either side, and between the 2 on the S. side is a large open hole. There is a legend that Tirumal's cot was suspended from hooks fixed in the 4 holes, and that the large hole between the 2 S. holes was made by a thief who descended from it by the chain supporting that corner of the cot, and stole the crown jewels. Tirumal is said to have offered an hereditary estate to the thief, if he would restore the jewels, adding that no questions would be asked. On recovering the jewels he kept his word, but ordered the man to be decapitated. To the E. of the bedroom is an octagonal domed room at present used as a Muḥammadan school, but intended to be the Judge's private room. A domed room near it in the centre of the N. side is to be the Munṣif's Court, and opposite to it will be the District Engineer's Office. All these domes have been already strengthened with iron ties, and are to be still further strengthened. At the S.W. corner of the building is a staircase leading to the roof, whence a view over Madura may be had. Close to the foot of this staircase is a door leading into the Magistrate's Court, which is perhaps the most elegant part of the Palace, and has been completely restored. On the S. side of it are 2 black basaltic pillars, monoliths 18 ft. high, and 8 ft. 8 in. round. The wall and verandah to the W. of these pillars are of recent construction, and it is surprising how the building stood while they were wanting, as there was nothing but cohesion to support the arches. The ends of the arches are left projecting from the new wall, and show the state of the building in this part before that wall was built. There are some unsightly houses near the Palace which are to be removed, and when that is done and the repairs are finished this will be one of the finest public buildings in India.

The English Church.—In coming from the t. b. to the Palace you pass the English Church, which is now being b. by Mr. Chisholm, C.E., with money bequeathed by Mr. Fischer, a

former well-known resident at Madura. It stands in an open space in the middle of the town, S.W. of the Great Pagoda.

The Tamkam.—To the N. of the River Vaigai, which flows due N. of the city, and about 1 m. from the causeway which crosses the river, is a building called the *Tamkam*, b. by Tirumal for exhibiting fights between wild beasts and gladiators. It is a plain building, interesting only on account of the purpose for which it was used.

The Great Pagoda.—We shall, perhaps, be justified in supposing that a pagoda was b. at Madura contemporaneously with, if it did not precede the founding a city there. If so, (see Chronological Tables) we must assign a date of about 3 centuries B.C. to the original temple, for Madura was b. by the Pándyan King Kula Shekhara. But it cannot be doubted that the oldest part of the present pagoda is long subsequent to that date. For, not to speak of what natural decay must have effected in the lapse of 18 centuries, we know that in 1324 Malik Náib Káfúr invaded the province of Madura, and pulled down all the building except the Vimánah, and the parts immediately adjacent. But if the Hindús admit that all but the inner sanctuary was destroyed, it may be reasonably doubted whether that part, the most obnoxious of all to the Muslims, was allowed to remain. However, be that as it may, we are certain that all the most beautiful portions of the pagoda as it now stands were b. by Tirumala Náik in the first half of the 17th century. This vast building, said to be the largest pagoda in the world. is situated about a m. W. of the t. b. and the Rly. Stat. It consists of 2 parts, a pagoda to *Mínákshi*, "the fish-eyed goddess," from *míná* a fish, and *akshi* eye, said in Wilson's Skr. Dict. to be the daughter of Kuvera, the Hindú Plutus, but here recognized as the consort of Shiva, on the E. side, and one to Shiva, here called Sundareshwar, on the W. side. You enter by the gate of Mínákshi's Temple, through a corridor recently painted, about 30 ft. long, which is called the Hall of the 8 Lakshmís, from 8 statues of that goddess, which form the supports of the roof on either side, where various dealers ply their trade.' On the rt. of the gateway is an image of Subrahmaṇya, one of Shiva's sons, otherwise called Skanda or Kárttikeya, the Hindú Mars. On the l. is an image of Ganesh, and both are carved out of black or blackened stone. Passing the gateway you proceed W. by S., and enter a stone corridor with 3 rows of pillars, 3 deep on either side. The corridor before passing the gateway is called in Skr. the *Ashṭa Lakshmí Maṇḍapam*, and this 2nd corridor the *Mínákshi Náyakka Maṇḍapam*, having been b. by Mínákshi Náyakka, Díwán of a ruler of Madura, who preceded Tirumala. The pillars have for capitals the curved plantain-flower bracket so general at Bíjánagar. This is said by some to be the Hindú Cornucopia. To the rt. of the corridor is what is called Muda or Muttu Panyshí's Maṇḍapam, after a Hindú of rank who resided at Shivaganga. The length of this 2nd corridor is 166 ft. At the end of it is a large door of brass, which has places to hold many lamps that are lighted at night. You continue walking round due W., and next pass through a dark corridor under a small Gopura. This ends in one broader with more light, which has 3 figures on either side carved with great spirit. The 1st is a chief's attendant dancing, with a face wonderfully expressive of glee. like that of a Highlander dancing a reel. The 2nd figure has 4 arms, and holds with one hand a weapon, with another a cup, with a 3rd a club, and with the 4th caresses a dog, though this animal is so badly executed that some maintain it is a pig. The 3rd is the figure of a chief's attendant. Similar figures are on the l. You now enter a quadrangle with a *Teppa Kulam*, said by Nelson (Manual, Pt. 3, p. 167) to be a stone tank b. for the purpose of drawing a *teppam*, that is a raft lighted up with blue and red fires, round it. There is a *Maṇḍapam* in the centre of its lake. Here women bathe with

much abanden. This tank is called *Swarna-pushpa-kárini* or *Patramarai*, "Tank of the golden lilies" (see Nelson, Manual, Pt. 3, p. 14.) The water is dark green. Observe here, a little chapel (Nelson's Gazetteer, Part 3, p. 237) b. by Queen Mangammál, who was seized and starved to death by her subjects about 1706 A.D., food being placed so near that she could see and smell, but not touch it. A statue of a young man, her lover, the Bráhman Achchaya, may be seen in the chapel on the W. side of the golden-lily-tank, and in a picture on the ceiling of the chapel there is a portrait of the same person opposite to one of the Queen. Round it runs a corridor, the roof of which is supported by pillars on the side next the water. On the S. and E. sides the walls of the corridor are painted with the representations of the most famous pagodas in India. Thus on the E. side is depicted the Pagoda of Trinomali, with a number of votaries ascending the high and steep hill on which it is b. They are shown in fantastic attitudes, skipping, dancing with their legs high in the air. On the top of the mountain blazes a huge cauldron of clarified butter set on fire. The whole might do well for a scene in Dante's Inferno. At the S.E. corner is shown the Pagoda of Shrírangam, and next to it is that of Rámeshwaram, with a circumambient sea on which ships are sailing. On the N. side are paintings of a gross character representing the 64 Miracles of Sundareshwar, for which *see* Nelson's Manual, Pt. 3. Sundareshwar is represented with a golden Lingam of prodigious size, and his 64 miracles are partly ridiculous absurdities, partly disgusting on worse grounds. From the S. side of the corridor a very good view is obtained of the different towers of the gopuras. One sees on the S. side. and arising from it a very fine gopura over 100 ft. high, but not so lofty as the double gopura which is seen a long way off on the W. side. Close in front to the W. is seen the golden-plated shrine of Mínákshi, which rises about 10 ft. above the corridor. On the N.W. side are the belfrey, with an American bell of fine tone, and the Vimánah of Sundareshwar, higher than that of his consort, and likewise plated with gold, or copper gilt, the similarly plated flag-staff, and the Mutta Gopura, which, perhaps on account of its vast bulk, does not seem so lofty as the double gopura, though in fact it is higher. There is also on the N. side about 100 yds. off from the corridor of the golden-lily tank, a gopura called "the Bald," because it has no top like the others, the summits of which are shaped thus ஃ. It is truncated. At the S.W. corner of the corridor is the office of the pagoda where the accounts are kept. On the 16th of March 1878, they were busy repairing the corridor, and the sides and the steps of the tank had all been handsomely relined with granite. The visitor now passes down the W. side of the corridor, at the N. end of which is the Vimánah of Mínákshi. The E. and W. sides of the outer inclosure of this adytum are 190 ft. long, and the N. and S. sides 220 ft. The temple itself, in which is the adytum, is about 80 ft. broad N. and S., and 140 ft. long E. and W. This W. part of the corridor is called the *Kilipputtu Mandapam*, or *Saneli Mandapam*, and it is adorned with 12 very spirited figures, which form pillars on either side, 6 of them being the Yali, a strange monster which is the conventional lion of the South. Sometimes he is represented with a long snout or proboscis. These are so arranged that between every 2 of them is a figure of one of the 5 Pándu brothers. First on the rt. is Yudhishthir, and opposite to him on the l. is Arjuna with his famous bow. Then come Sahadeva on the rt., and Nakula on the l. Then follows Bhíma on the rt. with his club, and opposite to him, on the l. is the shrine of the goddess, and the figure of a Dwárpál. The ceiling of this Mandapam is painted, but the colours have faded so much that one cannot make out what is the scene depicted. On the back wall of the Sangeli Mandapam there is an old Tamil inscription very much obliterated. The visitor next passes N. from

the Mínákshi temple into that of Sundareshwar, by the Sangeli Maṇḍapam which leads into the corridor of the other temple. At the end of this corridor 8 steps are ascended into the Aruvatti Murar, the Temple of the Rishis, a small chamber on the S. side of Sundareshwar's Temple, in which are: 1st. The Lingam in the Yoni, called in Tamil *Iraiyanár*; 2. Akraperiyavandi, the Dumb Saint; 3. Agastya; 4. Nakkiran, chief of 48 sages; 5. Kapila; 6. Paranar; 7. Mamulavar; 8. Valládar; 9. Titalai Malanar; 10. Samuturu; 11. Nágatavan; 12. Arisikirár; 13. Ramudiyar; 14. Kitamanar; 15. Nallatanar; 16. Muyaigahár; 17. Arisiyanallatuvanár; 18. Kirutayár. The Sambánhár, or chief of the temple, possesses a book in which these and other names of Rishis worshipped at this temple will be found. Outside this are many idols with their heads knocked off, and otherwise disfigured, but still too sacred to be ejected from the holy precincts. The visitor now turns E. along another corridor till he comes to a small temple on the l., where are the figures of the Mahásatras. They are placed in 3 rows one above the other, and are all in a sitting posture, except the 9th, which is represented as a serpent with a man's head. The name of the 1st on the l. hand of the uppermost row is Budh; 2. Sukkiran or Brihu; 3. Chandran or Soma, the moon; 4. Guru; 5. Súríon or Manu, the sun; 6. Angárakan or Gujan; 7. Ketu; 8. Sani or Mandha; 9. Rágu. Along the S. corridor is an inscription in Tamil. On the rt. is Sundareshwar's shrine, in front of which are some spirited figures. On the l. is a group which is often repeated, and is founded on a well-known legend: a woman is embracing and fondling a Lingam, and Death, who was intending to make her his victim, is trampled under foot by Shiva, who with one foot has ruptured *Yama's* (Death's) neck. At the end is the marriage of Shiva Sundareshwar to Párvatí. She stands between Shiva and Kṛishṇa, who is giving the bride away. This is very well executed. On the pedestal on which this group stands is the *Hom*, or sacrificial fire. There are 4 other fine pieces of sculpture. On the r. of the spectator is 1st, Kál, or Durgá slaughtering down victims, and to the l. of her is Shiva dancing the Tándev or Dance of the Destroyer. L. of this again is Víra Bhadra, (*Víra* "hero," *bhadra* "auspicious") an inferior manifestation of Shiva, or according to some his son Skanda, slaying his enemies, and Ugra, or "the terrible one," also slaughtering foes. The Vimánah is dark. The belfrey is to the E. of it. The bells' sound is like that of the finest church bells. The Dhwaja Stambha is close to the belfrey. S.E. of the groups just described are the chambers where the Váhanas or vehicles of Mínákshi and Sundareshwar are kept. They are plated with gold. There are 2 golden *pálkis* or litters, worth Rs. 10,000 each, and 2 with rods to support canopies worth Rs. 12,000 each. There are also vehicles plated with silver, such as a *Hansa* or "Swan," a Nandi or "bull." Those who desire to see the jewels must give notice a day or two previously. The visitor will now pass on the N. side the *Sahasra-stambha-Maṇḍapam*, or "Hall of 1000 Pillars." There are in fact 997, but many are hid from view, as the intervals between them have been bricked up to form granaries for the Pagoda. This hall was b. by Arianáyakkam Mudali, Minister of the Founder of the dynasty of the Náyaks. His figure stands on the l. of the entrance. He is represented sitting gracefully on a rearing horse. In the row behind him are some spirited figures of men and women, or male and female deities dancing. The females have disproportionately small waists, and large breasts, and the faces of males and females alike are very ugly, with thin and pointed features. The men have very thin, pointed moustaches. The next thing is to ascend the Great Gopura, which is on the E. side about 50 yds. to the S. of the 1000 pillared Hall, and is kept clean, and has no bad smells. The staircase is in the wall. There are 2 flights of 25 + 14 = 39 steps to the 1st platform, + 19 to the 2nd, + 19

to the 3rd, + 22 to the 4th, + 21 to the 5th, + 22 to the 6th, + 22 to the 7th, + 21 to the 8th, + 20 to the 9th, + 10 wooden steps to the top = 215 steps. The height is to 1st platform 36 ft. 9 in. + 52 ft. 3 in. to 5th platform + 34 ft. 9 in. to 8th platform, + 10 ft. 6 in. to 9th platform, + 18 ft. 4 in. to summit = 152 ft. 7 in. This gopura, therefore, is not nearly so high as that at Hampé. The steps are very steep, and at the end of them there is an interval of 5 ft., where the visitor must raise himself by his hands to the sill of the orifice at the top, where he can sit and look out, but the view hardly repays one for the trouble. After this the visitor will cross the street in front of the gateway of the Great Gopura on the E. side of the Pagoda, to see what is called the *Pudu Maṇḍapam* or New Gallery, which, had it been finished, would have surpassed in magnificence all the other buildings of this vast pagoda. At p. 361 of Mr. Fergusson's "Architecture" there is a plan of this gallery or choultry, as it is there called, and at p. 363 a view of it. According to the plan it is 333 ft. long by 105 ft. broad, measured on the stylobate. Measuring with a tape I found it to be 270 ft. long, but the breadth given by Mr. Fergusson I believe to be correct. There are 4 rows of pillars, and on either side of the centre corridor 5 pillars represent 10 of the Náyakkan dynasty, viz. Viswanáth, Kumára Kṛiṣhṇappa, Peria Vidappa, Vishwanáth, Lingama, Visnappa, Kasthuri Rangappa, Muttu Kṛiṣhṇappa, Mutta Viḍappa, Tirumal. Tirumal is distinguished by having a canopy over him, and 2 figures at his back, the figure on the l. being his wife, the Princess of Tanjúr. On the l. of the doorway is a singular group representing one of the Náyakkas (*see* Chron. Tables) shooting a wild boar and sows, according to the legend, which says that Shiva commiserated the litter of little pigs, took them up in his arms, and assuming the shape of the sow suckled them. A portly figure, either that of Shiva or the Náyakka, is seen holding up the dozen little pigs. This Hall was erected 1623–1645, and is said to have cost a million sterling.

The Madura Pagoda, the interior of which has been thus described, is a parallelogram of which the E. and W. sides are 744 ft. long, and the N. and S. sides 847 ft. There are 9 towers or Gopuras, viz., 1 on the E. side which may be called the Great Gopura; 2 on the N. side, an inner and an outer, the outer being the Motta Gopura; 2 on the W. side, of which the inner is named the Palagri; 1 on the S. side; 1 small one, inside this last, about 80 ft. to the E. of the Teppa Kulam; 1 in the centre of the whole enclosure E. of the N. wall of the outer enclosure of Mínákshí's temple, and 1 in the E. wall of the outer enclosure of Sundareshwar's temple = 9. The entrance to the temple is by the gopura on the E. side, and having entered you have the Hall of 1000 Pillars on your rt. in the N.E. corner of the enclosure, and beyond it to the W. is Sundareshwar's temple. On the l. you have the Ashta Lakhshmí Maṇḍapam leading into Mínákshi Náyakka's Maṇḍapam with Mutta Rámalinga's Maṇḍapam to the rt. or N., and still further to the N. Madurappa Servaigáru's Maṇḍapam, and to the S. a garden. W. of these is Tirurachê's Maṇḍapam with the Bázár for sweetmeats on the rt. or N., and further to the N. Kalyána Sundara Mudali's Maṇḍapam. W. again of these is Irudhala's Maṇḍapam, and that opens into the corridors round the Golden Lily Lake, which is the same shape as the grand enclosure of the temple, the N. and S. sides being 180 ft. long, and the E. and W. 160 ft. W. of the Tank is the temple of Mínákshi, which is much smaller than that of Sundareshwar. The space round the outer enclosure of the temple is called Chitra Vidhi or April Street, and that inside the enclosure Adi Vidhi or July Street.

Teppa Kulam Tank.—N. of the Vaigai r., and close to the collector's house, which is built on a bank formed by the earth excavated from the tank, is a fine *Teppa Kulam*. The N. and S. sides are 995½ ft. long, and the E. and W. sides 942. The water on the 17th

of March, 1878, was 7 ft. deep, but in 1877 the tank was quite dry. The fashionable drive of Madura is round this tank, which is fenced with stone, and has a temple in the centre.

Great Banyan Tree.—In the compound of the judge's house is a fine specimen of the *Ficus indica.* The main stem has been much mutilated, but is still 70 ft. in circumference. The ground shaded by this tree has a diameter of 180 ft. in whatever direction you measure it.

ROUTE 7.

MADURA TO TINNEVELLI, 90½ M. TO KUTALLAM, 38 M.

Stations.	Miles.	Trains.	REMARKS.
		A.M. Dep	
MADURA to		6.15	The heat is intense after the beginning of March, and the journey should not be attempted between 1st of March and 15th of Nov.
1. Tiruparangundram . .	4½	6 37	
2. Tirumangalam	6¼	7 8	
3. Kallikudi .	9½	7.49	
4. Virdupatti . .	6¾	8 21	
5. Tulukupatti .	10¾	9.7	
6. Sattúr . .	6	9 36	
7. Kovilpatti .	13	10.33	
8. Kumárapuram	7¼	11 2	
9. Kadambúr . .	6¾	11.32	
10. Maniachi Junction . .	10	Arr. P.M. 12.12 Dep. 12 40	Railway turns off to the left, or in other words, to the S. to Tutikorin.
11. Tinnevelli . .	10	2.0	
Total . .	90½		

The temple at Tinnevelli, though as Mr. Fergusson says (pp. 366–7), "neither among the largest nor the most splendid of S. India, has the advantage of having been built on one plan, and at one time, without subsequent alteration or change." It is, therefore, deserving a visit, and it is besides only 10 m. out of the way of a traveller going to visit Tutikorin either to see a place where the pearl fishery is still at certain seasons carried on, or to take boat from thence to Rámeshwaram on the one side, or to cross to Ceylon on the other. Tinnevelli is also the seat of an interesting mission which has done much for the education of the Indians of the locality.

Tinnevelli is situated in 8° 48′ N. lat., 78° 1′ E. long. on the l. b. of the Tambrapurni R. and 1½ m. from it. It is 2½ m. from the stat. of Palamkottei, which is on the r. b. of the r. and 1 m. from it. A bridge of 11 arches of 60 ft. span each, erected by Sulochenam Mudeliár, crosses the stream. Tinnevelli is the capital of a collectorate of the same name, containing 5176 sq. m., and extending to Cape Kumárí (Comorin), with a pop. of 1,693,959, of whom 102,576 are Christians. It is a remarkable fact that in the last 20 years, while the Hindús have increased by 33 per cent., and the Muslims by 10·5 per cent., the Christians have increased by 74 per cent. Of the Christians 52,780 are Catholics, and 49,796 Protestants. The 1st Protestant convert was baptized in this province by Schwarz in 1785. In 1820 the Church Miss. Soc. established here a mission stat. The cultivators are by far the most numerous caste in this collectorate, the *Vellálars* numbering 341,331 and the *Vannians* 367,889. The *Shánárs* number 291,053, and many of them have become converts to Christianity.

Tinnevelli is a municipal town, with a pop. of 21,044. The *Pagoda* is 580 ft.* broad from E. to W., and 756 ft. long from N. to S. It is like the temple at Madura, divided into 2 parts, of which the S. half is dedicated to Párvatí the Consort of Shiva, and the N. to Shiva himself. There are 3 gateways or gopuras to either half, those on the E. being the principal, and having porches outside them. After

* The 508 ft. given in p. 367 of Mr. Fergusson's "Architecture," appears to be a mistake.

entering, you have in front an internal porch of large dimensions, on the rt. of which is a *Teppa Kulam*, and on the l. a 1000-pillared hall, which runs nearly the whole breadth of the enclosure, and is 63 ft. broad. There are 100 rows of pillars 10 deep. The inner enclosure, where the adytum is, is 200 ft. long from E. to W., and 150 ft. broad from N. to S. The sole entrance is on the E. face.

Palamkottai is a municipal town, with a pop. of 17.945, and is within an easy drive or walk from Tinnevelli. The fort stands about 120 ft. above the plain, is built on a naked rock, but abundantly supplied with well-water. Between the bridge over the Támbrapurni and the fort stands the church of the Church Missionary Society, the tower and spire of which is 110 ft. high. A road to the beautiful waterfalls of Kutallam and Pápanásham passes through Palamkottai and Tinnevelli, and the following are the stages :

	Distances. M.	F.	From Palamkottai. M.	F	
From Madura Gate at Palamkottai to Támbrapurni r. bank . .	1	3			
Ditto, l. bank . .	0	1½			
Tinnevelli . . .	1	3½			
+ Road to Pápanásham	0	2½			
Tinnevelli ends .	0	5½			
Kangyamkolam	5	2			
	——		9	2	Small village.
Allankolam .	—		10	4	Large village.
+ Chitráwatí r. to Tenkáshi .	15	2			
Kutallam .	3	0			
			18	2	
Total . . .			38	0	Miles.

Kutallam is a delightful summer residence. It is a large place, and much resorted to by the European residents at Tinnevelli. It is not elevated, but the S.W. winds pass over it through a chasm in the W. Gháṭs, and bring with them coolness and moisture, so that the temperature of this favoured spot is from 10° to 15° lower than that of the arid plains beyond. The place is particularly enjoyable in June, July, and August. In February, March, April, and May, it is not so pleasant. The proper name of the place is Trikútah, "three-peaked," from the Sanskṛit *tri* "three," *kútah* "peak." There are 3 falls, the highest being 1000 ft. above the sea. The well-known cataracts are close to the banglás. The lowest cataract falls from a height of 200 ft., but is broken midway. The water descends from a projecting rock in the channel of the Sylár r., which rises in the hills immediately N. of Pulierri. The average temperature of the water is from 72° to 75° Fahr., and invalids derive great benefit from bathing in it. The bathing place is under a fine shelving rock, which affords the most delightful shower-bath possible. The water of these hill streams is singularly clear and pure, and, falling rapidly over boulders and rocks, acquires so much oxygen, that bathing beneath the waterfalls is wonderfully refreshing and invigorating. Hence no doubt the simple folk of the locality have been induced to attribute to the waters a spiritually cleansing as well as physically refreshing effect. The scenery is strikingly picturesque, being a happy mixture of bold rocks and umbrageous woods.

The road from Palamkottaí to Pápanásham (*Pápa* 'sin,' *násham* 'effacing'), is shorter than that to Kutallam, being as follows :—

	M.	F.
× the Támbrapúrni and Tâmbarni r., the latter 220 yards wide, to Vydinâden Kovil	14	4
× the Kuré A'r r., 220 yards wide, to Pápanásham Kovil and Cataract .	15	0
Total . .	29	4

The height of this Cataract is only 80 ft., but the body of water is greater than at Kútallam. The Támbrapurni r. here takes its last fall near a pagoda from the hills to the level country. The climate is inferior to that of Kútallam. Fish are fed here by the Bráhmans, and are quite tame. The Támbrapurni rises 22 m. to the W. at the Angastír Mallaí Peak, which is 6200 ft. high, and is one of the highest in the W. Gháṭs. Pápanásham lies due W. of Tinnevelli, and Kútallam is N. of Pápanásham.

ROUTE 8.

TINNEVELLI TO TUTIKORIN, 33 M. BY RAIL, AND RAMESHWARAM, 8 M. BY BOAT.

The visitor will now return from Tinnevelli to Maniáchi Junction by rail, 10 m. He will then travel, also by S. India Rly. to Tutikorin as follows :—

		P	M
Maniáchi Junction to Shattapurni,	dep.	12	12
	arr.	1	0
Tutikorin	arr.	1	40

Distance, 23 m.

Tutikorin is a municipal town with a pop. of 10,565. It was famous for its pearl fishery, which extended from Cape Kumári to the lowlands of Shiaal. Cæsar Frederick, who visited India 1563—1581, tells us that the fishing begins in March or April, and lasts 50 days. It is seldom or never in the same exact spot during two consecutive years; but when the season approaches good divers are sent to examine where the greatest number of oysters are to be found, and when they have settled that point, a village is built of stone opposite to it, should there have been no village there previously, and an influx of people and of the necessaries of life follows. The fishers and divers are all Christians of the country. He adds :—

"During the continuance of the fishery there are always 3 or 4 armed foists or galliots stationed to defend the fishermen from pirates. Usually the fishing boats unite in companies of 3 or 4. These boats resemble our pilot boats at Venice, but are somewhat smaller, having 7 or 8 men each. I have seen of a morning a great number of these boats go out to fish, anchoring in 15 or 18 fathoms water, which is the ordinary depth along this coast. When at anchor they cast a rope into the sea, having a great stone at one end. Then a man, having his ears well stopped, and his body anointed with oil, and a basket hanging to his neck or under his l. arm, goes down to the bottom of the sea along the rope, and fills the basket with oysters as fast as he can. When it is full he shakes the rope, and his companions draw him up with the basket. The divers follow each other in succession in this manner, till the boat is loaded with oysters, and they return at evening to the fishing village. Then each boat or company makes their heap of oysters at some distance from each other, so that a long row of great heaps of oysters is seen piled along the shore. These are not touched till the fishing is over, when each company sits down beside its own heap, and falls to opening the oysters, which is now easy, as the fish within are all dead and dry. If every oyster had pearls in it, it would be a profitable occupation, but there are many which have none. There are certain persons called Chitini who are learned in pearls, and are employed to sort and value them according to their weight, beauty, and goodness, dividing them into 4 sorts. The 1st, which are round, are named *aia of Portugal,* as they are bought by the Portuguese. The 2nd, which are not round, are named *aia of Bengal.* The 3rd, which are inferior to the 2nd, are called *aia of Kanara,* which is the name of the Kingdom of Bíjánagar, or Narsinga, into which they are sold. And the 4th, or lowest kind, are called *aia of Cambaia,* being sold into that country. Thus sorted and a price affixed to each, there are merchants from all countries ready with their money, so that in a few days all the pearls are bought up, according to their goodness and weight." (Kerr's Voyages and Travels, vol. 8.)

Owing, it is said, to the deepening of the Paumban Channel, these banks no longer produce the pearl oysters, but shank shells are still found and exported to Bengal. Small schooners sail twice or thrice a week from Tutikorin to Ceylon, whence a passage may be had in a small steamer to the coast opposite Rámeshwaram, and the temple at the latter place may thence be visited in a boat, or a boat may be hired at Tutikorin to go to Rámeshwaram direct. It is, however, often

impossible to land near Rámeshwaram on account of the surf. Although, therefore, the land journey from Madura is very slow and wearisome, it is, perhaps, the better rte. to Rámeshwaram, and is as follows :—

ROUTE 9.

MADURA TO RÁMNAD AND RÁMESHWARAM, 105 M. 4 F.

Names of Stations.	Miles & Fs.	REMARKS.
MADURA to	M. F	
1. Tirupuwanam, *b.* and *p. s.*	12 4	Vaigai r close on l all the way, small village
2 Mutanandal, *chattram.*	10 7	Small village, Vaigai close as before.
3. × Vaigai r 200 yd. wide to Maunai Madurai, *chattram*	6 5	Do., do.
4. Pudukottai . .	9 2	Do., do.
5. × Vaigai r 2¼ fur. wide, to Permagudi . . .	6 2	Large village, r. as before.
6. Pokalur . . .	12 6	Small hamlet.
7. Ramnad W. Gate, *b.* and *p. s.*	10 2	Large town.
8. Nágachi . . .	13 7	Small hamlet.
9. Mandapam . .	10 4	Only 1 shop.
10. Pambam *b.* . .	6 0	Small village.
11. Rámeshwaram .	7 5	
Total . .	105 4	

Rámnád, in lat. 9° 24′, long. 78° 49′, is the capital of a Zamíndárí containing 1900 sq. m., and a pop. of 504,131 persons, and bounded on the N. by Tanjúr and the Zamíndárí of Shevaganga, on the S. and E. by the sea, and on the W. by part of Shevaganga and Tinnevelli. The pop. of the town and fort of Rámnád is about 14,000. The Fort is a square, each side of which is 1 m. long. The wall is 27 ft. high and 5 ft. thick, and single, but has 32 bastions at equal distances from each other, and 1 gateway on the E. On the N.W. is a large tank, constructed, as was the wall, about the year 1686, by the Sétupati Raghunáth, whose sobriquet was *Kilavan*, 'the old man.' The palace of this worthy stands about 200 yds. from the gate of the Fort. On the N.E. bank of the tank is a small Protestant church, with a cemetery. On the W. bank of the tank are the tombs which contain the ashes of the Sétupatis, close to the spot where their bodies underwent cremation. E. of the tank is a large house which belonged to Colonel Martinez, who commanded the garrison before 1804. On the N. between the Tank and the Fort is a high earthen mound bordered with a parapet and furnished with embrasures, whence there is a wide view over the plains. Colonel Martinez built a Catholic chapel in 1799, near the S.E. angle of the Fort, in the centre of which stands a Hindú temple. The Fort contains 5000 inhab., and a large part of the pop. of the town resides near the principal entrance of the Fort and on the E. side of the walls. The bázár is built in 2 rows of shops with tiled roofs. The town is E. of the Fort, and including the suburb of Lakshmípuram, where there is a handsome temple, is 2½ m. in circumference.

The inhab. of the Zamíndárís of Rámnád and Shevaganga are called Maravas, and are the oldest caste in the country, and by some thought to be Aborigines. Their customs are very peculiar. At p. 354 of the 4th vol. of the "Madras Journal," will be found an elaborate description of these people translated by the Rev. Mr. Taylor from the *Marava-Táthí Varnanam.* There are 7 sub-divisions of the caste: 1. Sembú-náttu ; 2. Kondagan-Kattu ; 3. Apanúr-vátten ; 4. Agatá ; 5. Orúrnáttu ; 6. Upu-Kottei ; 7. Kurichi-Kattu. The 1st is the chief division. The Maravas call themselves Shivites, but they worship only Karuppana-Swámi, Bhadra-Kálí, Mathwei-Víran,

and other demons whom they propitiate with spirits, flesh and fruit. They allow cousins, the children of 2 brothers, to marry. Widows remarry, and even wives who cannot agree with their husbands, get divorced and marry again. Satí was practised in the families of the Sétupati, and generally in the Sembú-náttu sub-division, but not in the others. After the chiefs of 2 families agree that a marriage shall take place between 2 members of the family, some relations of the bridegroom go to the girl's home and tie on her neck the *tálí* or symbol of marriage, with or without his and her consent. Then follow certain ceremonies, and if the bridegroom be too poor to carry them out, he has "to cure the defect," as they call it, at some future time. Should he die, his friends borrow money and complete the marriage on behalf of the corpse. which is seated with the bride till the ceremony is over.

The dress of the Maravans is peculiar. Handkerchiefs are worn round the head, and should a turban be put on, it is never tied. The men wear their hair very long. Both men and women stretch the lobes of their ears several inches by attaching and inserting heavy weights. Properly, every Maravan male should be a soldier, and hold his lands by military tenure. A swordsman or spearsman used to have a piece of land that would yield 5 *kalams* of rice a year; a musketeer as much as would bring 7 *kalams*; a *larboji* what brought 9; and a captain of 100 men, land that yielded 50. For each *kalam*, 5 fanams were paid the chief as tribute.

The Sétu-pati, 'Lord of the Bridge,' was the chief or king of the Maravans. The 1st Sétupati is said to have been appointed by Rámah. His office was to guard the bridge of rocks which crosses the Gulf of Manár to Ceylon. His rank was so high (*Nelson's Manual, Pt. II., p. 41*), that the Tondiman Rájá or Rájá of Pudukottei, the Rájá of Shevaganga, and the 18 chiefs of Tanjúr were bound to stand before him with the palms of their hands joined in an attitude of respect. The Tinnevelli chiefs, such as the Katabóma Náyakkan, were to prostrate themselves at full length before the Sétupati, and after rising could not seat themselves in his presence. But the Sillava chiefs and those of Ettiyapúram, and the Marava chiefs of Vadagarai, Shokanpatti, Uttamalei Settúru, Sarandai, and other places made no obeisance to the Ruler of Rámnád.

Of the ancient history of the Sétupatis of Rámnád but little is known. Muttu Kṛishṇappa, the King of Madura, who began to reign in 1602, re-established the Maravan dynasty in the person of Sadeika Tévan Udaiyán, who was a wise and vigorous ruler. He died in 1621, and his son Kuttan succeeded him. The "Gazetteer" of Madura says, "There is a considerable amount of evidence, which appears to support the claim to high antiquity put forward by the royal princes of Rámnád." According to a MS. in the Mackenzie collection, the Maravas came originally from Ceylon, and some of them were made Sétupatis or custodians of the Isthmus of Rámeshwaram by Ráma. They were long subject to the Pándyas, but at last became their masters, and remained so for 11 generations, and during 3 reigns ruled over all the S. of India. At last they were driven to the S. of the Kávéri by the Kuramba prince of Alakápúri, and the Rájá of Vijayanagar took from them Tanjúr and Madura. In those ancient times Vírava Nallúr near the sea, and not far from Rámnád, was the capital of the Sétupatis. Mr. Nelson, however, has taken up their history from the time of Sadeika Tévan above-mentioned. The Sétupati Kuttan died in 1635, and was succeeded by Sadeika Tévan II., called the Dalavai Sétupati, who 3 years after appointed his adopted son Raghunátha Tévan to be his successor. He was opposed by a bastard son of Kuttan called Tambi, 'the younger brother,' who got himself appointed Sétupati by the great Tirumal. Tirumal sent Rámappaya and Ranghana Náyakkam to enthrone Tambi, and they stormed Rámnád, but the Dalavai Sétupati then entrenched himself in the Pámbam

island, where, however, he was at length captured and thrown into prison at Madura. This conduct on the part of Tirumal made him so unpopular, that he was obliged to restore the Dalavai Sétupati, who reigned till 1645, when he was murdered by Tambi. Tirumal then divided the Rámnád territory, giving the Rámnád district to Raghunátha Tévan, Sevaganga to Tambi, and Tiruvadanei to Raghunátha's younger brothers. Before long the other chiefs died, and Raghunátha became sole ruler. In 1653, a great excitement took place regarding the advent of a pretended divine emperor. This was allayed by the Muslim Governor of Bengalúr, who cut off the heads of the divine child and his mother. But even so late as 1866, masses of the people expected that the infant would be restored to life, and reign as Víra Bhoga Vasanta Ráyar. Some years after this the Maisúr army invaded Tirumal's dominions, who called the Sétupati to his aid, and the latter defeated the Maisúreans with the loss of 12,000 killed, and drove the rest out of the Madura territory. For this the Sétupati obtained the privilege of using the lion-faced pálkí peculiar to the House of Madura, and was granted the protectorate of the pearl fishery, with a large increase of territory. In 1665, Choka Nátha, King of Madura, entered the Marava country, and took and garrisoned several of the strong places. Raghunátha Sétupati died about 1685. He was succeeded by his bastard son, also called Raghunátha, but known as Kilavan, 'the old man.' This Sétupati on the 4th of February, 1693, put to death the celebrated missionary John de Britto, a nobleman of the Court of Pedro IV. of Portugal. The Kilavan was also the Sétupati who pulled down the mud walls of Rámnád and rebuilt them of stone. In 1702, the Kilavan defeated and killed Narasappaya, the great Dalavai of the Madura Court, and defeated the combined armies of Tanjúr and Madura. A Jesuit letter shows how formidable the Rámnád army then was. It says :—

"Presque toutes les Bourgades et les terres du Marava (Rámnád) sont possédées par les plus riches du pays, moyennant un certain nombre de soldats qu'ils sont obligés de fournir au prince toutes les fois qu'il en a besoin. Ces seigneurs sont révocables au gré du prince ; leurs soldats sont leurs parents, leurs amis, ou leurs esclaves, qui cultivent les terres dépendantes de la peuplade, et qui prennent les armes dès qu'ils sont requis. De cette manière le prince du Marava peut mettre sur pied, en moins de huit jours, jusqu'à trente et quarante mille hommes, et par là il se fait redouter des princes ses voisins : il a même secoué le joug du roi de Maduré dont il était tributaire."

Having made himself independent in 1702, the Sétupati Kilavan defeated the King of Tanjúr in 1709, though his country had been reduced to great distress by a frightful famine. This dearth was not owing to neglect of works of irrigation, but solely to want of rain. Nowhere had more important reservoirs been constructed than in the province of Madura. One only need be mentioned, and it is well worthy of a visit by those who are interested in these matters. It is the vast tank of Rájasingamangalam, N. of Rámnád, which is no less than 20 m. in circumference. In spite of these extraordinary works, Madura and Rámnád have been desolated by the most terrible famines on record. Thus, the price of rice being in ordinary seasons $2\frac{1}{4}d.$ for 96 lbs. of husked rice, in 1713 the price, according to Father Martin, had at times risen to 9*d.* for 12 lbs. In other words, the price in less than a year had risen 3200 per cent. On the 18th of Dec., 1709, the famine was supplemented by a cyclone, with such tremendous rain, that all the embankments in the country burst, and in the dead of night, when it was pitch dark (Gaz. of Madura, Pt. 3, p. 243), a mighty wave came surging and foaming, bearing along with it the wreck of houses and churches, trees, struggling sheep and cattle, the corpses of men, women and children, half-ripened crops of all sorts ; in a word—all that

was most valuable and useful in the country over which it had careered. Thousands perished miserably in vain attempts to flee, and the sun rose next morning upon a sight to move the hardest to compassion. In every direction, as far as the eye could reach, the whole country was submerged, with the exception of a few high trees, which rose like islands out of the surrounding waste of waters. Property of all kinds was being tossed hither and thither by eddies and currents; and innumerable carcases of animals were being carried along, mingled with thousands of corpses. But it was not until the waters had subsided that the full extent of the damage could be ascertained. It was then perceived that not only had the rice crops utterly perished in almost every part of the Rámnád kingdom, but many of the fields in which they grew had been covered with sand and salt and rendered useless until cleaned, and a 2nd time prepared for cultivation at a great expense, and most of the wells and tanks had been fouled and poisoned." In consequence the famine raged in the Marava country more furiously than ever in 1710, about which time the Kilavan died, aged upwards of 80. His wives, 47 in number, burned themselves, the first 2 or 3 meeting their fate with resolution, but the rest made frantic efforts to escape, filling the air with their screams. The execrable bystanders threw heavy faggots on their heads, and a European soldier, to whom one of them rushed for protection, cast her off with such force, that she fell headlong into the midst of the flames. A righteous vengeance immediately seized on the wretch, and he died a few hours after in a burning fever. The Kilavan was succeeded by his adopted son, Vijáya Raghu Nátha, an unrelenting persecutor of Christians, while his brother, Vadaya Nátha, became a convert. Vijáya died in 1720 of an epidemic which swept away 8 of his children, several of his wives, and himself. He had 360 wives and 100 children; but all of them who were legitimate perished of disease. His successor, Thonda Tévan, was put to death by the Tanjúrines, who stormed Rámnád and put Bhawání Shankar on the throne. He in his turn was deposed by the Rájá of Tanjúr, who took all the territory N. of the Pámbár, and gave 3–5ths of the rest to Kattaya Tévan, who was made Sétupati, with the title of Kumára Muttu Vijaya Raghu Nátha. The other 2–5ths were given to Seshawarna Tévan, a famous champion who took the name of Rájá Muttu Vijaya Raghu Nátha Periya Udeiyá Tévan. His subsequent title was Rájá of Shevaganga, or Sivagangen. A copper-plate exists. giving his date as founder of the Sivagangen monarchy, and thus the dismemberment of the Rámnád kingdom and the establishment of the great Shevaganga Zamíndári is fixed to 1733. In 1734 Ṣaffdar 'Alí and Chandá Ṣáḥib took Tanjúr by storm, and gave the principality to Bada Ṣáḥib, brother of Chandá. Soon after this Chandá Ṣáḥib took Trichinápalli, and conquered Madura, and in 1739 Raghují Bhonslé invaded Madura with a force, which Orme states at 100,000 cavalry, and Grant Duff at 50,000. On the 20th of May, 1740, these Maráṭhas killed Dost 'Alí, the governor of the Karnátik, and then over-ran Tanjúr and Madura, and, as Mr. Nelson thinks, occupied Shevaganga, and probably Rámnád. The Maráṭhas were induced to retire by the Great Nizám, and Muḥammadan Núwábs governed Madura for a time, until 'Alam Khan sold Madura to Maisúr; but the Sétupati's general expelled these intruders, and had Vangáru Tirumalá's son proclaimed king of Madura. In 1755 Muḥammad 'Alí, Núwáb of the Karnátik, sent 500 English, 2000 Sipáhis, and 1000 horse, under Colonel Heron, and Madura was surrendered to them. On the 28th of May Heron marched back by the Nattam Pass, and there suffered severe loss, as is recorded by Orme. He had given over Madura to Barakata'lláh, and this man is said to have established a small mosque on the top of the unfinished pagoda at Madura, in consequence of which the image of

Bhadra Kálí, which stands at the S.E. corner of the Royal Maṇḍapam in the Great Pagoda, is said to have opened one eye, which remained open for two days. The E. I. C. now sent their celebrated partizan officer, Muḥammad Yúsuf Khán, to command at Madura. He arrived on the 6th of April, 1756, but a cabal was formed against him, and he was compelled to apply to Captain Calliaud, commanding at Trichinápalli, for instructions. On this Calliaud came to Madura, and, supported by Yúsuf, attempted to storm the place, but was repulsed; but Barakata'lláh, who commanded within the walls, subsequently surrendered the fort to him. In July, 1758, the Madras government sent for Yúsuf, but allowed him to return to Madura in 1759; and in 1760 he repelled an attack of Ḥaidar 'Alí's troops. In 1762, after he had overrun the Shevaganga and Rámnád territories, he was besieged in Madura by a force sent by the Núwáb of the Karnátik, which was aided by the Sétupati, and the Rájá of Shevaganga. Yúsuf gallantly defended himself until May, 1763, when he was betrayed by a confidential servant to his enemies, and executed. Thus perished this able officer, of whom Col. Fullarton says, "His whole administration denoted vigour. His justice was unquestioned, his word unalterable; his measures were happily combined and firmly executed; the guilty had no refuge from punishment." Madura was then put under a servant of the Núwáb of the Karnátik, Abirál Khán, who governed for 6 years.

In 1772 the Zamíndárs of Rámnád and Nalguti were attacked by the English, at the instigation of the Núwáb of the Karnátik, on grounds which are thus pithily explained by the British Government. "The Núwáb has made them his enemies. It is, therefore, necessary they should be reduced. We do not say it is altogether just, for justice and good policy are not often related!" General Joseph Smith marched against Rámnád with 400 European infantry, 5 regiments of Sipáhís, 6 heavy guns and a body of cavalry. The batteries opened on the morning of the 2nd of April, and the breach was practicable before evening, when the fort was stormed with the loss of only 1 European and 2 Sipáhís killed. The Zamíndár and his mother were then handed over to the tender mercies of the Núwáb, who did not fail to treat them so that their enemies pitied them. The fate of the other Marava chief was still more disastrous. Having concluded a treaty with the Núwáb, he was reposing in fancied security when, owing to some mistake, the English advanced against him, and put him and his followers to the sword. In 1790 Mr. McCleod was appointed Collector on the part of the E. I. C., and the barony now pays a tribute of 331,565½ rs. to the Madras government.

Rámnád is a curious and interesting place, but it is infamous for outbreaks of cholera, caused by the filthy habits of the pilgrims who pass through to Rámeshwaram. The traveller will do well to see whatever there is of interest and pass on to Rámeshwaram. Among the noticeable things is the Zamíndár's Palace, which consists of 4 square buildings of several storeys, standing in the centre of the town. It is an ancient structure, ornamented with carvings of gods and statuettes in niches at every corner. The *Darbár*, or audience hall, in the centre of a small court, is of massive stone, with pillars of the same. It is a gloomy building, now going to decay. There is also in the centre of the town a very sacred pagoda which deserves a visit.

The best way of going from Madura to Rámnád is by pálkí. The road is bad, and in some places heavy with sand, and the tedium of going by bullock-cart is almost intolerable. At Rámnád the Asst. Coll. has a house, where he always keeps servants, whether he himself be there or not. From Rámnád the traveller can go in one night to Maṇḍapam, which is on the coast facing Pámbam, and at Pámbam he will find an empty b. with 1 chair and a table. The master attendant there might, perhaps, if the traveller can obtain an introduction to him, provide for his comfort. At Pámbam

he can get ponies to take him the 6 m. to Rámeshwaram, where there is an empty stone maṇḍapam, which is used by European officers. From Pámbam the best course, in Jan. or Feb., would be to take a boat to Tutikorin, which, with a favourable wind, would be only one night's run. A bi-monthly steamer touches at Pámbam and goes to Colombo.

There are several places of minor importance near Rámnád. *Killakarnai*, or *Killakarei*, is a seaport 9 m. to the S.W. of it, with 11,303 inhabitants, many of them Muslims employed in manufactures. It is supposed by Prof. H. H. Wilson to be the site of Kurkhi, the ancient residence of the Pándyan kings of Madura. This is denied by Mr. Taylor, the epitomizer of the Mackenzie MSS. There are 11 Maḳbarahs of Muḥammadan saints who have died here. One that stands in the centre is very elegant, and has a gilt cupola. A small Catholic church stands on the E. skirts of the town, and near it are the ruins of the Dutch Factory.

Another seaport, *Devipaṭnam*, is known by the name of the "nine stones," from the circumstance of a natural bath formed by 9 rocks, which has been held sacred from the most remote antiquity. This bath must be visited by all pilgrims on their way to Rámeshwaram. At a handsome *cháwaḍi* built there for travellers, alms are bestowed daily. *Devikuta*, on the N. b. of the Verashelagár r., is a populous village and one of the most important places in the district, on account of its trade and the wealthy merchants who reside there. These live meanly, but distribute large sums in charity. They salute their superiors by rubbing their hands upon their stomachs. *Mutapéṭ* is a fishing-village 10 m. S.E. of Rámnád, inhabited by Catholics. Here are 2 b. erected on the sea-shore for Europeans who desire to inhale the sea breeze. At *Atankarai*, a small seaport 11 m. E. of Rámnád, at the mouth of the Vaigúr, is a spacious *cháwaḍi*, b. by the late Zamíndár, where alms are daily distributed to pilgrims. Here grows the best tobacco in the S. provinces. *Verasholen*, a village on the S. bank of the Krédamánadi r., N.W. of Rámnád, is said to have been the residence of the Chola Rájás, from whom it derived its name. On its N. stands a small Hindú temple of great antiquity, and there are ruins of many other edifices in the vicinity.

Tirumpallam is a populous village 6 m. S. of Rámnád, and one of the very sacred places in Hindú worship. The temple is on the E. of the village, and a rectangular tank is in front of it. There is a Maṇḍapam on stone pillars close to the gate of the temple, and one on the E. of the tank. A high stone wall surrounds the temple. The main street of Tirumpallam is 2 f. long and 40 ft. wide. The S. and E. streets are inhabited by Bráhmans, the N. and W. by the servants of the temple and other Hindús. The deity of this pagoda is Jagannáth, whose festivals are in April and July. Pilgrims who visit the temple at Rámeshwaram must, after bathing in the sea, first come to worship at Tirumpallam.

Rámeshwaram.—But the place of most interest in the eyes of the Hindú, and that which confers sanctity not only on Rámnád, but on all the adjacent country, is Rámeshwaram. The town stands on an island of the same name, 14 m. in length from W. to E., and 5 m. in breadth from N. to S., divided from the main land by the Pámbam or Snake Channel, which is now 1 m. broad, with a passage for ships clear of rocks, 90 ft. wide and 10½ ft. deep, so that keeled vessels of a small size can pass through in either direction without delay and without discharging cargo. The island is said to have been joined to the mainland, and to have been separated from it in 1484 A.D., during the reign of Achudappa Náyakkam, Rájá of Madura, by a violent storm. A small breach was then made, but the water was so shallow that it could be passed on foot till the time of the next Rájá Vishvarada Náyakkam, when another hurricane enlarged the passage, which went on widening with successive storms. The passage was further en-

larged by the Dutch, when they possessed the island. But the greatest improvements have been made since 1830 by the British Government. Previously to this the passage was excessively crooked, hence its name Pámbam, "snake-like," and the depth at high-water and neap-tides was only about 5 ft., so that boats without keels, even after discharging most of their cargo, would be often days in getting through when the current was strong. Since 1837 the passage has been dredged, and more than £15,000 has been expended upon it. The result of this expenditure has been an increase in the traffic, and whereas the tonnage of vessels that passed through in 1822 was 17,000 tons, in 1853 it rose to 160,000 tons, and has since then further increased. Vessels of 200 tons have passed, and even the war steamers *Pluto* and *Nemesis*, and freight between Colombo and Nágapaṭṇam has been proportionately reduced. At the W. extremity of the island of Rámeshwaram is the small town of Pámbam in lat. 9° 37′, long. 79° 17′, inhabited chiefly by Labbays, who are pilots and boatmen, and about 50 of them divers.

The *Pagoda*, the great object of interest, stands at the E. end of the town of Rámeshwaram, which is at the E. extremity of the island. This pagoda of Rámeshwaram (from Skr. *Rámah* and *I'shwar*, God) completes the Hindú's circle of pilgrimage, which, commencing with the Temple of Deví at Hingláj, a little to the W. of Sonmiání in Sindh, proceeds to Jwála Mukhí (Flame-mouth), near Láhúr, and thence to Haridwár and down the Ganges to Orissa, and finishes at Rámeshwaram at the S. extremity of India. At p. 355 of Mr. Fergusson's "History of Architecture," will be found an account of this celebrated temple, with a plan at p. 356 taken from the Journal of the Geo. Society of Bombay, vol. vii. The dimensions of the temple, according to that plan, are 672 ft. from N. to S., and 868 ft. from E. to W., from the outer wall, which is 20 ft. high. The 2nd wall is 347 ft. from N. to S. (not 447 as stated on the plan), and 560 ft. from E. to W. This 2nd wall is surrounded by a colonnade 690 ft. long from E. to W. and 60 ft. broad. The entrance is on the W., under the only finished gopura, which is 100 ft. high, and the visitor will see in the garden on his rt. after entering, what is said to be "a small vimánah of very elegant proportions." This is called Kṛiṣhṇapuram in the more recent plan in possession of the author of this Handbook, and appears to be rather a Maṇḍapam than a Vimánah. In the author's plan the dimensions differ somewhat from those in Mr. Fergusson's. According to the former the length of the outer wall from E. to W. is 876 ft. instead of 868 ft., and 615 ft. from N. to S. instead of 672 ft. In Pharoah's Gazetteer the dimensions of the external wall are stated at 657 ft. from N. to S., and nearly 1000 ft. from E. to W. The 3rd temple yard, that is the one next to the outer enclosure, is 702 ft. from E. to W., and 405 ft. from N. to S. After passing the Kṛiṣhṇapuram, you pass on the rt. a tank called the Mádhava Pushpa Kárini or Mádhava's Flower Tank, Mádhava being a name of Kṛiṣhṇa. On the l. you have a small chapel called Setu Mádhava Swámi Koil. The entrance to the actual lower temple is on the S. and E. sides. Going now round by the street in which the cars of the deities go in procession, until you arrive at the outer E. entrance, you find 2 entrances, a central one which is called Swámi Samati or proscenium of the deity's temple, and one on the l. which is called Amma Samati or proscenium of the goddess his consort's temple. Between is the porch of the 8 Lakhshmís, and on the rt. is Hanumán's chapel. By the centre entrance you emerge into the Anuppa Maṇḍapam or hall, where different deities meet, with a granary on the rt. and Lakshmí's temple on the l., and between the god and his consort's room, what is called Mahá Lakshmí Tírtham, a small tank, the sacred water of Lakshmí. Her antechamber is called the Kalyána Maṇḍapam, and has 2 small chapels at the

W. end to Vigneshwara, while W. of the Anuppa Mandapam are 2 chapels to Subrahmanya. Passing then an inner enclosure you arrive at a central tower or gopura, which is called the Motta Gopura, and is unfinished, while one on the l. is called the Mangala Gopura, also unfinished. You are now in the colonnade of pillars which is in the plan now under notice, 702 ft. from E. to W. and 405 ft. from N. to S., without counting the corridor at the entrance and an inner rectangle. It is one of the most remarkable structures of the kind in India. It extends from the W. entrance to the 2nd wall, which it quite surrounds, and thus altogether attains the length of nearly 4000 ft. The doorways are 19ft. high, and composed of single stones fixed perpendicularly and crossed by other single stones. According to the "Gazetteer of S. India," p. 391, the length of the colonnade from E. to W. is 671 ft. and from N. to S. 383 ft., and the breadth 17 ft. The ceiling is of vast slabs of granite, with pillars of the same material 12 ft. high, raised on a platform 5 ft. high, so that the height of the colonnade is about 17 ft. The pillars are all of single blocks of the hardest granite, and are in the principal corridors richly carved. In the central corridor leading from the sanctuary are effigies of the Rájás of Rámnád of the 17th century, to which date Mr. Fergusson assigns the temple, which he thinks may have been commenced a little earlier, in 1550. There are altogether 5 gopuras, of which that on the W. is the only one finished. It is about 100 ft. high. On the E. are 2 gopuras, and all 5 are built of stone, a unique case in Pagoda architecture. Mr. Fergusson says ("History of Architecture," p. 355), "If it were proposed to select one temple which should exhibit all the beauties of the Dravidean style in their greatest perfection, and at the same time exemplify all its characteristic defects of design, the choice would almost inevitably fall on that of Rámeshwaram."

The legend to which the sanctity of Rámeshwaram is due is as follows: Vishnu became incarnate for the 7th time as the son of Dasaratha, the King of Ayodhya, for the purpose of destroying the giant demon Rávana, who was King of Lanka or Ceylon. Wandering in the forest of Dandaka (so says the S. Indian tradition), in the S. of India, Ráma lost his wife Sítá, who was carried off to Lanka by Rávana. Ráma pursued the ravisher, attended by the devotees, who assumed the shape of monkeys. Their general, Hanumán, made a bridge of rocks from India to Ceylon at Rámeshwaram, by which Ráma crossed, slew Rávana and recovered his bride. But when he returned he was observed to have 2 shadows, a sign of sin of the deepest dye. This was because Rávana was of the race of Bráhma, and Ráma took counsel with the divine sages to discover some means of expiating his crime. They advised him to build a temple and confine Shiva there in a lingam or phallus, which is the emblem of that deity. Ráma built the temple, and sent Hanumán to Kailás, the heaven of Shiva, to get a lingam. As he was a long time in returning, and the hour for dedicating the temple was approaching, Ráma induced his wife, Sítá, to model a phallus of the white sand on the sea coast. This she did, and Ráma set up the phallus so moulded in the temple, which was forthwith dedicated to Shiva. Meantime Hanumán returned with another phallus, and was so angry at being forestalled, that he endeavoured to pull up the other lingam, and broke his tail in the effort to twist it out. Hereupon Shiva and his consort appeared from the lingam and said to Ráma, "Who ever visits this lingam dedicated by thee, and bathes in the 24 sacred bathing-places, shall be freed from sin and inherit heaven." Then, to console Hanumán, Ráma placed the lingam he had brought on the N. side of the one which had been already fixed, and ordained that pilgrims should visit it first and then Ráma's lingam. Such are the monstrous and impure fables of this locality.

ROUTE 10.

MADRAS TO BENGALÚR, 216 M. (FARE 1ST CL., 17 RS.)

(*From Madras to Jolárpêṭ*, 132 *m.*, *see Route* 3).

Names of Stations.	Miles.	Trains.		Remarks.
		A.M. dep.	P.M. dep.	At Kupam it is cooler than at Madras, Arkát, or Velúr, the height being about 2000 ft. above the sea. At Mallúr the high stony hills begin to be succeeded by trees and expanses of flat ground.
JOLÁRPÊṬ to		12·50 arr.	2·10 arr	
1. Kupam	22	2 20	3 40	
2 Kolár Rd.	21	3·40	4·41	
3. Mallur	17	4·42	5·34	
4 Kadgudi	12	5 27 arr.	6·10	
5. Bengalúr.	12	6·15	6·45	
Total	216			

After leaving Jolárpêṭ the line runs in a N.W. direction, and at 14½ m. from Kupam enters the territory of the Rájá of Maisúr, and at about 10 m. further on turns due W. to Bengalúr. Maisúr, from *Mahish-ásura* the buffalo-headed demon slain by the consort of Shiva, worshipped by the royal family of Maisúr as their tutelary divinity, under the name of Chámundi or Mahishásura Mardiní. It is a table land of triangular shape, between 11° 38′ and 15° 2′ N. lat., and 74° 42′ and 78° 36′ E. long. Its area is 27,078 sq. m., so that it is about 1/15th smaller than Bavaria. From E. to W. its greatest length is 290 m., and from N. to S. 230 m. It is surrounded on all sides by the British dominions of the Madras Presidency, except for some distance on the W., where a part of the Bombay Presidency and Kurg form its boundary. Its elevation ranges from 2000 to 3000 ft. above the sea, but its surface is broken by deep ravines, and by hills which reach from 4000 to 5000 ft., most of which have been fortified, and in general are supplied at the summit with unfailing springs of water. It is divided into 2 parts, of which that to the W. is called *Malnáḍ*, "hill country," from Kan. *Male* "hill," *náḍu* "country." The E. frontier from Shikárpúr to Periyapatam is called *Maidán* or *Bailshímé*, open country. The main rivers within the provinces are (see Lewis Rice's Gazetteer, vol. i.) :—

Name of River.	Total Length in Miles.	Total area of Basins.
Krishna . . .	611	11,031
Káveri	646	9,486
N. Penár . . .	167	2,280
S. Penár . . .	32	1,541
Pálár . . .	47	1,036
Sharávati and W. Coast Rivers .	103	1,881

There are no natural lakes in Maisúr, but 37,682 tanks. The largest is the Súlakere, 40 m. in circumference. The highest mountain is Doḍḍabeṭṭ, 8600 ft.; and Mulaina giri, 6317, and Nandi durga, 4810, come next.

For the dynasties and Rájás who have ruled over Maisúr see Chronological Tables. It is only necessary to add a few particulars here. In 1699, Chikka Deva, Rájá of Maisúr, resolved to send an embassy to the Court of Aurangzíb, which set out that year, and found the Emperor at Aḥmadnagar, and returned in 1700, bringing a new signet from him with the title Jag Deo Ráj, "sovereign of the world," with permission to sit on an ivory throne. The Rájá reformed his administration on that of the Imperial Court, and every day put aside out of his revenue 2 bags of 1000 pagodas each, as a reserve fund. He thus acquired the title of Navakoṭo Náráyana, "Lord of nine millions." He died in 1704, after a reign of 31 years. He was succeeded by his son Kanthirava Rájá, called Múk arasu, "deaf and dumb." To him succeeded Doḍḍa Kṛishna Rájá, who was obliged to buy off with a million, an attack made on him by Sa'adátú'lláh Kh̲án, the Núwábs of Kaḍapa, Karnul and Savanúr and the Maráṭha chief of Gutti. His successors were Cháma Rájá, and then Venkat Aradu, but all power was in the hands of the ministers Deva Rájá and Nanja Rájá. The former routed with great slaughter the army of Dost 'Alí, Núwáb

of Arkát. The latter in 1746 made a successful expedition into Koimbatúr, and on his return his daughter was married to the nominal Rájá of Maisúr. In 1749, the forces of Maisúr besieged Devanhalli, and were joined by a volunteer, who was destined to rise to the throne. This was Ḥaidar 'Alí, who came with a small body of horse and foot under his elder brother Sháhbáz. Ḥaídar was the great-grandson of Muḥammad Bahlol, who came from the Panjáb to Kalbarga. His son Muḥammad 'Alí and Muḥammad Walí came to Sírá, and were employed as customs officers. They removed to Kolár, where the elder died, and the younger turned the widow and her son out of doors. A Náyak of peons took them in at Kolár and got the son, Fatḥ Muḥammad, made a peon. He distinguished himself at the siege of Ganjíkota, and was made a Náyak, but migrated to Arkát, taking with him 50 horse and 1400 foot. He next entered the service of the Faujdár of Chittúr, and on his recall returned to Maisúr, and was made Faujdár of Kolár, and the estate of Budikoṭ was bestowed on him. At Budikoṭ, Sháhbáz was born to him, and in 1722, Ḥaidar by a 3rd wife, the daughter of a Nawáit, that is, an Arab recently arrived from Arabia. At Kolár, Fatḥ Muḥammad built a mausoleum and interred there his 1st wife, and in 1729 having been killed with his eldest son by his 1st wife, in a battle between the Ṣúbahdár of Sírá and the Faujdár of Chittúr, he was himself interred there. Here, Ḥaidar when only 7 years old, and his brother Sháhbáz aged 9, were tortured by 'Abbás Ḳulí the son of the Ṣúbahdár. At the siege of Devanhalli, Ḥaidar behaved so well, that the charge of one of the gates was entrusted to him, with the command of 80 horse and 200 foot. He was next sent to attend on Náṣir jang Ṣúbahdár of the Dakhan, and when Náṣir was killed, Ḥaidar secured 2 camel-loads of gold coins, 300 horses, and 500 muskets. In 1751, Muḥammad 'Alí asked aid of Maisúr, and Nanja Rájá marched to assist him with 5000 horse and 10,000 foot, lent a million of pagodas to Muḥammad 'Ali, who had promised him Trichinápalli, and returned empty handed. Before he could reach Shrírangpaṭṇam, Ṣalábatjang, the Niẓám, had extorted from Deva Rájá all the money that could be collected in the city. Ḥaidar was now made Faujdár of Dindigal. and had raised the troops under his command to 1500 horse, 3000 regular infantry, 2000 peons, and 4 guns. In 1757, the Maráṭhas invaded Maisúr, and extorted all the money that could be collected, and the Maisúr army mutinied and demanded their arrears. Ḥaidar was appointed liquidator, and he distributed all the Rájá's property, and as soon as he had got rid of the main body of the mutineers, he seized their ringleaders and confiscated their effects. Soon afterwards he murdered his rival Hari Singh, and obtained the fort and district of Bengalúr as his personal jágír. In 1759, Haidar staved off a Maráṭha invasion in great force under Gopál Hari, and received the title of Fatḥ Ḥaidar Bahádur. Meantime, Deva Ráj had died, and in 1759, Ḥaidar expelled Nanja Rájá from the capital, and became sole minister. On the 4th of June, 1760, Ḥaidar concluded a treaty at Puducheri with the French, with the object of expelling the English from Arkát, and his forces under Makhdúm 'Alí gained a victory at Trivadi on the 17th of July. But a plot was now formed against Ḥaidar by the Rájá of Maisúr's mother and Khandé Ráo, Ḥaidar's secretary, which nearly resulted in his destruction. He was encamped with a small force under the guns of the fort, when they suddenly opened upon him on the 12th of August, 1760, on which day Visají Pant, a Marátha leader, had engaged to attack him with 6000 horse. Visají, however, failed to arrive, and Ḥaidar escaped from the Mahánavam Manḍapam, now the Daryá Daulat, across the river with a few men, leaving behind his wife and his eldest son Típú, then 9 years old. Ḥaidar rode 75 m. on one horse, and arrived at Arkát, where his brother commanded, before dawn. In this desperate emer-

gency Ḥaidar saved himself by buying off the Maráṭhas, by the cession of the Báramahal and a payment of Rs. 300,000. They went off at once, the real secret of their sudden retreat being, that the news of the terrible slaughter of the great Maráṭha army at Panipat had arrived. Ḥaidar on learning what had happened, retained Báramahal, and marched against Khandé Ráo, but was heavily defeated at Nanjangod. He then with 200 horse went off to Nanja Rájá at Konanúr and made his submission with such well-feigned penitence that Nanja pardoned him, and put out all his strength in supporting him. His danger was, however, still extreme, for Khandé Ráo was marching to attack him with a far superior force, when Ḥaidar by an astonishing stratagem retrieved his fortunes. He fabricated letters with the seal of Nanja, calling on the chief officers of Khandé's army to deliver him up as agreed upon. He contrived that these letters should fall into Khandé's hands, and they so alarmed him, that he mounted his horse and fled to Shrírangpaṭṇam. Ḥaidar then attacked his bewildered troops and put them to flight, taking all the guns and baggage. Ḥaidar now prevailed on the Rájá, to whom Khandé had fled, to deliver him up, promising to do him no harm. The expression he used was, that he would treat him like a parrot, which in the idiom of the country, meant that he would be very kind to him. Ḥaidar, however, performed his promise literally and put the traitor in a cage, in which he died, as Cardinal Balue in the cage in which Louis XI. confined him. Thus in June, 1761, he became the virtual ruler of Maisúr, and in that year he made a treaty with Basálat jang, the younger brother of Náṣir jang and Salábat jang, who invested him with the office of Núwáb of Sírá, with the title of Ḥaidar 'Alí Khán Bahádur, and Bahádur was the name by which amongst the people of India he was afterwards generally known. Uniting his troops to those of Basálat jang, Ḥaidar then took Hoskot, Dod Balápúr and then Sírá. Pursuing his career of conquest he captured Chik Balápúr, defeated Murári Ráo, and took from him Kodikonda, Penkonda, and Madaksira, and received the submission of the Pálegárs of Raidurg, Harpanalli, and Chitaldurg. At the end of January, 1763, he entered the province of Bednúr, and took the capital of the same name, where he is said to have secured 12,000,000 rs. By this victory Ḥaidar established his power. He resolved to make Bednúr his capital, and changed its name to Ḥaidar-nagar. He commenced a splendid palace, which was never finished, established a mint and coined Ḥaidarí and Bahádurí pagodas in his own name. He also constructed on the W. coast a dockyard and naval arsenal. A conspiracy was formed against him by the former officials of Bednúr, but he discovered it, and executed 300 of the conspirators. In December Ḥaidar annexed the hill country of Sunda, and was joined by Rájá 'Alí, son of Chandá Ṣáḥib. He now tried to appease the Nizám and the Peshwá, but failed with the latter, who advancing with an immense army defeated Ḥaidar at Raṭṭihalli, and again at Anavatti, and finally shut him up in Bednúr, where he was obliged to cede all the places he had taken from Murári Ráo of Gutti and 'Abdu'l Hakím of Savanúr, and to pay 3,200,000 rs. In 1766 he conquered Malabár, and defeated 15,000 Nairs, of whom all but 200 perished. Chikka Kṛiṣhṇa, the nominal Rájá of Maisúr, was now dead, and Ḥaidar ordered his son Nanja to be installed but afterwards dethroned him. The Maráṭhas and Niẓam 'Alí now prepared a joint invasion of Maisúr, but Ḥaidar succeeded in getting rid of the former by paying 35 lákhs, and persuaded the latter to join him in a campaign against the English. Their united armies descended the Gháṭs on the 25th of August, 1767, and surprised Col. Smith, who, however, defeated them at Trinomali on the 26th of September. Típú, who was only 17, had penetrated to the very environs of Madras, but on hearing of his father's defeat rejoined him with all speed. Ḥaidar then seized Tripatúr and Vani-

anbádi, but was repulsed from Ambúr, and in an attack on an English detachment, where his horse was shot under him and a bullet passed through his turban. The Nizám now made peace with the English, and returned to Ḥaidarábád, while Ḥaidar retook from the English Mangalúr, Honáwar, and Basavarájadurg, which had fallen to their arms. The English on the other hand took Salem, Yirod, Koimbatúr, and Dindigal, and Mulbagal, Kolár, and Hosúr, above the Gháṭs, and were joined by Murári Ráo. Ḥaidar making a circuit reached Guramkonda and persuaded its chief, Mír Ṣáḥib, to return to his allegiance. He then descended to Koimbatúr and treacherously captured the garrisons of Yirod and Kávéripúram, and sent them to Shrírangpaṭṇam. Finally, hearing that the Maráṭhas were preparing to invade Maisúr, he sent back his main army, and with 6000 chosen horse galloped 140 m. in 3½ days, and appeared before Madras, where, on the 29th of March, 1769, he made peace with the English on condition of an interchange of prisoners, mutual restitution of conquered districts, and assistance in defensive war. In 1770 Mádhava Ráo again invaded Ḥaidar's dominions, and made great progress, when the Peshwá fell ill, and was obliged to return to Puna, leaving the command to Trimbak Mámá, who totally defeated Ḥaidar at Chinkurali on the 5th of March, 1771. Ḥaidar fled to Shrírangpaṭṇam, which was besieged, and he was obliged in June, 1772, to bind himself to pay 30 lákhs of rs., ½ at once, and to leave Kolár, Hoskot, Doḍ Bálapúr, Sírá, Madgirí, Chanraidurg and Guramkonda in the hands of the Maráṭhas, as a pledge for the rest. Between September, 1773, and November, 1774, Ḥaidar recovered all the territory he had lost. The nominal Rájá of Maisúr now died, and Ḥaidar is said to have put all the male children of the Rájá's family into a hall filled with sweetmeats and toys, and to have selected, as successor to the throne, a boy who picked up a dagger and a lime. "This is the Rájá," said Ḥaidar; "his first thought is of arms, and his second of the produce of the country." Ḥaidar, at this time, was joined by a body of 1000 Persians from Shíráz, and sent for more, but the climate did not suit them, and his letter miscarried. Ḥaidar's next exploit was the defeat of Basálat jang's army, which was besieging Ballári, and the capture of the place for himself. He then attacked Gutti, which he captured with all its dependencies, and took Murári Ráo prisoner, whom he sent first to Shrírangpaṭṇam and then to Kabbal-durg, where he died. In 1775 Raghunáṭh Ráo, who had been acting as Peshwá, was obliged to fly to Surat, where, on the 6th of March, he made a treaty with the English, who supported him, and with Ḥaidar, inviting the latter to overrun the districts of Savanúr, which was immediately done. In 1777 the Maráṭhas and the army of Nizám 'Alí under Ibrahím Bey Dhousa invaded Ḥaidar's territory, but he bribed off the latter and induced Mánají Phákre, a distinguished general of the Maráṭha army, to engage to desert to him. Hari Pant the Maráṭha general in chief, discovering this treachery, attacked Mánají's division, 10,000 strong, and swept them off the field, but he was so weakened by this encounter that he was obliged to retreat. Mánájí had cut his way through to Ḥaidar, but with only 30 men, the rest being destroyed, and Ḥaidar now reduced all the country between the Kṛishṇa and Tungabhadrá. In 1779 he captured Chitaldurg after a siege of 2 years, and deported 20,000 of the inhabitants to Shrírangpaṭṇam. He then captured Kaḍapa, and escaped a night attack of 80 Afgháns by slitting a hole in the curtain of the tent, leaving a bolster in his bed, which the assailants hacked to pieces. In the morning the Afgháns, who had been overpowered, were crushed under the feet of elephants or had their hands and feet cut off, and so perished miserably. On the 27th of May, 1779, he took Sidháwat or Sidhout, and married the daughter of 'Abú'l Halím Khan, the Núwáb, who became the head of his seraglio as Bakhshí Bígam. In this year the English took Mahé from the French,

which offended Haidar, who received supplies from Mauritius by that port, and had declared it to be under his protection. He was also angry because the English had marched through the territory of Kadapa without his permission. He, therefore, resolved on war, treated Mr. Gray, the English envoy, with studied disrespect, and in July, 1780, descended the Gháts to invade the Karnátik, with 90,000 men. The operations were guided by French officers, and the commissariat was managed by Púrnaiya. Minister of Finance. Karím Khán. Haidar's second son, plundered Porto Novo, while the main army advanced on Madras, desolating the country from Pulikat to Puducheri, over a tract from 30 to 50 m. wide. The smoke of burning villages was seen from St. Thomas's Mount, and crowds of mutilated peasants poured into the capital. At this time Col. Baillie's's column, consisting of the flank companies of the 73rd Regt., 2 companies of European grenadiers, 1 company of Sipáhí marksmen, 10 companies of Sipáhí grenadiers under Col. Fletcher, and 2000 Sípáhís and 150 Europeans, which formed Baillie's original force, in all about 3800 men was cut to pieces, excepting 200 Europeans who were made prisoners. A painting of the battle still remains on the walls of the Palace of Shrírangpatnam to this day. Arcot was taken by Haidar, who ravaged Tanjúr and swept away crowds of the inhabitants, and immense herds of cattle. Sir Eyre Coote had taken the command of the English forces in January, 1781, and in June met with a repulse at Chilambram and retired to Porto Novo Haidar then marched 100 m. in 2½ days, and placed himself between the English army and Gudalúr. But here Haidar's triumph ended. On the 1st of July he was defeated in a pitched battle near Porto Novo, and a second time on the 27th of August, after a combat which raged for 8 hours, at Pallilúr. These reverses were followed, on the 27th of September, by the English victory of Sholingarh. Some indecisive engagements followed in operations conducted by Típú, but on the 7th of December, 1782, Haidar died, aged 60; Típú, who was then at Paniáni on the W. coast, joined his main army between Arní and Velúr on the 2nd of January, 1783. On the 16th of February General Matthews had captured Bednúr, having previously taken Honáwar and Mangalúr, with booty to the value of nearly 3,000,000, but was invested in Bednúr by Típú on the 9th of April. On the 30th he capitulated, and the garrison, officers and men, were sent off in irons to Shrírangpatnam. Típú now advanced on Mangalúr, and invested it on the 4th of May, 1783. The siege lasted till the 30th of January, 1784, when Típú allowed the garrison to retire to Telicheri. On the 11th of March, 1785, peace was concluded between Típú and the English, on the condition of the release of prisoners and the restitution of conquests. In 1786 Típú put down a revolt in Kurg and assumed the title of Bádsháh. In October, 1785 Típú captured Nirgund and soon afterwards Kittúr. This led to his being attacked by the Maráthas under Hari Pant and the Nizám's troops under Tahauwur jang in 1786, who captured Badámí. Peace was made in 1787, by which Típú bound himself to pay 45 lákhs of rs., and surrender Bádámi, Adoní, Kittúr, and Nirgund. On returning to his capital he ordered the town and fort of Maisúr to be destroyed, and the city of Nazarábád to be built in their place. In January, 1788, Típú descended to Kálíkot and thence moved to Koimbatúr and Dindigal, returned to Shrírangpatnam, where he reorganized his troops, and then descending to Malabár imposed forcible conversion on the Nairs, the alternative being death. At this time Nizám 'Alí proposed an alliance with Típú, but the latter required that it should be preceded by an intermarriage of the families, and this the Nizám rejected. It is only right to add that the "History of the Nizáms," by Mír 'Alam, does *not* record these circumstances. Meantime, Típú sent 2 embassies to Constantinople and 1 to Paris. He proposed to the Sultán to give him Mangalúr in exchange for

Baṣra, and asked permission to dig a canal which would convey the waters of the Euphrates to Najaf. On the 29th of December, 1789, Típú's troops were repulsed with great loss from the lines which the Rájá of Travankor had erected for the defence of his N. boundary. Típú himself, carried away by the rush of fugitives, fell in the ditch and was saved with difficulty, after losing his seals, rings, and ornaments. In March, 1790, he carried the lines, and took the town of Travankor. On the 24th of May General Meadows took command of a force which had assembled at Trichinápalli to act against Típú. In July an alliance was formed against him by the English, the Maráṭhas, and Niẓám 'Alí, on the condition of an equal division of conquests. The main army of the English was to capture the forts in Koimbatúr and Pálghát, and ascend to the table land of Maisúr, by the Gajalhatti Pass, while another division entered Báramahal. In September Típú attacked General Floyd's detachment at Satyamangal, but after a severe struggle retired. While the English army was uniting, Típú retook Yirod and Dhárapúram. Típú then carried the war into British territory, advanced on Trichinápalli and plundered Shrírangam. He then moved northward, and took Trinomali and Permakoil, but was repulsed from Tyagarh. He applied to Louis XVI. for 6000 men, and offered to pay their expenses, but Louis declined. On the 10th of December his army was totally defeated in Malabár, and the whole province fell into the hands of the English. On the 21st of March Lord Cornwallis stormed Bengalúr. Típú now put to death a number of English boys, and strangled or crushed under the feet of elephants Kṛishṇa Ráo, one of his ministers, and all his brothers, besides other officers. Lord Cornwallis moved N. to join the Niẓám's cavalry, and Típú placed himself on the Channapatam rd. On the 13th of May Lord Cornwallis moving unexpectedly by Kankanhalli, arrived at Arikere, 9 m. E. of Shrírangpaṭṇam. As the r. could not be passed at this point Lord Cornwallis moved higher up to Kannambádi, where he was joined by General Abercromby, who had taken Periyapatam on the W., and was advancing from that direction. On the 15th of May a battle was fought in which the English drove Típú's army from their position between Karigatta and the r., and forced them into the island, but owing to the great mortality among the cattle, and sickness among the troops, Cornwallis was obliged to retire to Bengalúr till the rains were over. Meantime the Maráṭhas having taken Dhárwáḍ and all the places N. of the Tungabhadra, made their appearance, and relieved the English troops by the supplies they brought. The Niẓám's forces had taken Kopál, Bahádur Bandar, and Ganjikota. It was now settled that the English should operate to the E., the Niẓám's troops to the N., and the Maráṭhas to the N.W. Between July, 1791, and January, 1792, the English captured Hosúr, Rayakota, Nandidurg, and Savandurg, supposed till then impregnable, and Hatridurg, Rámgiri, Sivangiri, and Hulyúrdurg. The Máráṭhas took Hole Honnúr, and defeated the Maisúreans at Shimagu, but the division they left at Madgiri was routed by Ḳamru 'd dín, and their garrison at Doḍ Bálápúr retreated to Bengalúr. The English at Koimbatúr were also forced to surrender, and were sent as prisoners to Shrírangpaṭṇam. On the 25th of January, 1792, Lord Cornwallis marched with Sikandar jáh and a body of Maráṭhas under Hari Pant from Hulyúrdurg to besiege Shrírangpaṭṇam, and General Abercromby, who had returned to Malabar in November, also moved to join Lord Cornwallis on the 22nd of January. On the 5th of February Lord Cornwallis took up a position 6 m. N. of the capital, and on the night of the 6th he drove the Maisúr army from its position, and captured the suburb of Shahr Ganjám. In the confusion 10,000 men of Kurg deserted Típú. On the 16th General Abercromby joined the Governor-General, and on the 22nd envoys despatched by Típú to sue for peace brought back the ulti-

matum. He was to cede half his dominions, pay 33,000,000 rs., release all his prisoners, and deliver up 2 of his sons as hostages. Thus the English obtained Malabár, Kurg, Dindigal, and Báramahal, the Maráṭhas all the territory adjoining their frontier up to the Tungabhadra, Niẓam 'Alí all he formerly possessed N. of that r., and Kaḍapa to the S. of it. In 1796 Cháma Rájá, the nominal ruler, died, and Típú abolished the pageant of a Hindú King and appointed no successor to him. He despatched embassies to the Porte and to Kábul, and applied for aid to Arabia, Persia, Dihlí, and, above all, to the French. In 1797 a French privateer was driven by a gale to the coast of Mangalúr, and an adventurer named Ripaud, who was on board, was sent up to Shrírangpatṇam, and induced Típú to send an embassy to the Isle of France to form a coalition against the English. The French government sent a copy of Típú's letter to the Directory, and by proclamation invited people to join him. In consequence, 94 Frenchmen arrived at Shrírangpatṇam and established there a Jacobin Club, in which the Sultán was enrolled as Citizen Típú. These proceedings led to the final Maisúr war, which commenced on the 6th of March, 1799, when Típú attacked the Bombay column under General Stuart and was defeated. On the 27th of March General Harris with the main army defeated Típú at Malvalli, 24 m. E. of Shrírangpatṇam. On the 5th of April General Harris arrived on the spot occupied by Abercromby in 1792, and commenced the siege. On the 4th of May General Baird led the storming party of 4381 men against the W. angle of the Fort, and Típú was shot by a grenadier at the gateway leading to the inner Fort. He was in his 47th year, and had reigned 17 years. A commission consisting of General Harris, Col. Arthur Wellesley, the Hon. H. Wellesley, Lieut.-Col. W. Kirkpatrick, and Lieut.-Col. Barry Close decided that a part of the Maisúr dominions should be made over to a descendant of the old Rájás, while to the Niẓám were assigned Gutti and Gurramkonda, and all the country N. from Chitaldurg and Sírá. To the Maráṭhas were tendered Harpanhalli, Sunda, and Anagundi, and parts of Chitaldurg and Bednúr above the Gháṭs on certain conditions, which not being accepted, the English and the Niẓám divided the territory. The English also took all the districts below the Gháṭs, between their territory and the E. and W. coasts and the island of Shrírangpaṭṇam. The Niẓám, however, had in 1800 to cede to the British all the territory he had acquired in 1792 and 1799, and in return a British force was quartered at Sikandarábád, within 2 m. of his capital. In 1803 the British Government gave to Maisúr the districts of Holalkere, Mayakonda, and Harihar, and took Punganúr, Wynád, Yelusairrasime and other places in exchange. The Rájá of Maisúr was now a child, named Kṛishṇa Rájá Wodeyár. His Minister was Purnaiya, who had been Finance Minister to Típú, Colonel Barry Close was the Resident, and Arthur Wellesley the General of Division. No wonder disturbances were soon quelled, that 20 millions of rupees were amassed in the Treasury, and that in 1804 the Governor-General recorded his opinion that "the affairs of the Government of Maisúr had been conducted with a degree of regularity, wisdom, discretion and justice unparalleled in any Native State in India." In 1811 the Rájá, being about 16 years old, told the Resident he wished to govern for himself, on which Purnaiya resigned, and soon after died. In 1814 the Rájá had dissipated the vast treasure accumulated by Purnaiya. He listened to worthless favourites, such as Venkat Subbaiya, a lute-player, and in 1817 he engaged in some intrigues which offended the British. Offices were sold to the highest bidder, and the revenue was collected on the *Sharṭi* system, that is by officers who engaged to realize a certain amount or make good the balance. In 1825 Sir T. Munro warned the Rájá in vain. In 1831 disaffection began to show itself. A Bráhman named Ráma Ráo, who

had commanded a body of cavalry under Ḥaidar and Típú, was made Faujdár of Nagar and then Bakhshí or chief of the Cavalry Department. He filled up all vacant posts with his relatives. The Rájá becoming suspicious, replaced him with a relative of his own, one Víra Ráj Arasu, who, finding that the revenue had been embezzled, reimposed it, and so excited discontent. The friends of Ráma Ráo becoming alarmed, espoused the cause of a pretender, one Budi Basavappa Nagur Khávind, who claimed to be king of Bednúr. In 1830 and 1831 a revolt broke out, which compelled the British forces to be called out, and on the 12th of June they captured Bednúr, and so gave a death-blow to the insurrection; but Lord W. Bentinck, the Governor-General, resolved to put the province under the control of British officers, and appointed two Commissioners, and in April, 1834, one Commissioner for the whole province,—Colonel, afterwards Sir Mark Cubbon. After June, 1832, the Commissioner became subordinate to the Supreme Government. Sir Mark Cubbon retained office till 1861, in April of which year he died at Suez, on his way to England. He was succeeded by Mr. Sanders, and then Mr. Bowring followed in Feb., 1862, and resigned in 1870. His successor was Sir Richard Meade, who assumed charge in Feb., 1870, and was called away in Oct., 1873, for the trial of the Gaekwáḍ. The Rájá resided at Maisúr till his death, which took place in 1868. He had adopted in June, 1865, a child connected with his house, named Cháma Rájendra, who was enthroned on the 23rd Sept. 1868.

In Maisúr there are 3 grand divisions or provinces, which, taking them from N.W. to S.E., are Nagar D., Ashtagrám D., Nandidurg D. Nagar Division contains 3 districts: Shimóga, or Shivamóga, Kadúr, Chitaldurg, or Chitradurg. In Ashtagrám D. there are 2 districts, Maisúr and Hásan. In Nandidurg Division there are 3 Districts: Bengalúr, Kolár, Tumkúr. Taking them in their order from N.W. to S.E., we begin with Shimóga. This district lies between 13° 35′ and 14° 14 N. lat., and 73° 40′ and 75° 55′ E. long. From E. to W. its greatest length is 153 m. From N. to S. it measures 74 m. Its area is 3,797 sq. m., with a pop. of 498,976 persons, or 131·4 to the sq. m. The Hindús are 93·85 of the pop., the Muslims 5·13, the Jains ·82, the Christians ·19, and there is *one* Pársí. There are 8 T'aluḳs: Chennagiri, Honnáli, Kavalédurga, Nagar, Ságar, Shikárpúr, Shivamóga, Sórab. It is bounded on the N. by Dhárwáḍ, and on the W. by N. Kanara, both belonging to the Bombay Presidency. To the E. it has Chitradurg district, and to the S. Kadúr district. The principal rivers are the Sharávatí on the W., which rises near Kavalédurga, and after a course of 40 m. due N. turns to the W., and after 3 more m. hurls itself down nearly 1000 ft. over the far-famed Falls of Gerseppa, or more correctly Gérusappe, called locally Joga. Next on the E. is the Varada, which after flowing for about 55 m. along the N.W. and N. boundary of the Province, passes into Dhárwád on its way to join the Tungabhadra. The Tunga rises near A'gunbó, and after flowing 55 m. is joined by the Bhadra, which has come 80 m. to unite with it at Kudalé. The joint stream, thenceforward called the Tungabhadra, after 33 m. more passes into the Chitradurg district, and flows N.E. along the frontier, beyond Harihara, receiving on its l. bank the Chóradi, and on its r. the Haridra. Thence leaving Maisúr, it runs N., dividing Madras Presidency from Bombay, till joined on the l. by the Varada, when turning N.E. it forms the demarcation between Madras and the Niẓám's dominions, and joined on the r. by the Hagari or Védávatí, it flows past Hampe, the site of the ancient cities of Kishkindha, Anegundi, and Vijayanagar, and falls into the Kṛishṇa beyond Karnul. The general elevation of this district is 2,100 ft. above the sea. On the W., touching the Gháṭs, it is covered with magnificent forests. "Trees of the largest size stand thickly together over miles, their trunks entwined with creepers of huge dimensions, their

massive arms decked with a thousand bright-blossoming orchids. Birds of rare plumage flit from bough to bough. From the thick woods, which abruptly terminate on verdant swards, bison issue forth in the early morn and afternoon to browse on the rich herbage, while large herds of elk pass rapidly across the hillsides. Packs of wild dogs cross the path, hunting in company, and the tiger is not far off, for the warning boom of the great *langúr* monkey is heard from the lofty trees. The view from the head of the descent to the Falls of Gérusappe is one of the finest pieces of scenery in the world" (Rice's Gazetteer, vol. ii., p. 341). The Sulekere Lake, 6½ m. N. of Chennagiri, is also very beautiful. It is 6½ m. from E. to W., and 2½ from N. to S. In May, the hottest month, the thermometer touches 92° at 3 P.M.; and in January, the coldest, 79° at that hour. The sportsman will here be in Elysium. Under the shade of lofty forest trees he need not dread the sun. Near the magnificent cataract of Gérusappe he will encounter the tiger, the panther, the bear, and the bison, with abundance of less formidable game. Along the whole course of the Sharávatí he may ply the rifle and the smooth bore to his heart's content, and crossing a little to the E. in the Ságar t'aluk, he will probably meet the elephant as well as abundance of bears, bisons, panthers, and tigers, and also wild hog, sámbar, spotted deer, and jungle sheep. The woods are full of pea-fowl and jungle-fowl, and the tanks are covered with wild geese, ducks, and teal. In the Tunga, and the tanks communicating with it, the crocodile is to be met with. And tiger cats, civet cats, and other curious creatures are found. The archæologist will find much to interest him in ancient grants, 3 of which date from Janmejay, son of Parikshit, whose date is given by Wilson as 1300 B.C. (Prinsep's Ind. Ant., ii., 237). A Chálukya inscription lately discovered is of Saka 366=444 A.D. In the t'aluka of Sóraba, about 15 m. N. of Ságar, is Kubaṭúr, anciently Kuntalanagara, said to be the capital of Chandrahása, whose story is told in the Mahá Bhárata. Close to the N.W. frontier of Sóraba is Banavasi, to which a Buddhist Missionary was sent about 245 B.C., and which is mentioned by Ptolemy. It was the capital of the Kadamba kings, a dynasty founded about 168 A.D., as inscriptions of that date exist referring to the founder. Banavasi is said to have been founded by Mayúra Varmma, who brought Bráhman colonists from N. Panchála, or Rohil Khand. The present Haiga Bráhmans claim to be descended from them. In the 6th cent. the Chálukya king, Kírttí Varmma, subdued the Kadambas. Balagámi, about 20 m. E. of Banavasi, subsequently became the capital about the 10th cent., and remarkable ruins exist there. Shivamóga was, about the 5th cent., a portion of the dominions of the Chálukya kings, who first crossed the Nirbaddha, coming from Oudh in the 4th cent. A.D., and founded one kingdom at Kalyán in the Niẓám's territory, and another in the E. at Vengi in the Delta of the Godávarí. The Jains under Jinadatta of the Solar race, Prince of N. Mathura, founded a principality in 159 B.C., at Huncha, 14 m. E. of Nagar Bednúr. He also made Kárkala, in S. Kanara, the capital of his kingdom below the Gháṭs. His descendants became subordinate to the Chálukyas, the Hoysalas, and the Rájás of Vijayanagar, and were finally conquered by the Keladi chiefs. The Kalachuryas subdued the Chálukyas, and ruled for 3 generations at Kalyána down to 1182. Bijjala Deva, the first of this family, dethroned the Chálukya king in 1155. Bijjala's Prime Minister was Basava, who founded the sect of the Lingáyats. In the 12th cent. the Hoysala Ballálas had subdued the whole of Maisúr, their capital being Dorasamudra, or Halebíd in the Hásan district. They advanced N. of the Tungabhadra, and came into collision with the Yádavas of Devagiri, or Daulatábád. Their capital Dorasamudra was sacked by the Muḥammadans under Káfúr in 1310, and totally destroyed in 1326, after which they disappeared.

The Vijayanagar kingdom arose in 1336. The Keḷadi princes began their career as vassals of Vijayanagar. Bhadraiya of Keḷadi found a treasure, and obtained from Sada Shiva Ráyá of Vijayanagar in 1560, the government of Barkúr, Mangalúr, and Chandragutti. His successor moved the capital to Ikkéri, and in 1639 it was transferred to Bednúr under the Regency of Sivappa Náyak. He died in 1670, and his descendants continued to rule till 1763, when Ḥaidar 'Alí captured Bednúr.

The *Chitradurg* district of the Nagar Province marches with the Shimóga on the N.E. It lies between 13° 35′ and 15° 2′ N. lat., and 75° 43 and 77° 3′ E. long. Its length from E. to W. is 120 m., and from N. to S. 88. Its area is 4471 sq. m., with a pop. of 531,360 persons, or 118·8 to the sq. m. Of these 96·3 per cent. are Hindús, 3·4 Muslims, ·15 Jaíns, ·05 Christians, and there are 4 Pársís. It is bounded on the N. and N.E. by Ballári; on the N.W. by Dhárwád, the Tungabhadra r. forming the line of demarcation; on the W. by the Shimóga and Kadúr districts. There are 8 t'aluḳs: Búdihál, Chitradurg, Dávangere, Dodderi, Hiriyúr, Hosdurga, Kankuppa, Pávagada. The general elevation is 2000 ft. above the sea. The climate is drier and hotter than that of the other parts of Maisúr. The Vedavatí enters the district at the S.W. corner, and after running 32 m. reaches Hiriyúr, after which it takes the name of Hagari, and after running N. for 48 m. enters Ballári Collectorate. This district is crossed from S.S.E. to N.W. by a belt of low hills about 20 m. broad. In the E. part of this range is the peak of Jogí Maraḍi 3803 ft. high, and Nidugal 3780 ft., and Pávugaḍa 3026 ft. In the W. part of the range Ḥosdurga, where it begins, is 3280 ft. high, and Ráydurga 2797 ft. The hills are infested with tigers, panthers, bears, hyænas, and wild hogs. Deer are found chiefly in Hiriyúr, Chitradurg and Pávagaḍa. Wild fowl are very abundant in the tanks of the S. parts of the district. At Nirgunda, 7 m. to the W. by S. of Hosdurga, and 3¼ m. S. of Bágúr, are ruins of an ancient date. The place is referred to in an inscription of the 5th cent. A.D., which shows that Nirgunda, then called Nilávati-paṭna, was a dependency of the Kongu or Chera empire, the capital of which was Talkád. It successively passed under the rule of the Chálukyas, the Hoysala Ballálas, and the Rájás of Vijayanagar. The Náyaks of Chitradurg were chiefs of some importance. They were of the Bedar or Boya castes, called in Sanskṛit Kiráṭas, that is, hunters and mountaineers. The family of the Náyaks came originally from Jádikaldurga near the shrine of Tripati, to Nirutadi near Bharmaságar in 1475. The grandson of one of their leaders named Timmana Náyak, went to reside at Matti in the Dávangere t'aluḳ. In 1508 the Rája of Vijayanagar made him Náyak of Holalkere, then of Hiriyúr, and then of Chitradurg, which he fortified, and at last brought down upon himself an attacking force under Saluva Narasinga Raya, whose horse he attempted to steal. In attempting this he roused the groom, who not seeing him, drove a peg through his hand for the horse's heel ropes. Timmana bore the torture without moving, and when all was still cut off his own hand and carried off the horse. This brave act led to a peace, and the successful robber-chief was invited to Vijayanagar. He aided the Rájá in an expedition against Kalbarga, but afterwards incurred the Rájá's displeasure and died a prisoner. His son Obana was made Náyak of Chitradurg, and took the name of Madakeri. When Vijayanagar fell in 1564, he assumed independence. His son, Kasturi Rangappa, succeeded him in 1602, and got possession of Mayakonda and other places. His son Madakeri succeeded at his death in 1652, and reigned till 1674. His adopted son Obana succeeded, and was slain a few months after by his chief officers. His son Surakánta Rangappa was slain by the troops. Chikkanna, a younger brother of Madakeri, succeeded, and died in 1686. A 3rd Madakeri, and then Rangappa followed, and in

1689, Kumára Barmappa, who reigned till 1721. Chitradurg then became tributary to the Núwábs of Síra. His son, Madakeri, allied himself with Chandá Ṣáḥib in 1748, and was killed at the battle of Mayakonda in single combat, by the Harpanhalli chief. His son, Kasturi Rangappa, succeeded and died in 1754, when Madakeri, son of Barmappa, succeeded, and was made prisoner by Ḥaidar 'Alí in 1779, who removed 20,000 of the Bedars to Shrírangpaṭnam. The fort at Chitradurg is very extensive, and there are many inscriptions on the hill of the Chálukyas, Ballálas and Vijayanagar Kings. The palace in the inner fort, b. by Típú, has a fine fruit garden, and is used as the office of the civil employés. The upper hill fort is very interesting, and in it are 14 temples. The Murgi Maṭh, where the chief guru of the Lingáyats resides, is 3 m. to the N.W. The more modern Anklí Math is situate on wild picturesque hills. This fort was once garrisoned by British troops, but was given up on account of its unhealthiness.

Harihar, in lat. 14° 31′, long. 75° 51′, on the r. b. of the Tungabhadra, was also till 1865 a cantonment, where one regiment was stationed. In 1868, a very fine bridge was constructed here over the Tungabhadra, and over it passes the trunk road from Bengalúr to Dhárwáḍ. The bridge is of stone and brick, has 14 elliptical arches of 60 ft. span, and cost nearly £35,000. Harihar is a very ancient place, and interesting to the archæologist. It is said to have been in primæval ages the capital of a giant named Guhásúr, and to have been so extensive that the E. gate was 17 m. off at Huchangi Durga, the W. at Mudanúr, the N. at Airani, the S. at Govinahálu. Bráhma had granted to Guhásúr that he should not be killed by Vishnu or Shiva, whereupon he became such a pest to gods and men, that the two deities united in the form of Harihar and slew him at Kudalúr, the place where the Tungabhadra and Haridra unite. An inscription on copper has been found here of the 7th cent., and there are several of the 12th. The temple was erected in 1223 by Poláḷa, Minister of the Hoysala Ballála King, Víra Narasinha. In 1268, additions were made by Soma, general of a subsequent king, and the founder of Somnáthpúr in the Maisúr district, where there is a splendid temple. In 1277, Saluva Tikkama, general of Rámachandra, King of Devagiri, b. a temple to Mahádeva. The Kings of Vijayanagar bestowed many benefactions on these temples down to the 16th cent., and one of them, Hakka, took the name of Harihara Ráya. After the fall of Vijayanagar, the Tarikere chiefs seized the place and b. the fort. The Núwáb of Savanúr took it from them and gave it in jágír to Shír Khán. It was then sold to the Bednúr chief for a lákh, then captured by Maráṭhas, and in 1763 by Ḥaidar. After that it was thrice taken by the Maráṭhas.

The 3rd district of the Nagar Division, Kadúr, lies to the S. of the other 2, between lat. 13° 12′ and 13° 58′, and long. 75° 8′ and 76° 25′. Its length from E. to W. is 83 m., and from N. to S. 45 m. Its area is 2294 sq. m., with a pop. of 332,381 persons, or 145·6 to the sq. m., of whom 12,017 are Muslims, 568 Christians, Jains 1316, outcasts 59,382, and wandering tribes 12,985. Kadúr is bounded on the N. by Shimóga, on the E. by Chitradurg, on the S. by the Hásan district of the Ashtagrám Division, and on the W. by the W. Gháṭs, which separate it from S. Kanara. There are 5 t'aluḳs: Bánávar, Chikmagalúr, Koppa, Lakvalli, Tarikere. Kadúr is pre-eminently the Malnád or hill region of Maisúr. The mountains are divided into 3 chains, the Central, the Eastern, and the Western. The Central begins in the S. at Ballál Ráyándurga, 4940 ft. high, and runs N. dividing the basin of the Bhadra r. on the E., from that of the Tunga on the W. The E. range is the Bábá Buḍaṇ, which surrounds the Jágar valley. The highest peak in this range and in all Maisúr is the Mulainagiri, in about 13° 20′, which is 6317 ft. above sea-level. N. of it 5 m. is Bábá Buḍaṇgiri, 6214 ft., and 8 m. N. of that is Kalhattigiri, 6155 ft. The

W. range, which is part of the W. Gháṭs, has for its loftiest peak Kudure Mukh, 'Horse-face,' which is a land-mark to sailors, and is 6215 ft. high. It is 8 m. due W. of Ballál Ráyán durga, which has been already mentioned. Meruti guḍḍa, 'Fragment of Meru,' the sacred mountain or Olympus of the Hindú, is 13 m. to the W., and its height is 5451 ft. above the sea. The general level of the country ranges from 4015 ft. at Nirváni Mátha to 2379 ft. at Hariharpur above the sea. The Tunga and the Bhadra both have their sources in this district at Gangamúla in the *Varáha parvata* or 'Boar mountain,' in the W. Gháṭs, 5½ m. S. of Hoskere. The Bhadra reaches the frontier after a meandering course of upwards of 80 m., while the Tunga passes into the Shimóga district after 28 m. The Hémávati rises in the extreme S. of the district, but immediately passes S. into the Hásan district. The Berinji Halha rises near Amír, and after a course of about 20 m. falls into the Yagachí, which rises in the Bábá Budaṇ range, and after a very short course passes into the Hásan district. The Védá rises near the great peak of Mulainagiri, and flowing N.E. for 10 m., for which short distance it is called the Gaunhalla, forms the beautiful lake of Ayyankere or Doḍḍa Madagakere, 7 m. in circumference and dotted with islands, the embankment being 1700 ft. long, and 300 ft. high at the rear slope. It then flows N.E. 38 m. into the Chitradurg district. The Avati rises near the same spot, and flowing N. of the Védá joins it 1 m. E. of Kadúr, and the united stream is then called the Védávati, which, as just mentioned, passes into the Chitradurg District. There is another large lake near Bánávar. The scenery of this district is very lovely, and the sportsman will find an over-abundance of game. The elephant is found at Kuj and Karra in the W. Gháṭs, and bison throughout the hills. Tigers, panthers, and leopards are common, and the hunting leopard or *felis jubata*, here called the *shivanga*, is sometimes found. Tigercats and civetcats are met with, and wild hog, porcupines, elk, spotted deer, antelope, mungooses, squirrels, and monkeys of various kinds abound. Bustard, wild geese, ducks, teal, snipe, jungle fowl, spur fowl, partridges, red and black quail, peacocks, pigeons blue and green, doves, hornbills, woodpeckers, and many other birds are to be seen everywhere. The rs. and tanks are full of fish, and alligators are numerous, as are also snakes, scorpions, and spiders of an immense size, and lizards.

The most celebrated place in this district, which has been so little visited by Europeans, is Sringiri, 5½ m. S. of Hariharpur. The name is properly Sringa-girí or mountain of the Rishi or Saint Sringa, so called because he was adorned with horns. The history of this worthy is to be found in the Rámáyana. His father was Vibhánḍika, who begot him without a mother, and he grew up in this vast solitude without ever having heard of a woman. At that time the country of Anga was suffering from dearth, and the King Lomapáda was told by his Gurus that the only remedy was to send for Sringa. A band of damsels was therefore sent, who lured the sage away to Anga, where rain fell on his arrival. He then married the Princess Sánta, and became the priest of Dasaratha, King of Oudh, and by performing the *ashvamedha* or horse sacrifice procured him a son, who was no other than Ráma, the 7th incarnation of Vishnu. The Maṭha, a monastery in the Tunga river at Sringari, was founded by Shankarácharya, the Saiva reformer of the 8th cent. Sakaráyapaṭṇa on the Vedávati is another most ancient city, and one of its kings, Rukmángada, is mentioned in the Mahá Bhárata. Hire-magal-úru (elder daughter's town) or Harihar, and Chikka-magal-úru (younger daughter's town), which is 12 m. to the S.W., were estates given by him as the dowry of his daughters. On the N. frontier of the District Halasúr, a ruined village, marks where Ratanpúri stood, a city founded by Vajra Makuta Ráya, whose sons, Soma Sekhara and Chitra Sekhara, went to Nilávati,

afterwards called Nirgunda in Chitradurga, and penetrating into the bed-chamber of Vikrama Ráya, the king, attached a paper to his arm demanding the hand of his daughter, Rupávatí, for the younger brother. The king proclaimed that his daughter would be given to the man who should slay a lion that had taken refuge in a garden in the town. The brothers slew the lion and obtained the lady. The Nirgunda spoken of was founded by Nila Sekhara, a king who came from the N. in B.C. 160. The fortified height of Ballála Ráyán-durga bears witness to the rule of the Hoysala Ballála dynasty, of whom many inscriptions remain.

Tumkúr, adjoining Kadúr to the E., is in the *Province of Nandidurg*, with 3 districts, of which Tumkúr is conterminous with Kadúr. Tumkúr has an area of 3,604 sq. m., with a pop. of 632,239 persons, or 175·3 to the sq. m., the Hindús being 96·40 per cent., the Muslims 3·35, the Jains ·24, and the Christians ·11. In this district there are 8 T'aluks: Chiknáyakanhalli, Honnavalli, Kaḍaba, Koratagere, Kuṇigal, Maddugiri, Shírá, Tumkúr. Hills run N. and S. through the E. part of the district, from Midagéshidurga 3376 ft. high, 13 m. S. of which is Madhagiri-durga, 3935 ft., and 4 m. S. of that again Chan-náráyan-durga, Koratugiri, Devarayadurga, 3940 ft., and in the extreme S. of the district Hulíyúr-durga, 3086 ft. The Jayamangala r. rises near Deváráyadurga, and runs 40 m. through the district in a N. direction till it enters Ballári. The Shimsha rises at the same place, and flows S. 65 m. towards the Kávéri. At Turuvekere on this r., in the S.W. of the district, is a celebrated quarry of amorphous hornblende, a black stone of which the pillars of Ḥaidar's Mausoleum at Shrírangpaṭnam are made. At Turuvekere itself is a great *basava* or bull made of this stone, and exquisitely polished. This is the finest specimen of the stone extant. There are 2081 tanks in the district, of which that at Kunigal in lat. 13° is the largest, being 14 m. round. Large game is scarce except at Deváráya-durga, where tigers, panthers, bears, and wild hogs may be found.

Near Turuvekere, at Hale Tanduga, Shálivákhana is said to have been born. A few m. to the E., at Sampige, in the Kaḍaba T'aluḳ, was Champaka-nagar, the capital of Sudhava, son of King Hamsa Dhwaja (the swan flag). Kaidala, near Tumkúr, was the birth-place of Jakanáchári, the most famous Hindú sculptor and architect that ever lived. At the Chief Commissioner's Office at Tumkúr is an inscription of the 8th cent., which shows that the district was then under the W. Chalukyas. Inscriptions at Turuvekere show that in the 11th cent. it was part of the dominions of the Hoysala Ballálas, and the temples at Naglapúr and Kaidala are of that period. In 1638 the Bíjápúr army conquered all the N. of the district and Shírá, with Doḍ Ballápur, Hoskot and Kolár, which formed the Karnátik. Bijapúr was placed under Sháhjí. In 1687 Aurangzíb made Shírá the capital, and placed it under Ḳásim Khán, who was killed at Doderi in 1695. and Ẓú'lfaḳár Khán succeeded. Rustam jang built the fort. In 1757 Shírá was taken by the Maráṭhas, and restored after 2 years. In 1761 Ḥaidar took it with the title of Núwáb of Shírá. In 1766 it came under the Maráṭhas, and in 1774 was reconquered by Típú. Deváráyadurga, a fortified hill 9 m. E. of Tumkúr, is a cool retreat for Europeans. The scenery is wild and picturesque, and sport may be had there. Huliyúr-durga, "Tiger-town-hill," so called from the tigers which infested the jungle round it, is a place near which gold used to be found. In the extreme W. of the district, in the same parallel with Tumkúr, but 47 m. to the W., is Honnavalli, which, till a few years since, was the head-quarters of the district. which Tiptúr, 8 m. to the S.E., now is. The place is called from *Honnu-amma*, "Golden Mother," the goddess who, in a vision, directed Someshvara, one of the Ballála Kings, to found the town. Many Bráhmans live at this place, and it is famous for a rare kind of cocoa-nut trees, the milk of which is peculiarly delicious,

whence it is called *Gangá páni*, or "Ganges water." At *Kaidala*, "restored hand," the famous architect and sculptor, the greatest of Hindú artists, Jakanáchári, was born. The town was formerly called *Krida-pura*, and when Nripa Ráya was ruling there, Jakanáchári began his career. He then went into the service of various sovereigns, and produced the astonishing temples of Halebíd and Bélúr. After he had left his birth-place a son was born to him, named Dankanáchári, who detected a flaw in one of his statues, which Jakanáchári had guaranteed to be faultless on pain of losing his right hand. When the flaw was shown, he cut off his right hand, but in dedicating a temple to Keshava, his hand was restored to him. At the N.E. extremity of the district is *Madgiri*, prop. Madhugiri, "Honey-hill," where are 2 large temples to Venkat Rámana-swámi and Malleshwara, which stand side by side. These are worth a visit. Round the eaves of the roof of the Malleshwar temple runs a very graceful ornament, representing doves or pigeons of life-size in various natural attitudes. The fort was founded 3 or 4 cent. back by Rájá Híra Gauda. In 1678 his descendants, Ráma and Timma, brought on themselves an attack from the Rájá of Maisúr, who took the fort after a year's siege, and carried the Gaudas and their families to Shrírangpatnam. In 1763 Haidar 'Ali sent the Rání of Bednúr and her paramour as prisoners to this place, where they remained till the place was taken by the Maráthas in 1767. In 1774 they were driven out by Típú, but plundered the place of every thing valuable. There is an extensive trade here in brass, copper, and silver vessels, and fabrics of iron, steel, and coarse cloths. The fort called Madgiridurga is on a hill 3935 ft. above sea-level, accessible only on the N. side, and there so steep that when the garrison poured oil on the rock it could not be climbed. Buchanan says, "The view on approaching it from the E. is much finer than that of any hill fort I have seen."

Shírá, generally written *Sira*, in lat. 13° 44′, long. 76° 58′, 33 m. N.N.W. of Tumkúr, has now only a pop. of 4231 persons, but was once the capital of a province with 7 *parganahs*, viz.: Basavapatna, Búdihál, Shírá, Pennakonda, Dodballápur, Hoskot and Kólár, with Harpanhalli, Kondarpi, Anegundi, Bednúr, Chitradurg, and Maisúr as tributary states. Under Dilávar Khán Shírá is said to have had 50,000 houses. His palace, now in ruins, is said to have been the model on which the palaces of Bengalúr and Shrírangpatnam were built. Tumkúr, in lat. 13° 20′, long. 77° 9′, and 43 m. N.W. of Bengalúr, is the capital of the district, and has a pop. of 11,170 persons. The name is from *tumuku*, "a small drum," as it was granted to the drummer of the Kaidala Rájá as his fief.

Kólár District.

This District of the Nandidurg Division is situated between 12° 48′ and 13° 57′ N. lat., and 77° 26′ and 78° 39′ E. long. Fróm N. to S. it is 85 m. long, and about the same from E. to W. Its area is 2577 sq. m., with a pop. of 618,954 persons, or 240·2 to a sq. m. Of these 651 are Jains and 613 Christians.

There 10 T'aluks: Betmangala, Chikballapur, Goribidnúr, Gudibanda, Gumnayakanpalya, Kolár, Malúr, Mulbágal, Shidlaghatta. The chief watershed is around Nandidurga, 3 m. to the S. of Chikballápur. The N. Pinákiní rises here, and flowing N. for 27 m., passes into Ballári Collectorate. The S. Pinákiní flows for 15 m. to the S.E. and S., and enters the Bengalúr District. The Pálár also rising near the same locality, runs 50 m. to the S.E., and enters N. Arkát. The Arkávati also flows S., and after a few m. enters the Bengalúr District. The Pápaghni flows N.E. for 30 m., and enters Kadapa Collectorate. The Chitávati, after a course of about the same length as the Pápaghni, but N. by W., enters Ballári Collectorate. The principal range of mountains runs N. from Nandidurga, the highest peak, to Gudibanda and Dharmávaram in Ballári. From 30 to 40 m. to the E. is another range, in which are the soli-

tary peaks of Ambájídurga, 4397 ft., and Rahimándurga, 4277 ft. There are 5497 tanks, covering 120,000 acres. Gold is found in the low hills which cross the Pálár and run S. through the Betmangala T'aluḳ, and are composed of soft ferruginous clay. There is not much to allure the sportsman in this district besides a few bears in the Budikoṭa jungles, in the S. part of the district, about 10 m. from the gold mines, which lie to the E. In the hills near Nandidurg panthers and wild boars are found.

At Avani, 13 m. E. of Kólár, Valmíki, the author of the Rámáyana, is said to have lived, and Ráma to have stopped on his way back to Ayodhya after the conquest of Lanka. Here Sítá retired after being repulsed by her husband, and gave birth to Kusa and Lava, the twins of whom Valmíki was preceptor. The hills on the W. of Kólár, called the *Sata sringa*, or "hundred-peaked," are the scene of Parasa Ráma's slaughter of Kártaviryárjuna, for murdering his father, Jamadagni. It is said that Kólár has its name from the *Koláhala*, or "shouting" at that feat. *Nandidurg*, 31 m. N. of Bengalúr, was thought impregnable by Típú, being inaccessible except from the W., and there strongly fortified. It was taken however by General Meadows, on the 19th October, 1791, with the loss of only 30 killed and wounded, chiefly by the tremendous masses of granite rolled down the rock on the heads of the assailants. It was as the storming party formed that Meadows overheard a soldier whisper that there was a mine. "To be sure!" said the General, "there is a mine, a mine of gold!" The large house on the summit was a favourite retreat of Sir Mark Cubbon in the hot weather. *Kólár*, the capital of the district, in lat. 13° 6′, long. 78° 7′ and 43 m. E.N.E. of Bengalúr by road, but connected with it by rail which joins that to Bengalúr at the Bowringpéṭ (so called from Mr. Bowring, Chief Commissioner in 1864) or Kólár Road Stat., 10 m. to the S., has a pop. of 9924 persons. The most interesting building is the tomb of Fatḥ Muḥammad Kḥán, father of Ḥaidar 'Alí, of whom mention has been already made. The place is notorious for its peculiarly venomous scorpions, whose sting is often fatal.

Bengalúr District.

This district, which forms the S. portion of the Nandidurg Division, lies between 12° 13′ and 13° 23′ N. lat., and 77° 7′ and 78° 4′ E. long. From N. to S. it measures 85 m., and E. to W. 50. Its area is 2914 sq. m., and its pop. 828,534, of whom 17,613 are Christians, and of these 4115 are Europeans, 2444 Eurasians, and 11,054 Indians. The district is bounded on the N.E. by the Kólár District, and on the N.W. by that of Tumkúr; on the S.W. by the Maísúr District, and on the S.E. by Salem. For 10 m. on the S. the Kávéri separates it from Koimbatúr. There are 9 T'aluḳs: Ánekal, Bengalúr, Closepéṭ, Devanhalli, Dodbáḷḷapur, Hoskoṭ, Kankanhalli, Mágadi, Nelamangala. The Arkávati, variously named in its branches as the Kumnávati and the Vrishabhavati, flows completely through this District from N. to S., and then falls into the Kávéri. The Pinákini passes into Salem after a similar N. to S. course of 35 m. The Rly. Stat. at Bengalúr is 3034 ft. above sea-level, and other parts of the district do not sink 200 ft. below that height. The temperature ranges from 53° in February to 95° in May, and the average rainfall is 36 in. In ancient times this District is said to have formed part of the great Dandakáranya forest, in which the *simha* or "lion," the *sardúla* or "tiger," the [illegible]*ira* or "elephant," the *mahisha* [illegible] buffalo," and the *chamára* or "bison," are said to have existed. In the S. of the Kankanhalli T'aluḳ the elephant still sometimes appears, the others are extinct, but panthers, wild hogs and porcupines, and deer are to be found. In the woods jungle fowl, pea fowl, and spur fowl may be met with; and in the open country bustard, florican, partridges, quail and pigeons; and in the tanks snipe, teal, and wild ducks.

The principal places in this District

are described in the Routes to Maisúr, but one or two which lie out of the way may here be mentioned, should any adventurous traveller, disregarding extreme discomfort and risk of fever, resolve to visit them.

Sávanadurga is a remarkable hill fort 15 m. N. of Closepét, and 7 m. S.E. of the town of Mágadi, which is a municipal town of 3712 inhabitants and the head-quarters of a T'aluk. The hill of Sávanadurga is a mass of granite rising to 4024 ft. above sea-level. Two peaks form the summit, parted by a chasm, and each abundantly supplied with water. They are called the Kárí or "Black Peak," and Bilí or "White Peak." These were fortified in 1543 by Samanta Ráya, who governed the Mágadi T'aluk for the Achyuta Ráya, King of Vijayanagar. He fixed his residence there with a garrison of 8000 men and declared himself independent. He died in 1571, and was succeeded by his son, Chikka Ráya, who drowned himself in 1581. One Ganga then seized the place, but was put to death by Immadi Kempe Gauda of Bengalúr, and he and his descendants held it till 1728, when Deva Rájá, General of Maisúr, captured it and carried off Mummadi Kempe Gauda, the last chief of his line, a prisoner to Shrírangpatnam, where he died. It then came under the power of Haidar and Típú, and was taken by Lord Cornwallis on the 10th of December, 1791, as described by Wilks, vol. iii. p. 200 :—"Lord Cornwallis determined to employ the intermediate time in attempting the reduction of those places, of which the most formidable, and reputed to be the strongest in Maisúr, was Sávandurg, a place which at one time he had determined not to attack, from the great improbability of success. This enormous mass of granite is considerably more elevated than Nandidurg, and stands upon a base at the least 8 m. in circumference, everywhere apparently inaccessible from below, and at the height of about two-thirds of its total elevation, separated by a chasm into two citadels, each independent of the other, and both abundantly supplied with water. Exclusively of the convenient position of this fortress, as the head-quarters of a corps, to interrupt the communications, its extraordinary height commanded a view of every convoy that could move on either of the 2 principal roads. On the return of the army from Kaniambádi, the place had been carefully reconnoitred; it was then deemed to be unassailable, and the discouragement was increased by the reputed insalubrity of the woods and impenetrable thickets by which it is surrounded. The capture since that period of a considerable number of hill forts hitherto deemed impregnable, and particularly of Nandidurg, encouraged the English general in the attempt, which if successful, he expected to be followed by the early surrender of all the others that he desired to possess.

"Colonel Stuart, with 2 European and 3 Native Corps and a powerful artillery, was detached for the immediate conduct of the siege, and Lord Cornwallis made a disposition of the remainder of the army to watch every avenue from Seringapatam, by which the operations of the siege might be disturbed. Colonel Stuart encamped within 3 m. of the place on the 10th of December, and immediately commenced the arduous labour of cutting a gun road through the rugged forest to the foot of the rock, a work which, added to the difficulties of dragging iron 24-pounders over precipices nearly perpendicular, called for a degree of incessant exertion and fatigue which could scarcely have been exceeded.

"The batteries opened on the 17th, and the breach in what was named the lower wall of the rock, although at least 1500 ft. higher than its base, was deemed practicable on the 20th. Immediately overlooking it, at a precipitous height, and perfectly well situated for destroying, by the usual artillery of rocks and stones, everything that should attempt to ascend beyond the breach, was a range of ancient wall. Lord Cornwallis had come from the camp, distant 7 m., to witness the assault; the grenadiers were

ordered to their stations, and the garrison was seen to be collecting behind this wall. This observation fortunately prevented the assault on that day; the experiment was made of pointing with sufficient elevation by receiving the trail of the gun carriage into an excavation behind the platform. The execution was not only perfect, but the wall was found to be so frail that a few discharges must dislodge its defenders. The arrangements for the ensuing day were founded on the fact thus opportunely ascertained, the batteries were prepared for the purpose, and in the morning the requisite number of guns were directed against this wall with the most perfect success; every person behind it was dislodged, and the storming party, having been placed without observation within 20 yds. of the breach, the assault commenced by signal at 11 o'clock in the forenoon.

"The defenders had been so unexpectedly dislodged from their appointed positions, that no new disposition had been made. The assailants accordingly ascended the rock without the slightest opposition, clambering up a precipice, which, after the service was over, they were afraid to descend. The eastern citadel was completely carried; and the assailants, on reaching the summit of the rock, had the satisfaction to descry a heavy column of infantry, destined to reinforce the garrison, in full march to enter the place, which would have been effected if the assault had been postponed, even for half-an-hour. A division of the assailants, after ascending considerably above the breach, had been directed to turn to the right along a path which had been observed to be practised by the garrison, leading along the side of the rock to the western citadel. The ḳiladár of that citadel, observing the defenders of the eastern rock to be driven from their post above the breach, and the assailants to have begun climbing up, sallied with the view of taking them in flank, but was unexpectedly met among the rocks by the division described; and at the same instant a few well-directed shots from the batteries fell with great execution among his troops. He retreated in surprise and dismay, followed with great energy by the English troops. At this instant the assailants, who had gained the highest eminence of the eastern rock, obtained a distinct view of the pursuit; they observed the ḳiladár to fall, just as he approached the gate of his citadel, and the pursuers to enter with the fugitives. Everything was carried within one hour from the commencement of the assault, and an enterprise which had been contemplated by Lord Cornwallis as the most doubtful operation of the war was thus effected in 12 days from the first arrival of the troops and 5 of open batteries, including the day of the assault, with a moderate amount of casualties in the previous operations, and in the assault itself his Lordship had not to regret the loss of a single life."

After this capture the fort was deserted, as we learn from Buchanan, vol. i., p. 170, and the difficulty of visiting it is considerable. Buchanan, who was provided with all the appliances for travelling, spent several days in examining the forests in the hollow ground near the r., which are some of the best in the country, the trees growing to a considerable size. Wild beasts are numerous.

Shivaganga is a sacred hill in the N.W. of the Nelamangala T'aluḳ. which rises in an acute conical peak to the height of 4559 ft. Its outline on the E. is said to resemble a bull, on the W. Ganesh, on the N. a serpent, and on the S. a Lingam. The number of steps to the top is said to equal the yojanas or leagues to Banáras, and hence the ascent is as meritorious as a pilgrimage to that city, and the place is called the W. Káshí. On the N. face are many buildings, erected by Kempe Gauda, "the Red Chief" of Mágaḍi. The 2 principal temples to Gangádhareshwar, "Shiva bearing the Ganges," and Honna Devamma, "Golden mother goddess," are made out of natural caverns. The sides of the hill are covered with low jungle, in which are bears and other wild beasts.

The place is only 18 m. N. of Mágadi, but means of transport are scarce.

The history of the Bengalúr District will be dealt with under Bengalúr.

Ashtagrám Division.

Maisúr District.—This is the most S. part of the province, and lies between lat. 11° 36′ and 12° 45′, and long. 75° 56′ and 77° 24′, and has an area of 4128 sq. m., and a pop. of 943,187 persons, or 228·5 to a sq. m. There are 2250 Jains and 2249 Christians. The Hindús are 95·3 of the pop., and the Muslims 4·3. There are 11 T'aluks: Ashtagrám, Chámarájanagar, Gundlupét, Heggadadevankot, Malvalli, Mandya, Maisúr, Nanjangud, Periyapatna, Talkád, Edatur, besides the Jágír of Elandúr. The District is bounded on the N. by the Hásan and Tumkúr districts, on the E. by that of Bengalúr and the Koimbatúr Collectorates, on the S. by the Nílgiris and Malabár, and on the W. by Kurg. The Kávéri r. separates Maisúr from the Hásan District, but after reaching Shrírangpatnam, traverses Maisúr for 50 m. in a S.E. direction, and then, turning to the N., forms the beautiful cataract of Shivasamudram. The Lakshmantírtha, after a meandering course of more than 30 miles in a N.E. direction through the district, falls into the Kávéri, as does the Kabbani, Kapiní, or Kapila r., after a similar course of 65 m. The Shimsha r., running from N. to S., falls into the Kávéri, after a course of more than 40 m. a little to the E. of Shivasamudram. Lofty mountain ranges covered with vast forests, the home of the elephant and tiger, shut in the W., S., and some part of the E. frontier. The principal range within the District is the Biligirirangam in the Yelandúr jágír at the S.E. extremity of the District. These hills rise 5000 ft. above the sea. In the centre of the S. part of the District, near Gundlupet, the hill of Gopálswámi is 4500 ft. high, and that of Chámundi a little S. of Maisúr city, is 3489. French Rocks, N. of Shrírangpatnam, are 2882 ft. high. The country falls gradually from W. to E. from 2826 ft. to 2337 ft. There are 9 Anakatts or masonry dams across the Kávéri, 7 on the Lakshmantírtha, 1 on the Shimsha, 1 on the Nága, and 2 on the Suvarnavati. Gold dust is found in the streams of the Heggadadevankot T'aluk. The average rain-fall is 28·9 in. The climate is hotter than that of the Bengalúr District, and during the cold months intermittent fevers prevail. The sportsman will find any number of tigers in the Heggadadevankot T'aluk, and they are still numerous in that of Periyapatna, though greatly decreased since Buchanan's time. He says, vol. i., p. 96, "In the inner fort there are no inhabitants, and tigers have taken entire possession of its ruins. A horse, that strayed in a few nights ago, was destroyed; and even at midday it is considered dangerous for a solitary person to enter. It was deemed imprudent for me, who was followed by a multitude, to enter into any of the temples, which serve the tigers as shelter from the heat of the day, by which these animals are much oppressed." It is now not permitted to kill elephants unless they are doing mischief. Their number has decreased, but that there are many still may be inferred from the fact that on the 17th of June, 1874, Mr. Sanderson captured 55, of which 13 were tuskers. This was at Hardanhalli, about 5 m. from Chámrájnagar, in the extreme S. of the District.

There is an ancient legend that 3 m. S.E. of Chámrájnagár, a city existed called Manipur in Skr., and Haralukot in Kanarese, which is mentioned in the Mahábhárata. Chitrangada, the "Princess of this city," married Arjuna, and had by him a son called Babhruváhana. This would give the place an antiquity of some 2200 years at least. The inscriptions are of the Ballála kings, and 800 years old. Mention is made of Mahishúr, or Maisúr, in the Mahawanso, when, after the 3rd Buddhist convocation, 245 B.C., a missionary was sent thither. General Cunningham, however, thinks Maheshmati on the Nirbada is referred to.

Among places lying out of the common routes, and not likely to be visited by travellers, but interesting to the archæologist, is Talkáḍ, in lat. 12° 11′, 77° 5′, on the l. b. of the Kávéri, and 28 m. S.E. of Maisúr city. It is first mentioned (J. R. A. S. viii., 35) under the name of the great city of Davalanapur in the Karnáta country. Hari Varmma, ruling in A.D. 280, was installed at Skandapur in Koimbatúr, but resided at Talkáḍ. which thenceforth became the capital of the Konga or Chera kings. From the 10th to the middle of the 14th century Talkáḍ was a possession of the Hoysala Ballála kings, who at first made it their capital, but then moved their head-quarters under Vinayáditya to Tuluva, and later on to Haḷebiḍ. In 1634 it was conquered by the Rájá of Maisúr.

Hásan District.—This District lies between lat. 12° 30′ and 13° 32′, and long. 75° 32′ and 76° 58′. It extends 95 m. from E. to W., and 80 from N. to S. The area is 3291 sq. m., with a pop. of 669.961 persons, or 20,316 to the sq. m. In A′rkalgúḍ T'aluḳ there are 529 persons to a sq. m. There are 1954 Jains and 2670 Christians. The District is bounded on the N. by Kadúr District, on the E. by Tumkúr, on the S. by Maisúr District and by Kurg, and on the W. by S. Kanara. There are 9 T'aluḳs: Árkalgúd, Attikuppe, Bélúr, Chanráypaṭṇa, Háranahaḷḷi, Hásan, Manjarábad, Nágamangala, Narasipur. The general level of the country slopes away towards the S.E. from Bélúr, which is 3150 ft. above the sea, to Kannambáḍi, on the extreme S., which is 2589 ft. The main part of the District consists of the basin of the Hemávati, which flows for 70 m. through the centre from N. to S., and falls in the Kávéri 10 m N.W. of Kannambáḍi. The Shimsha skirts the E. frontier of the District for 30 m.. The Egachi, or Yegachi is an affluent of the Hemávati, which joins it near Gorúr in the A′rkalgúḍ T'aluḳ. The mountains on the W., which separate this District from S. Kanara, and which run from the Bundh Gháṭ on the N., 30 m. to the Bisale Gháṭ on the S., display, among other peaks. that of Subrahmanya, 5583 ft. high, close to the S.W. frontier and *Murukaṇṇu-guḍḍa*, "the hill of the three-eyed," *i.e.*, Shiva, and also Jénu-kallu-beṭṭa, "honey-rock hill." At Shravana beḷgoḷa is Indrabeṭṭa, 3309 ft. high, 7 m. E. by S. of Chanráypaṭṇa, and on its summit is a colossal Jain statue. The Malnád, or highlands, which includes all Manjarábád T'aluḳ and the W. half of Belúr, is thus described Rice's Gaz., vol. ii., p. 287:—

'Perhaps there is no scenery in India more beautiful than the S. part of this tract adjoining the N.W. of Kurg. It for the most part resembles the richest park scenery in England. Hills covered with the finest grass, or as equally verdant crops of grain, adorned and crowned with clumps of noble forest trees, appear to have been planted with care and perfect taste. The highest and most lovely knolls have been selected whereon to build the monasteries and places of worship with which the country abounds. The groves around are carefully tended, and the trees replaced as they die off or are blown down. The S. differs from the N. and W. parts of the Manjarábád T'aluḳ in the absence of a succession of dense jungles which obscure the view, and in the soft character of the hills, which, in most instances, are as smooth as the lawn of a villa on the Thames." The average rainfall is 36 in., but in approaching the W. gháṭs this rises to 100. There is a state forest at Kabbináḷe, 14 sq. m. in extent, one at Kagineri, 9 sq. m., and one at Bájimalle, 6 sq. m. Near Mahárájandurga there is a plantation of the sandalwood tree. In the forests of the Malnád, and rocky hills of the Hásan, A′rkalgúḍ, and Háranahaḷḷi T'aluḳ, tigers, chítás, bears, elks, spotted deer, jungle sheep, and wild hogs are quite common. The black panther is occasionally shot in Manjarábád, and herds of elephants and bison frequent the hilly tracts on the verge of the gháṭs. Wolves, hyænas, monkeys, wild cats, sloths, porcupines, hares, squirrels, and otters are numerous. In the plains, florican, bustard,

and partridges are plentiful, and in the cold season wild geese, ducks, teal, and widgeon, and many other birds abound. The peregrine falcon is met with on the gháṭs in the Manjarábád T'aluḳ.

The Kadambas, whose capital was at Banavasi, ruled the W. half of this district as part of their dominions during the first 5 cen. A.D., while the Cheras or Kongas governed the E. from Talkád. The Kadambas were succeeded by the Chalukyas in the 6th cen., who from the 10th to the middle of the 14th cen. were in power. Under Víra Ballála and Víra Narasimha, the whole of the Karṇáṭa to the Kṛishṇa, with Tuluva on the W., Drávida on the S. and E., and part of Telingána on the N.E., was embraced in the empire founded by this dynasty, and under them the temples of Haḷebíd, Bélúr, and Somnáthpúr were erected. In 1311 Káfúr, the general of Aláu'ddín, sacked Dorasamudra, or Haḷebíd; and in 1326 Muḥammad III. totally destroyed the city. Vijayanagar was founded in 1336, and the Rájás extended their sway over this district, and bestowed all the W. part of it on a lute-player, and, after he had given it up, on Singappa Náyak, whose grandson, Kṛishṇappa, was ruling there 135 years afterwards. In 1633 the Maisúr army took Chanráypaṭṇa; and in 1762 Ḥaidar conquered the whole region. In 1771 the Maráṭhas signally defeated Ḥaidar and Típú at Chinkuraḷi, 13 m. S.E. of Attikuppa, plundered the temples at Melukoṭ, and burned the cars of the deities for the sake of the iron. Kṛishṇappa, who was ruling the W. part of the district, joined the Maráṭhas, who were advancing to assist Lord Cornwallis in 1792. His son, Venkatádri, was governor in 1799, and tried to make himself independent, for which he was hanged, contrary to the wish of Arthur Wellesley.

To return now to Bengalúr city, which, as one of the most favourite stations in India, calls for a lengthened notice. The city stands in 12° 57′ N. lat., and 77° 35′ E. long. It is the seat of government for the state of Maisúr, a state nearly as large at Bavaria, and is the head-quarters of the Maisúr division of the Madras army. The pop. is 142,513, and the Péṭa, or native town, and cantonment together cover 13 sq. m. and 373¼ acres, or ⅕ of the area of London. The name comes from *Bengalu*, "beans," as a legend says that Víra Ballála, who reigned 1191–1207 A.D., having lost his way hunting, was lodged in a solitary hut by an old woman, and regaled with beans, which was the only food she had, and which he shared with his horse. The cantonment and city of Bengalúr stretch from the Mahárájah's palace on the N., 6500 yds. to the S. extremity of the Koramangala Tank on the S., and an equal distance from the W. end of the Péṭa on the W., to the Sappers' Practice Ground on the E. This vast space may be conveniently divided into Bengalúr Proper, which lies S. of the Dharmambudhi and Sampangi Tanks, both of which may be said to bound the Péṭa to the N., the former to the W., and the latter to the E. Beginning with the cantonment, and taking the noticeable things in order from N.W. to S.E., the first building is the Mahárájah's Palace, which is handsome, but not open to the public. S.E. of this 850 yds. is the Rly. Stat., and 300 yds. S. of that again is Miller's Tank, which communicates by a small stream with the much larger Halsúr Tank, 1800 yds. to the E. Between these 2 tanks is the Cantonment Bázár, and N. of it the pleasant suburb of Cleveland Town, in which are some neat residences, and the R. Catholic and St. John's Church. The latter is 94 ft. from E. to W., including the porch, and 40 ft. from N. to S. There is nothing remarkable about it, and only one tablet to a Captain Montague Foord, who was accidentally shot, near Salem, on Nov. 8, 1868. The Sappers' quarters are at the N.E. corner of the Bázár, and the Sipáhís' lines at the S.W., and a little to the E. of the latter the Bowring Civil Hospital, the London Mission Chapel, and St. Andrew's Kirk, built in 1864, which is 109 ft. from E. to W. and

56 ft. 8 in. from N. to S. In this is an extremely handsome piece of sculpture in white marble in the wall at the E. end, representing a female recumbent form, in memory of Mary Elizabeth, wife of Colonel MacGoun. She died in 1867. The Main Guard adjoins this church on the E.; and a few yds. further to the E. are the Infantry Barracks, and still further to the E. the village of Halsúr, and a pleasant drive round the large tank of the same name, with the Sappers' Parade Ground to the E. Directly S. of Halsúr are the Artillery Barracks, and S. again of them the Cavalry Barracks, the old Cemetery, the Mounted Parade, and the Artillery Practice Ground.

At the N.W. corner of the Artillery Barracks is Trinity Church, which is also ¼ m. S. of the Halsúr tank. It is the handsomest church in Bengalúr, and measures 134 ft. from E. to W., and 56 from N. to S. There are many fine tablets, particularly one under a fine ½ length statue in white marble, by MacDowell, R.A., to General Clement Hill, who served through the Peninsular campaigns under his brother Lord Hill, and when commanding the Maisúr Division died on the 20th of January, 1845, while on a pleasure trip to the Falls of Gerusappe. There is also a tablet to Captain Newbery, who was killed while leading the Maisúr horse in a charge against the rebels at Shorapúr, 8th February, 1858. Another records the death of George S. Dobbie of the Revenue Survey, who was killed by a tiger at Shimóga, May 6th, 1875. A few hundred yds. W. of Trinity Church are the Wesleyan Chapel, the Public Rooms, and the Gymnasium, which stands in the General Parade Ground, which is more than a m. long from E. to W. A little S. of its centre is the Telegraph Office, and S.E. of that again the Roman Catholic Cathedral, 100 yds. S. of which is the Museum. Close to the S. of these are the Traveller's b., and All Saints' Church. It must be owned that the t. b. is inconveniently far off from the rly. stat., being 2¼ m. distant. Perhaps at so large a place a second house for the accommodation of travellers ought to be supplied, and unquestionably St. John's Hill or Cleveland Town would be the proper locality.

Near the W. end of the G. Parade Ground, and adjoining it on the S. are the General's House, the Band Stand, and St. Mark's Church. All Saints' Church is small, being only 63 ft. from E. to W., and 48 ft. 2 in. from N. to S., with one brass tablet. St. Mark's is also small, but has many tablets, one of them being to Lieut.-Col. Sir Walter Scott of Abbotsford House, and of the 15th King's Hussars, who died at sea on the 8th February, 1847, aged 46. W. of the General's house, and close to it, is the Cubbon Park. In this the neat building to the W. is the Museum, which is well worth a lengthened visit. In the ante-room of the lower storey, remark a slab with 12 Persian distiches brought from Típú's Palace in the fort; a figure of a Jain deity with very superb carving round it, brought from a temple in the Shikárpur T'alukah in the Shimóga District of the Nagar Division; also some wonderful carvings from Haḷebíd. In the large room adjoining there is a valuable collection of geological specimens, of which, and of which alone (1878), there is a catalogue. Upstairs are stuffed animals, and among them a black panther, and a most remarkable collection of fishes. W. of the Museum 450 yds., is a fine building 525 ft. long from N.E. to S.W., which contains the public offices. In February, 1878, a lunatic ascended the cupola and hauled down the British flag, which he replaced with his handkerchief. On being interrogated, he said he had been informed the British rule was over. The Commissioner's House or Government House, as it is called, is about 400 yds. to the W. of the Public Offices, and in front of it is a good statue of General Mark Cubbon, the first Commissioner. The house is handsome and commodious.

We come now to Bengalúr proper, which has an area of only 2¼ sq. m. out of the 13. The pop. is

60,703, of whom 199 are Jains, and 658 Christians. The Péṭa or town was a few years ago surrounded by a deep ditch and thorn hedge, as a defence against the Maráṭhas and other marauders. There are 10 gates, of which the chief are the Yelahanka on the N., the Halsúr on the E., the Fort and Maisúr gates on the S., and the Agrahára and Sondekoppa on the W. The Doḍda-Péṭa or High Street runs from the Yelahanka to the Fort gate, and separates the Déshada quarter on the W. from the Nagarta on the E. A street crosses this at right angles, and the point of intersection is the *Chauk* or square. near which is the Civil Office of the T'aluḳ. There is an excellent market between the fort and Maisúr gates. The Bráhman officials live in the quarter called Siddi Kaṭṭe. The streets are somewhat narrow and irregular, but scattered about there are well built and imposing mansions belonging to wealthy inhabs. The grain-market, *Taragu-péṭe*, and cotton market, *Arale-péṭe*, afford busy scenes of traffic. The drainage is carried off from the S. side 2½ m. to the Sunnakal tank, where the sewerage is applied for agricultural purposes.

The Fort is due S. of the Péṭa. It is 2400 ft. from N. to S., and 1800 ft. from E. to W. It could never have been a strong place against European troops. It is of an oval shape, with 2 gateway s, one the Dihlí gate on the N. face of the Fort opposite the Péṭa, the other, the Maisúr on the S. face. The Dihlí gate is handsomely b. of cut granite, and when Lord Cornwallis on the 21st of March, 1791, determined to storm the place, there were 5 powerful cavaliers (Wilks, Hist. Sketches of the S. of India, vol. iii. p. 123), a faussebray, ditch, and covered way, but in no part was there a perfect flanking defence. The garrison, however, consisted of 8000 men under Bahádur Ḵhán, and there were besides 2000 regular infantry in the Péṭa, and 5000 irregular. In addition to all, Típú himself, with an army very far superior in numbers to that of Cornwallis, was prepared to take advantage of any error on the part of the besiegers. The Péṭa had been taken by the English on the 7th of March, with a loss on their part of 131 killed and wounded, and among the killed Lieut.-Col. Morehouse, an officer of great merit. The Maisúr garrison lost upwards of 2000 men. The assault took place at 11 at night, and until the Ḳiladár fell, a determined resistance was made. Típú's camp that night was at Jigní, 6 m. to the S.W., but at nightfall he moved up within 1½ m. of the Fort, but the spirit of the assailants overcame all difficulties, and the fort was captured after a severe struggle that same night. In the centre of the fort is the arsenal, and there are some remains of Típú's Palace, but the wheel has long since disappeared, in which Sir D. Baird used to amuse Típú and his ladies. There is a small temple near the Maisúr gate. In vol. iii., p. 45, Buchanan gives an account of the palace as it remained in his day. The details are now of little interest. About ½ m. to the E. of the fort is an obelisk 30 ft. high, to the memory of Col. Moorhouse (so it is written on the obelisk), and 2 other officers killed at the storm, and to 70 other officers who died during the siege, as also to all the men "who gallantly fell at the siege, and died in the war of 1791-1792," the grand total of killed, wounded, and missing, being 431, with 271 horses killed or disabled. The next place worth visiting is the Lál Báḡh, which is 1050 yds. to the S.E. of the fort, and is 2600 ft. long from N. to S., and 1300 ft. broad from E. to W. The band plays here at stated times, and there are some wild beasts in cages.

ROUTE 11.

BENGÁLÚR TO SHIVASAMUDRAM, THE FALLS OF THE KÁVÉRI. 78M. 2F. BY CARRIAGE OR PÁLKÍ.

Names of Stations.	Miles & Fur.	Remarks.
	M. F.	
1. Kumbalgod.	15 0	There is a 1st class t. b. here and the road is good all the way.
2. Bidadi . .	5 3	The b. here is 2nd class. The village is small but has good water.
3. Closepéṭ .	9 4	This is a large town on the l. b. of the Arkávati r. There is a 1st class b. From this, Mágaḍi and Sávanadurga may be visited, distance 15+7 m.
4. Chennapaṭnam . .	7 0	2nd class b.
5. Maddúr .	11 6	1st class b.
6. Malvalli . .	15 0	2nd class b. A town of 5114 inhab.
7. Shivasamudram . .	14 5	1st class b. near the road connecting 2 bridges.
Total .	78 2	

Closepéṭ, pronounced by Indians *Kulis-péṭe*, is named after Sir Barry Close, Resident at the Court of Maisúr. In Kanarese it is called *Hosapéṭe*, and in Urdú, *Navapéṭ*, both meaning "New Town." It is also sometimes called Rámgiri, from the hill close by, at the foot of which the town originally stood. It was founded in 1800 by the Minister Purnaiya to secure the road, which there passed through a jungle tract. There was a horse-breeding establishment for the Maisúr cavalry, since removed to Kunigal in the Tumkúr District. It is a municipal town, with 5460 inhab. Rámgiri was fortified and garrisoned by Típú, but it surrendered with little or no resistance to Captain Welch in December, 1791.

Maddúr has 2288 inhab., and was formerly an important place, but suffered heavily during the wars with Típú. There are 2 large Vaishnavite temples here, sacred to Narasimh Swámi, and Varada Rájá, "the Man-Lion," and "the boon-giving King." A fiṉe brick bridge with 7 arches, b. in 1850, spans the Shimsha, on the r. b. on which the town is b. Tradition says that the ancient name of Maddúr was Arjunapura, and that it was b. by Arjuna the Pándu Prince. Vishnu Vardhana of the Ballál line, who reigned 1117-1138, is said to have b. the tank and the temple to Varada Rájá. and to have given the town to the Bráhmans. The fort was taken by the Maisúr General in 1617, and Ḥaidar rebuilt it, and it was dismantled by Lord Cornwallis in 1791.

Maḷvaḷḷi is the head-quarters of the T'aluk of the same name, and a municipal town. The Maisúr-Kankanhalli and Maddur-Shivasamudram roads intersect here. There are 5114 inhab. Ḥaidar gave it to his son Típú, and the rice fields near the tank are the site of a garden which Típú formed. On the 27th of March, 1799, Típú drew up his army 2 m. to the W. of the fort and village of Maḷvaḷḷi. General Harris advanced with the right or principal division of his army under his immediate command, and the left column under General Wellesley. The unevenness of the ground causing an interval between the brigades, Típú directed a charge of cavalry against them, "which was prepared with deliberate coolness, and executed with great spirit." Many horsemen fell on the bayonets of the Europeans, but no disorder was caused in their ranks. Col. Wellesley then moved to turn the enemy's right, when Típú's infantry advanced in front of their guns, and received the fire of the 33rd regiment and the English artillery, until at 60 yds. from the Europeans they gave way, and were immediately charged by Col. Floyd with the brigade of cavalry, which drove them off the field with the loss of more than 1000 men, while the English lost but 69. After the action Típú destroyed Maḷvaḷḷi, to prevent its giving shelter to the English.

The Falls of the Kávéri at Shivasamudram are certainly among the most remarkable in the world. The r. has in Maisúr an average breadth of from 300 to 400 yds., but from its confluence with the Kabbani to Shiva-

samudram it swells into a much broader stream. The maximum flood discharge roughly gauged at Bannúr is 239,000 cubic ft. per second. The bottom of the channel is mostly composed of rocks, which increase the eddies and foaming of the waters. A few miles after the stream has passed Talkád it turns northward and forms an island 3 m. long, and about 2 m. broad, round which it sweeps in 2 broad streams, that on the r. or E. passing within the frontier of Koimbatúr, while that on the l. or W. separates the territory of Maisúr from Koimbatúr. The island is called in Kanarese Heggura, but is more generally known by its Skr. name Shivasamudram, "the sea of Shiva." The total descent of the river from its point of separation at the S. point of the island to its reunion at the N. point is nearly 300 ft. The N., or more properly speaking the W. branch of the r. is the more considerable of the two, and forms a smaller island called Ettíkur, but Buchanan gives it the name (vol. ii. p. 166) of Nellaganatitu, on either side of which a vast stream thunders down. The banks of the r. and the island are thickly clothed with beautiful forest trees, which cast a dense gloom over the abyss into which the waters are precipitated. As one stands on the island deafened with the roar of the cataract, and dizzied by the lightning rush of the waters, it adds something to the awe of the scene to know that the place is full of tigers, and that many a luckless pilgrim has been carried away from the very spot where one is standing to be devoured in those impenetrable thickets. Buchanan tells us that this island is believed to be inhabited by a devil, and adds "the only persons who defy this devil, and the tigers, who are said to be very numerous, are 2 Muslim hermits that dwell at Gagana chukki. The hermitage is a hut open all round, placed opposite to the tomb of Pír Walí, an ancient saint, and surrounded by some neat smooth areas, and a number of flowering and aromatic trees introduced from the neighbouring forests. One of these hermits was absent on business; the other had no defence from the tigers, but his confidence in the holiness of the place, and his own sanctity." The main island of Shivasamudram is the site of a city which was built in the beginning of the 16th cent. by Ganga Rájá (Gaz. vol. ii. p. 271) a kinsman of the Rájá of Vijayanagar. He is said to have begun building before the prescribed auspicious moment, and consequently his city was doomed to last for only 3 generations. His son and successor Nandi Rájá committed some breach of ceremonial, which he expiated by leaping into the cataract at Gangana Chukki on horseback, with his wife seated behind him. The ruin foretold fell on his son Ganga Rájá II., one of whose daughters married the Rájá of Kilimale, a place 12 m. from Satyagala, and the other the Rájá of Nagarakere, 3 m. E. of Maddúr. These ladies enraged their husbands by contrasting their mean style of living with the magnificence of their father. The 2 Rájás resolved to humble the pride of their wives by attacking their father's city, which they besieged ineffectually for 12 years until his Dalaváy, or Com.-in-chief betrayed him, and engaged him in a game of chess while the enemy's soldiers were passing the only ford. Roused at last to his danger the Rájá slew his women and children, and then rushing into the battle was slain, on which his sons-in-law and their wives plunged into the cataract. Jagat Deva, Rájá of Channapaṭnam, and Shrí Ranga, Rájá of Talkáḍ, then sacked the city, and removed its inhab. In 1791 Típú, on the advance of Lord Cornwallis, swept the adjoining country of people and flocks, and drove them into Shivasamudram. After this the island was deserted, and became overgrown with dense jungle infested with wild beasts. The bridges which had led to the town, formed of huge blocks of black stone, some placed upright as pillars, and others laid across in the manner of Egyptian buildings, were broken and dilapidated. However, in 1825 a person named Ráma Swámi Mudeliár, who

was a confidential servant of the then Resident of Maisúr, carried a fine double bridge across the stream, repaired the temples, and b. a traveller's b. laying out several thousand pounds on the works, which it took him 3 years to finish. For this good service the British Government conferred on him the title of Janópakára Kámkarta or "public benefactor." At the same time he was invested with a jágír or grant of land of 5 villages by the British Government, yielding an income of Rs. 8000 a year, and of 7 villages by the Maisúr Government, yielding Rs. 9000 a year. The bridge, or bridges are b. of hewn stone pillars, connected by stone girders built on the rocky bed of the r., and though rude are good specimens of Indian construction. The Jágírdár at the same time erected a b. for travellers close to the rd. connecting the 2 bridges, for the accommodation of European visitors, who are hospitably entertained at his expense. Gigantic skins are shown in the b. of tigers killed by the Jágírdár in the vicinity. The bridge on the Maisúr side is 1000 ft. long, and 13 ft. broad. The granite pillars are 400 in number, and 20 ft. high. At the end are 2 stone elephants on pedestals. During the dry season, when the island is feverish and unhealthy, this great bridge seems one of unnecessary labour and costliness. But even when lowest the current is strong, and brawls among the rocks, and there are so many deep holes that it is highly dangerous to attempt to ford. In the rains it is a furious torrent, impassable except by the bridge. That is the best season for visiting the place. both on account of salubrity, and also for the spectacle. About 1 m. distant from Gagana Chukki on the E. bank of the r. is the cataract formed by the S. branch of the Kávéri, which is called Bar-Chukki. These falls are more easily viewed and, therefore, more enjoyable. The height from which the water descends is about 200 ft., and in the rainy season an unbroken sheet of water ¾ m. broad falls over the precipice to that depth with stunning roar. In the dry season the stream separates into sometimes as many as 14 distinct falls. In the centre is a deep recess shaped like a horse-shoe, down which the main stream plunges, and then being confined in a narrow channel of rock, springs forward with inconceivable velocity, and falls a second time about 30 ft. into a capacious basin at the foot of the precipice. Both the N. and the S. streams after forming these cataracts rush on through wild and narrow gorges, and reuniting on the N.E. of the island flow forward to the E. The visitor will do well to choose the rainy season for his visit, as well on account of the greater beauty of the scenery, as because the island in the cold months is excessively feverish, so much so indeed that the colony planted by the Jágírdár has more than once required renewal.

Talkáḍ.—While at Shivasamudram the traveller may spend a day in visiting Talkáḍ, which is 12 m. to the S.W. The ancient city is buried in the sand, and with it 30 temples, the tops of some of which still project. The fine temple of Vedeshwar is still uncovered by the sand.

Somnáthpur.—From Talkáḍ to Narasipur, now the head-quarters of the T'aluḳ, and possessing 2 venerable temples, is only 10 m., and just across the r. is the large village of Sosile which contains the maṭh or monastery of the Vyása Ráya Swámi, the *Guru* or saint of the Mádhva Bráhmans. N. of this again 5 m. is the village of Somnáthpur, famous for the temple of Prasanna Channa Késava. This is an elaborately carved building attributed to Jakanáchári, the famous sculptor and architect of the Ballála kings. Smaller than the temple at Haḷebíd this temple is more pleasing, as the 3 pyramidal towers or vimánahs over the triple shrine are completely finished. The central shrine is that of Prasanna Channa Késava, that on the S. is sacred to Gopála, and that on the N. to Janárdhana. Round the outer base are carved with much spirit the principal incidents in the Rámáyana, the Mahá Bhárata and the Bhagavad Gítá. The end of each chapter is indicated by a

closed door, of each section by a half closed door. Around lie 74 mutilated statues, which once stood on or around the basement. There is a fine inscription at the entrance which declares that the building was completed in A.D. 1270 by Soma, a high officer of the Ballála State, and a member of the royal family. The vestibule is in ruins, and the images are more or less damaged. There are also the ruins of a large Shivite temple with inscriptions.

ROUTE 12.

BENGALÚR TO SHRÍRANGPATṆAM AND MAISÚR. 85 M. BY PALKÍ OR CARRIAGE.

Names of Stations.	Miles & Fur.	Remarks.
1 to 5. As in Rte. 11. Bengalúr to Maddúr . .	M. F. 48 5	1st class b
6. Mandiam . .	11 1	2nd do., capital of a T'aluk.
7. Settihalli . .	12 3	3rd class b.
8 Shrírangpatṇam	3 6	b. and t s.
9. Maisúr . .	9 1	t. b. and p. s., city of 57,815 inhab., capital of a province.
Total . .	85 0	

Shrirangpatṇam, vulgarly called *Scringapatam*, is situated in lat. 12° 25′, long. 76° 45′ at the W. end of an island in the Kávéri 3 m. long from E. to W., and 1 m. broad from N. to S. It is a municipal town, the head-quarters of the Ashtagrám T'aluk. It has now a pop. of 10,594 inhab. Buchanan (vol. i., p. 77) says that when he was there "the principal merchant in the place says that in the reign of Típú, the island contained 500,000 inhab.," and adds, "Perhaps we may safely admit the former pop. of the island to have amounted to 150,000." He himself calculates the pop. at the time of his visit, May 20, 1800. at 31,895 persons. The suburb of Ganjám, which occupies the E. end of the island, was in Buchanan's time in a ruinous state, and he says, "nothing can have a look more dismal and desolate," but it is now prosperous, and carries on an extensive trade. The town has its name from a temple of Vishnu Shrí-ranga. This temple is of great celebrity, and of much higher antiquity than the city, which did not rise to be of importance until the time of the princes of the Maisúr dynasty. As a proof of the great antiquity of this temple, the fact may be cited that it is called the Adi Ranga, or original Ranga, while the islands of Shivasamudram and Shrírangam at Trichinápalli, are called respectively, Madhya Ranga and Antya Ranga, 'medieval Ranga' and 'modern Ranga.' It is said that Gautama Ṛishi worshipped at this temple, which is in the fort. A Tamil memoir in the McKenzie collection called *Konga desa Charitra* commented on by Prof. Dowson (J.R.A.S., vol. viii.), says, "On the 7th Vaishákha sudh, A.S. 816 = A.D. 894, a person named Tírumalayan b. a temple, and to the W. of it erected an image of Vishnu, which he called Tirumala Deva, upon some land 'in the midst of the Kávéri, where in former times the Western Ranganád Swámi had been worshipped by Gautama Rishi,' but which was then entirely overrun with jungle. This place he called Shrí Ranga Pattana." In 1133, Rámánujáchári, the Vaishnavite reformer, took refuge in Maisúr from the persecution of the Chola Rájá, and converted from the Jain faith Vishnu Vardhana, a famous Rájá of the Hoysala Ballála dynasty. The royal convert gave him the province of Ashtagráma including Shrírangpatṇam, over which he appointed officers called Prabhurs and Hebbars. In 1454, the Hebbar Timmana obtained from the Rájá of Vijayanagar, the government of Shríraugpatṇam, with leave to build a fort there. This he

did with a treasure he had found, and he also enlarged Shrí Ranga's temple with the materials obtained by demolishing 101 Jain temples at Kalasvádi; a town 5 m. S. His descendants governed till the Rájá of Vijayanagar appointed a Viceroy with the title of Shrí-Ranga-Ráyal. The last of these Viceroys was Tírumala Rájá, who in 1610 surrendered his power to Rájá Wodayar, the rising ruler of Maisúr; after which Shrírangapatnam became the capital of the Maisúr Rájás, and of Haidar and Típú till the fort was stormed by the British on the 4th of May, 1799, when Maisúr became the capital, though Bengalúr is now in effect the chief city.

The Fort.—The plan of the Fort is an irregular pentagon about 1½ m. in diameter from S.E. to N.W., and ¾ m. in breadth. To the E. and S. the defences were very strong, and the place was, therefore, stormed in 1799 by an advance across the r. against the W. side, where, owing, perhaps, to a vain belief in the security afforded by the stream, the fortifications had not been made so formidable. Buchanan says (vol. i. p. 62) : The Fort occupies the upper (Western) end of the island, and is an immense, unfinished, unsightly, and injudicious mass of building. Típú seems to have had too high an opinion of his own skill to have consulted the French who were about him ; and adhered to the old Indian style of fortification, labouring to make the place strong by heaping walls and cavaliers one above another. He was also very diligent in cutting ditches through the granite. He retained the long straight walls and square bastions of the Hindús ; and his glacis was in many parts so high and steep, as to shelter an assailant from the fire of the ramparts. In the island also, in order to water a garden, he had dug a deep canal parallel to the works of the fort, and not above 800 yds. distant from them. He was so unskilled as to look upon this as an additional security ; but had it been necessary to besiege the town regularly, the assailant would have found it of the utmost use. Had Típú's troops been capable of defending the place properly, this mode of attack would have been necessary ; but confidence in their men, and the difficulty of bringing up the stores required to batter down many heavy works, made our officers prefer to attack across the r., where the works were not so strong, and where they ventured on storming a breach that nothing but a very great difference between the intrepidity of the assailants and defendants could have enabled them to carry. The depth of the river was of little importance ; but the assailants, in passing over its rocky bed, were exposed to a heavy fire of artillery, and suffered considerable loss.

On ascending the breach, our men found an inner rampart lined with troops, separated from them by a wide and deep ditch, and defended at its angle by a high cavalier. After the first surprise thus occasioned, the troops soon recovered their spirits and pushed on, along the outer rampart towards both the rt. and l. of the breach. Those who went to the l. found great opposition. At every 20 or 30 yds. the rampart was crossed by traverses, and these were defended by the Sultán in person. The loss of men here was considerable ; but the English troops gradually advanced, and the Sultán retired slowly, defending his ground with obstinacy. The enfilading fire from the Bombay army, on the N. side of the river, had been so strong, that the defendants had been entirely driven from the ramparts on the rt. of the breach, and prevented from raising traverses. Our people who went in that direction did not meet with the smallest opposition ; and the flank companies of the 12th Regiment having found a passage across the inner ditch, passed through the town to attack the rear of the enemy, who were opposing the Europeans on the left. The Sultán had now been driven back to the E. of the palace, and is said to have had his horse shot under him. He might have gone out at a gate leading to the N. branch of the r., and nothing could have prevented him from joining his

cavalry, which under the command of his son Fatḥ Ḥaidar and Purnea, were hovering round the Bombay army. Fortunately he decided on going into the inner fort by a narrow sally-port, and as he was attempting to do so, he was met by the crowd flying from the flank companies of the 12th Regiment; while the troops coming up behind cut off all means of retreat. Both parties seem to have fired into the gateway, and some of the Europeans must have passed through with the bayonet; as a wound evidently inflicted by that weapon was discovered in the arm of the Sulṭán. No individual claimed the honour of having slain him, nor did any of either party know that he had fallen in the gateway. The assailants were too much enraged to think of anything but the destruction of the enemy. Each division passed on towards the E. end of the town, and as they advanced the carnage increased. The garrison threw themselves from the works, attempting to escape into the island, and from thence to their cavalry. The greater part were killed by the fall, or broke their limbs in the most shocking manner. Mír Ṣádiḳ, the favourite, fell in attempting to get through the gates. He is supposed to have been killed by Típú's soldiery, and his corpse lay for some time exposed to the insults of the populace, none of whom passed without spitting on it or loading it with a slipper; for to him they attributed most of their sufferings in the tyrannical reign of the Sulṭán.

The 2 divisions of the storming army now met at an open place surrounding a very fine mosque, into which the remains of the garrison withdrew, and with their destruction the fighting nearly ceased. The number of burials amounted to somewhat above 7000; several of these were townspeople of both sexes, and all ages; but this was accidental, for our soldiers killed none intentionally but fighting men. When our two parties had met and no longer saw the enemy they soon cooled, and were disposed in the manner most proper to secure their conquest. Many, however, left their ranks, and the camp followers poured into the town, and an entire night was employed in plunder. In this I believe very little murder was committed; although many persons were beaten and threatened with death, in order to make them discover their property. Next day the wounded of the enemy were collected, and the mosque which had been the great scene of bloodshed, became now a place of refuge in which these poor creatures had every attention paid to them by the British surgeons.

A good view of the city and surrounding country may be obtained by ascending one of the *minárs* of the Jámʿi Masjid, b. by Típú not long before his death. To the N. about 6 m. off, is the stat. called French Rocks, from its having been occupied by a French regiment in Típú's time. The highest point is 2882 ft. above the sea. The real name of the place is Hirod. The houses in the fort have been for the most part demolished, and those that remain are greatly dilapidated. The place is notoriously unhealthy, and to sleep in it generally entails an attack of fever. The spot where the breaching battery was placed is marked by 2 cannons, fixed perpendicularly in the ground opposite the W. angle, and close to the river's edge, and the breach itself is visible a short distance to the rt. of the rd. to Maisúr. All along this part where the stormers rushed to the slaughter, there are now trees with luxuriant foliage, and the grass grows freshly under them. One would call it the most quiet peaceful spot even in this silent deserted city. Time has added little to the injuries inflicted on the walls by the English guns, and Mr. Lewis Rice tell us (Gaz. vol. ii. p. 268), that a great military authority who lately visited the place, pronounced it to be the 2nd strongest fort in India. *Típú's Palace* is within the walls. The greater part of it has been converted into a warehouse for sandalwood, and the rest has been demolished. It was a very large building surrounded by a massive wall of stone and mud, and was of a mean appearance. The private apartments

of Típú formed a square, and the entrance was by a strong and narrow passage, in which 4 tigers were chained. Within was the hall in which Típú wrote, and to it few except Mír Ṣádiḳ were ever admitted. Behind the hall was the bed-chamber. The door was strongly secured on the inside, and a close iron grating defended the windows. Buchanan says that Típú, lest any person should fire upon him while in bed, slept in a hammock suspended from the roof by chains, in such a situation as to be invisible from the windows. "In the hammock were found a sword and a pair of loaded pistols." The only other passage led into the women's apartments, which contained 600 women, of whom 80 were wives of the Sulṭán, and the rest attendants.

The *Daryá Daulat Bágh*, a summer palace of Típú, is just outside the fort. Its graceful proportions and the arabesque work in rich colours which covers it, make it very attractive. The walls are painted with representations of the victories of Ḥaidar, as that over Colonel Baillie near Conjeveram in 1780. These had been defaced prior to the siege, but Colonel Arthur Wellesley, who made this garden his residence, had them restored. They were afterwards whitewashed and almost obliterated, but Lord Dalhousie, having visited the spot during his tour in Maisúr, ordered them to be repainted by a native artist who remembered the originals. The perspective is very bad and the general effect grotesque, but the painter has succeeded in caricaturing the expression and attitude of the British soldiers, and the Frenchmen are very life-like.

The *Lál Bágh* is a garden on the other side of Ganjám, which suburb intervenes between it and the Daryá Daulat. It contains the mausoleum of Ḥaidar and Típú, a square building surmounted by a dome, with minarets at the angles, and surrounded by a corridor which is supported by pillars of black hornblende, a stone that is remarkable for its beautiful polish. The double doors inlaid with ivory were given by Lord Dalhousie. Each of the tombs is covered with a crimson pall. The whole is kept up at Government expense. The tablet on Típú's tomb is in verse to this effect: The light of Islám and the faith left the world. Típú became a martyr for the faith of Muḥammad. The sword was lost and the son of Ḥaidar fell a noble martyr. The inscription gives the date 1213 A.H. = 1799 A.D.

Maisúr, the capital of the State so called, and the city where the Maháréjah resides, is situated in lat. 12° 18′. long. 76° 42′ at the N.W. base of the Chámundi Hill, which is an isolated peak rising to 3489 ft. above the sea. Maisúr with its 3 suburbs covers an area of 3 sq. m., and has 57,815 inhab., of whom 43,905 are Hindús, 990 Christians, 37 Pársís, and the rest Muslims. The town is b. in a valley formed by 2 ridges running N. and S. There is a slight ascent on the N. side. The streets are broad and regular, and there are many substantial houses 2 or 3 storeys high, with terraced roofs. Most of the houses, however, are tiled. The town has a neat and thriving look, and the sanitation has been much attended to by the municipality. In the Fort, which occupies the S. quarter, the appearance of the houses is less promising, and the streets are narrow and irregular. The t. b. stands at the extreme N. verge of the town. The jail is nearly opposite it to the W., at 462 yds. distance. The cemetery is 700 yds. to the S. by E. of the t. b., and the Residency is 900 yds. due S. of the cemetery. W. of the Residency at 600 yds. distance is the District Civil Office, and S. of that again about 400 yds. is the High School, and a little further to the S. are St. Bartholomew's Church and the Wesleyan Church. The Summer Palace is about 600 yds. E. of the Fort, while another palace is in the Fort itself, and a 3rd somewhat to the W.

The *Fort* is quadrangular, 3 of the sides being 450 yds. long, and the 4th or S. side somewhat longer. There are gates on the N. S. & W. Those on the N. and S. are protected by outworks. Flanking towers command the curtain at intervals. At the S.E. angle there is a casemate, and a para-

petted cavalier at the N.E., but the defences are mean and ill-planned. A ditch surrounds the fort, and a sloping glacis covered with houses abuts it on all sides but the E., where the ditch is separated from the Deváráj tank only by the high rd. to Nanjangud. The interior of the fort is crowded with houses, chiefly occupied by retainers of the palace. The Mahárájah's Palace within the fort faces due E., and is b. in the ultra-Hindú style. There are a few paintings by a European. The front is tawdry and supported by 4 fantastically carved wooden pillars. The Sejjé or Dasara hall is an open gallery where the Rájá showed himself to the people seated on his throne, on great occasions. The throne is very remarkable. According to one account it was presented to the Ambassadors of Chikka Deva Rájá in 1699 (Wilks, vol. i. p. 106) for their prince. The palace legend at Maisúr is that it was found buried at Penkonda by the founders of the Vijayanagar empire, Hakka or Harihara and Bukka, who were told where it was by one Vidyáraṇya, an ascetic. The legend goes on to say that it was the throne of the Pándus, when they reigned at Hastinápura, whence Kampula Rájá brought it, and buried it at Penkonda. It is at all events certain that it was used by Chikka Deva and his successors up to the time of Típú Sulṭan; that it was found in a lumber room when Shrírangpaṭṇam was taken by the British, and that it was employed at the coronation of the Rájá to whom they conceded the government. It was originally of figwood overlaid with ivory, but after the restoration of the Rájá, the ivory was plated with gold and silver carved with Hindú mythological figures, especially with representations of the *Simha* or lion, whence the Skṛ. word for a throne, Simhásan, is derived. The Rájá affects as his peculiar title *Simhásan-adhipati* "enthroned king." Another representation is that of the *hamsa* "swan," a mythical bird, of which it is said that any head on which its shadow falls, will wear a crown. For minor ceremonies the Rájá uses a second throne called Bhadrásana, "the auspicious seat." The principal gate of the palace opens into a passage under the Sejjé leading into an open court. At the further or W. side of this court is the door leading to the women's apartments, which occupy the W. part of the palace. In the N. side are the armoury, library, and various offices. On the S. side are the rooms occupied by the late Mahárájah. Here is the Ambá Viḷása, an upper room 65 ft. sq. and 10 ft. high, with a raised ceiling in the centre. Here H. M. received his European visitors, and transacted the business of the day. A wooden railing separates the place where H. M. sate from the rest of the room. The hall is hung with portraits of officers connected with Maisúr. The floor is of dazzling white chunam, and the doors are overlaid with ivory or silver richly carved. The sleeping apartments, which are small, open upon the Ambá Viḷása, and just outside is the stall in which was kept the cow H. M. worshipped! The palace has been almost all b. since 1800, but is already in bad repair. Típú demolished the old palace of the Rájás, but left one inner room with mud walls of great thickness. This is called the "Painted Hall," from the coloured decoration of the ceiling, and is said to have been the State reception room. In front of the palace there is an open space, but on all other sides it is pressed upon by the huts of poor people.

Opposite to the W. gate of the fort is a handsome building called the Mohan Mahal or "pleasure palace," b. by the late Rájá as a place of amusement for European officers. The upper storey is adorned with pictures in the Indian style. E. of the town are the houses of European residents. Here is the Residency, b. by Colonel Wilks at the beginning of this cent. in the Doric style. Sir John Malcolm added the back part, in which is one of the largest rooms in S. India. As the post of Resident has been abolished, this building is occupied by the Commissioner of the Ashtagrám Division. The District Civil Office was b. and

for some time occupied by the late Duke of Wellington, then Colonel Wellesley.

The founders of the present Maisúr dynasty were 2 youths of the Yádava tribe, named Vijaya and Kṛishṇa, who while in search of adventures halted at Hadanáru or Hada-náḍu, 5 m. N.E. of Nanjangúd. The Wodeyar or chief of the place was of unsound mind, and had wandered into the jungle, and the Pálegár of the adjoining village of Karugalli, a man of the Toregar caste, demanded a daughter of the Hadanáru family, and the family in their distress had given a reluctant consent. The young Yádavas slew the Pálegár, and the bride was given to Vijaya, who thus became the chief of Hadanáru and Karugalli, and these 2 villages formed the nucleus of the Maisúr kingdom. This event took place in the 14th or 15th cent. At the beginning of the 16th cent. the site of Maisúr was occupied by a village called Puragere. The Hadanáru chiefs had gradually extended their rule so as to acquire this place also, and when Beṭṭada Cháma Rájá, who was one of them, died, he gave Puragere to one of his 3 sons, named Bolé or "the bald." Here in 1524 a fort was b. or repaired and named Mahishúr (buffalo town) from Mahishásur, the demon slain by Káli or Chámundi. Until the beginning of the 17th cent. the Maisúr chiefs paid tribute to the Viceroy of Shrírangpaṭṇam, who was an officer of the Rájá of Vijaya, but in 1610 they conquered that city, and thenceforward became powerful. Típú tried to obliterate all traces of the Hindú rule, and razed the fort of Maisúr to the ground, using the materials to build another fort on an eminence 1 m. to the E., which he called Nazarábád, some remains of which are still to be seen. When Típú fell, the stones were brought back and the fort rebuilt on its original site. Owing to the presence of the Court, Maisúr grew as Shrírangpaṭṇam decreased. The Rájá was divested of power in 1831, owing to the disturbances occasioned by his misrule, but he continued to reside in the palace at Maisúr, and ⅕th of the revenue was assigned to him. He died at Maisúr, aged 75, on the 27th of March 1868, and his adopted son Cháma Rájendra Wodeyar, then 4 years old, was proclaimed Mahárájah.

Nanjangúd.—While at Maisúr the traveller may visit Nanjangúd, which is only 12 m. to the S. It is the head-quarters of the T'aluḳ of the same name, and is a municipal town with 4754 inhab. It is said to have been founded at the end of the 8th cent. by Nayara Shekhara Ráyah, a king from the N., who also b. Ratanpuri, now Hedatale, 5¼ m. to the S. But that which makes a visit to Nanjangúd desirable is, that it possesses a temple 385 ft. long by 160 ft. broad, supported by 147 columns. It is one of the most sacred in the Maisúr district, and enjoys a Government grant of rs. 20,197. There is a celebrated car-festival here in March, which lasts 3 days, and is resorted to by thousands from all parts of S. India. Buchanan (vol. ii. p. 147) mentions the bridge over the Kabbani at this place, which he says is looked upon by the natives as a prodigy of grandeur, but in Europe would be considered a disgrace to the meanest architect, the arches being only 5 ft. span, and the piers being 5 ft. thick, and not presenting an angle to the stream. The sides of the arches have scarcely any curvature, and are simply 2 planes meeting at an acute angle. The bridge is, however, long and wide, and a great convenience. The same authority tells us that the place is named from Shiva, and the name signifies "swallowing poison." In fact, *Nanjundeshwar* is a Kanarese name of Shiva from *nanju*, "poison," and *Íshwar*, "god," alluding to the story that Shiva swallowed the poison produced from the churning of the

ROUTE 13.

MAISÚR TO SHRAVAṆA BEḶAGOḶA. 57 M. 1 F. BY CARRIAGE OR PÁLKÍ.

Names of Stations.	Miles & Fs.	REMARKS.
	M. F.	
1. Shrírangpatṇam	9 1	
2. Chinkurali	12 0	3rd cl b.
3. Attikuppe	11 0	2nd cl b.
4. Kikeri	8 5	3rd cl. b.
5. Channaráyapatṇam	10 3	1st cl. b.
6. Shravaṇa Beḷagoḷa	6 0	
Total	57 1	

At *Chinkuraḷi* in 1771, the Maráṭhas gained a great victory over Ḥaidar 'Alí. This is perhaps referred to by Grant Duff, vol. ii. p. 215. The Maráṭhas then plundered the temples at Mélukóṭ. Chinkuraḷi is the headquarters of a *hobli* or subdivision of the Attikuppe T'aluḳ, containing 66 villages and 9353 inhabitants.

Attikuppe (grove of *Ficus glomerata*) is the headquarters of a T'aluḳ of the same name, and has 1616 inhab. At *Kikkeri* good cloth is manufactured,

Channa-ráya-paṭṇam is the headquarters of a T'aluḳ of the same name, and has 2676 inhab. It is in the Hásan District. It was originally called Kolatúr. Machala Déví and Santala Déví, dancing girls, b. the large tank on the N.E. In 1600 Lakshmappa Náyak, chief of Narsipúr, took the place from the Hebbar Puttagirija, and gave it to his son Channa Ráya, called after Channa Ráya swámi, a name of Vishnu. A temple was b. to this deity, and the town was called by its present name. A chief named Dodda Basasaiya b. the fort, and it was taken in 1633 by Cháma Rájá, Wodeyar of Maisúr. It suffered much from the Maráṭhas, and Ḥaidar 'Alí rebuilt it, and added a wet moat and gateways with traverses.

Shravaṇa Beḷagoḷa. These words are said by Buchanan (vol. iii. p. 410) to mean "Here is the white Solanum," and he adds, "a species of that plant grows in the neighbourhood very copiously." *Shravaṇa*, however, in Kanarese is a word derived from Skṛ., that primarily means "hearing," but is a term for a Jain, and *goḷa* means "a globe." It is *goḷi*, not *goḷa*, that means the plant *Nyctanthes tristis.* Buchanan's etymology is, therefore, evidently incorrect. More probably Beḷagoḷa was the name of the place, and *Shravaṇa* relates to the hearing the instructions of Bhadra Báhu, the Jain sage, who died here in the 4th cent. B.C., and was a *Shruta kevala* or immediate "hearer" of the 6 disciples of Mahávíra, founder of the Jain sect. The chief attendant of this worthy is said to have been the famous Emperor Chandragupta, or Sandracottus, who abdicated to live the life of a recluse with Bhadra Báhu. These events are confirmed by inscriptions on the rock of very great antiquity. The grandson of Chandragupta is said to have visited the spot with an army, and from his camp arose the town of Shravaṇa Belgoḷa or Belgoḷa of the Shravaṇs = Jains. Near the town, which has 1697 inhab., are 2 rocky hills: *Indra-beṭṭa* and *Chandragiri.* On Indra-beṭṭa is a colossal statue of Gomata Ráya, of which Buchanan has given a drawing. The same authority makes the height of the statue 70 ft. 3 in. It is nude and faces the N. The face has the calm look usual in Buddhist statues. The hair is curled in short spiral ringlets all over the head. The ears are long and large, the shoulders very broad, the arms hanging straight down with the thumbs outwards, the waist small. From the knees downwards the legs are unnaturally short—the feet rest on a lotus. Ant-hills are represented rising on either side, with a creeping plant springing from them which twines round the thighs and arms, ending in a tendril with bunches of fruit. If we read the name of the place *Beḷa voḷi*, it may be derived from this "white creeper." These are intended to symbolise the deep abstraction of the sage, so absorbed in meditation, that the ants build, and the plants climb around him unnoticed.

Though certainly 1000 years old, and probably 2000, the stone looks as fresh as if newly quarried. Within the enclosure are 72 small statues, of like appearance, in compartments. An inscription on the front of the colossus states that it was erected by Chámunḍa Ráya, who is said to have lived 60 B.C. The same inscription states that the surrounding enclosures were put up by Gangá Ráya. A priest of Shravaṇa Beḷagoḷa was summoned in 788 A.D. to a Court of Hemasihala at Kánchí. His name was Akalanka, and he confuted the Buddhists in a public disputation, and got them banished to Ceylon. The place abounds with inscriptions, the most interesting of which are cut in the face of the rock at Indra-beṭṭa in ancient characters 1 ft. long. On Chandra-giri there are 15 Jain temples.

ROUTE 14.

MAISÚR TO HAḶEBÍḌ. 109M. 4F. BY CARRIAGE OR PÁLKÍ.

Names of Stations.	Miles & Fs.		Remarks.
	M.	F.	
1. Shrirangpaṭṇam .	9	1	
2. Chinkuraḷi . .	12	0	3rd cl. b.
3. Attikuppe . . .	11	0	2nd do.
4. Kikeri . . .	8	5	3rd do.
5. Channaráyapaṭṇam	10	3	1st do.
6. Dindiganhalli . .	10	2	2nd do.
7. Hásan . . .	12	2	1st do.
8. Madihalli . .	13	3	
9. Bélur . . .	12	3	2nd do.
10. Haḷebíd . . .	10	1	
Total . . .	109	4	

The route as far as Channaráyapaṭṇam has been already noticed.

Hásan, the capital of the district of the same name, is in lat. 13°, long. 76° 9′. It has a pop. of 6305 persons, of whom 274 are Jains, and 237 Christians. The town was originally built at the adjacent village of Chennapaṭṇa, founded in the 10th cent. by Bukkana or Bukka Náyak, an officer of the Chola king. He ruled for 43 years, and his son Búchi Náyak 6 years. Chennappa Náyak, son of Búchi, succeeded him and ruled 45 years, and his son Búcha Náyak lived 50 years and died without male issue. The Ballála king then gave Chennapaṭṇa to Sanjéva Kṛishṇappa Náyak, who on one occasion started a hare, which ran into the town. This he regarded as a bad omen, but *Hásinamma*, "the smiling mother," appeared to him and told him to build a fort on the spot where the hare started. He did so, and called it after the goddess *Hásana*. The present town dates from the end of the 12th cent. It was annexed to Maisúr in 1690 in the reign of Chikka Deva Rájá Wadegar.

Bêlúr is in lat. 13° 10′, long. 75° 55′ on the r. b. of the Yagache, 23 m. N.W. of Hásan. It is a municipal town, and the head-quarters of the T'aluk of the same name. There is a pop. of 2989 persons. In the Puránas and old inscriptions it is called Velápura, and is styled the S. Banáras. Here is the famous temple of Chenna Kesava, erected and endowed by the Hoysala king, Vishnu Vardhana, on exchanging the Jain faith for that of Vishnu in the beginning of the 12th cent. The carving (Mr. Lewis Rice's Gaz. vol. ii. p. 315) with which it is decorated rivals in design and finish that of Haḷebíḍ, and is the work of the same artist, Jakanáchári. The annual festival held for 5 days in April is attended by 5000 people. The image of Chenna Kesava is said to have been brought from the Bábá Budan hills, but that of his goddess was left behind, which obliges him to pay her a visit there at stated intervals. At p. 395 of Fergusson's "History of Architecture," will be found a plan of the temple here, which he calls the Great Temple at Baillúr. It stands within a high wall which sur-

rounds a court, 440 ft. by 360 ft. In this court are, besides the Great Temple, 4 or 5 smaller ones. On the E. front are 2 fine Gopuras. The Great Temple is 115 ft. long from E. to W. It stands on a terrace 3 ft. high, so that there is a raised margin all round it. "It consists," says Mr. Fergusson, "of a very solid *vimánah*, with an *anterala* or porch; and in front of this a porch of the usual star-like form, measuring 90 ft. across. The arrangements of the pillars have much of that pleasing subordination and variety of spacing which is found in those of the Jains, but we miss here the octagonal dome, which gives such poetry and meaning to the arrangements they adopted. Instead of these we have only an exaggerated compartment in the centre, which fits nothing, and, though it does give dignity to the centre, it does it so clumsily as to be almost offensive in an architectural sense." The windows to the porch are 28, and all different. Some are pierced with star-shaped, conventional patterns, and with foliaged patterns between. Others are interspersed with mythological figures, as the Varáha avatár. The base is very richly carved, and is supported on carved elephants. Mr. Fergusson says: "The amount of labour which each facet of this porch displays is such as never was bestowed on any surface of equal extent in any building in the world; and though the design is not of the highest order of art, it is elegant and appropriate, and never offends against good taste. The sculptures of the base of the vimánah are as elaborate as those of the porch, in some places more so; and the mode in which the under sides of the cornices have been elaborated is such as is only to be found in temples of this class."

From a plan furnished by the present Resident at Maisúr, Mr. Gordon, the following details may be added. The terrace is 4 ft. high. The breadth of the base of the cupola is 61 ft., and height to top of cupola is 91 ft. 3 in. Height of base is 20 ft. The inner walls are of brick in chunam with a facing of carved stone.

Haḷebíḍ, from the Kanarese words, *haḷe*, "old," *bíḍu*, "ruins," is a village in the Bélúr T'aluḳ, 10 m. E. of Bélúr, with 1207 inhab. It marks the site of Dorasamudra or Dvárasamudra, the old capital of the Hoysala Ballála kings. It was founded early in the 12th cent., but was rebuilt in the middle of the 13th by Víra Someshwara, and some inscriptions represent him to be the founder, though it is known that some of his predecessors reigned there. Attacked by leprosy, he withdrew to the neighbouring hill of Pushpagiri (Mountain of Flowers), where he was instructed to erect temples to Shiva to obtain a cure. It is probable that thus the splendid monuments which exist to this day at Haḷebíḍ were undertaken. The Muslim general, Káfúr, took the city in 1310 and plundered it of immense wealth. In 1326 another army of Muslims carried off what remained, and totally destroyed the city. The Rájá then removed to Tondanúr or Tonnúr. The most remarkable temples remaining are the *Hoysaleshwara* and *Kaiṭabheshwara.* The latter is the smaller but a miracle of art. Unfortunately, a tree of the *Ficus indica* species took root in the *vimánah* or tower over the sanctuary, and dislodged the stones. Many of the figures, thrust out of their places in this manner, have been removed to the Museum at Bengalúr. Mr. Fergusson, p. 307, writes the name *Kaiṭ Iswara*, and says it is inexplicable. There can, however, be no difficulty about it. *Kaiṭabha* was a demon, who, with his confederate, Mádhu, was about to demolish Bráhma, when Durgá roused Vishnu from his slumbers, and he killed Kaiṭabha. Hence Durgá is called *Kaitabha*, and Vishnu *Kaiṭabheshwara*, and so the name should be written. At p. 398, Mr. Fergusson has given a woodcut of this temple as it was 20 years ago. It is now fast going to ruin. It is star-shaped, with 16 points, and had a porch, now ruined and covered with vegetation. It has a conical roof, and from base to top "is covered with sculptures of the very best Indian art, and these so arranged as not materially

to interfere with the outlines of the building." It was, when intact, the finest specimen of Indian art in existence. The *Hoysaleshwara*, "Lord of the Hoysalas," temple is much larger than the Kaiṭabheshwara. At p. 400 of Mr. Fergusson's "History of Architecture" will be found a restored view of it, and in the previous page a plan and account of it. It stands (according to this authority) on a terrace, 5 ft. 6 in. in height, paved with large slabs. The temple itself is 160 ft. from N. to S. by 122 ft. from E. to W., and beyond its walls there is a clear margin of platform all round of about 20 ft. The height from the terrace to the cornice is 25 ft. It is a double temple, one half being sacred to Shiva, and the other to his wife. Each half has a pavilion in front containing the *Basva* or *Nandi*, a bull. The larger of the two is 16 ft. long by 7 ft. broad and 10 ft. high, the animal being represented lying down. It is made of *balapam* or potstone impregnated with hornblende, which is not susceptible of polish. The smaller one is of the hornblende used in Ḥaidar 'Alí's monuments, and contains small irregular green shining veins and is highly polished.

Some of the pillars in the inner part of the temple are of black hornblende, and have a dazzling polish, which, as Buchanan tells us (vol. iii. p. 392), "reflect objects double, which by the natives is looked upon as miraculous." The same authority says, "Its walls contain a very ample delineation of Hindú mythology, which in the representation of human or animal forms, is as destitute of elegance as usual; but some of the foliage possess great neatness, as may be seen by a drawing made of part of one and given in plate xxviii. fig. 83." It is to be regretted that this writer gave so little time and attention to the miracles of art these temples have since, on the best authority, been presumed to be, for in his time they were in a far more perfect state than they are now. Including the detached pavilions the dimensions of this temple are about 200 sq. ft. over all. They are built on a frieze of elephants which follows all the windings of the place, to a length of 710 ft. In all there are about 2000 of these animals represented, and many of them have riders. Next above these is a frieze of *Shárdúlas** or 'royal tigers,' the emblems of the Hoysala Ballálas who built the temple. "Then comes a scroll of infinite beauty and variety of design," then a frieze of horsemen and then another scroll, and then a relief of scenes from the Rámáyana representing the conquest of Ceylon. This is 700 ft. long, and therefore 150 ft. longer than the frieze of the Parthenon. Then come a frieze of beasts and one of birds, and a cornice with a rail divided into panels, each containing 2 figures. Above are windows of pierced slabs, except in the centre bow, which has instead a frieze of gods and apsaras, 5 ft. 6 in. in height. "Some of these," says Mr. Fergusson, "are carved with a minute elaboration of detail, which can only be reproduced by photography, and may probably be considered as one of the most marvellous exhibitions of human labour to be found even in the patient East." He adds, "Here the artistic combination of horizontal with vertical lines, and the play of outline and of light and shade, far surpass anything in Gothic art. The effects are just what the mediæval architects were often aiming at, but which they never attained so perfectly as was done at Halebiḍ." In speaking of the friezes, Mr. Fergusson invites attention to the fact that the succession is always the same, the elephants being the lowest, next above them the *Shárdúlas*, then the horses, then the oxen or sometimes conventional animals, then birds. He says, "When we know the cause of it (this succession), it seems as if this curious selection and succession might lead to some very suggestive conclusion." He concludes by placing the Halebíd temple and the Parthenon as the two extremes

* Not, I venture to think, "the conventional lion" as given by Mr. Fergusson. The lion is *Simha*, and the legend of the Hoysalas, in explaining the etymology of the name, expressly says that the founder of the dynasty slew a tiger and hence adopted the *Shárdula* as his crest. See L. Rice's Gaz. vol. i. p. 213.

of architectural art, and says, "It would be possible to arrange all the buildings of the world between these two extremes, as they tended toward the severe intellectual purity of the one, or the playful exuberant fancy of the other; but perfection, if it existed, would be somewhere near the mean."

From a plan furnished to the author by Mr. Gordon, Resident of Maisúr, it appears that the Temple of Haḷebíḍ is from N. to S. 151 ft., and from E. to W. 106 ft. The large bull is 50 ft. broad and 66 ft. long, and the small bull is 27 ft. broad and 33 ft. long.

It only remains to add that Buchanan (vol. iii. p. 389) mentions a temple at *Jamagullu*, 10 m. from Haḷebíḍ, dedicated to Narasingha, and built entirely of *balapam* or potstone. He says, "It is highly ornamented after the Hindú fashion, and on the outside every part of its walls is covered with small images in full *riliero*. This temple is said to have been built by Sholun Ráya, and the architect that he employed was Jakanáchári." Now Jakanáchári was the architect and sculptor of the Bélúr and Haḷebíḍ temples, and the greatest artist that S. India has ever produced. It seems strange, therefore, that there is no account of this temple at Jamagullu besides the brief notice in Buchanan, and even Mr. L. Rice's "Gazetteer of Maisúr" makes no mention of the place.

ROUTE 15.

MAISÚR TO THE NÍLGIRIS. 77M. 7F. BY PÁLKÍ.

Names of Stations.	Miles & Fs.		Remarks.
	M.	F.	
1. Sindhalli . . .	18	3	3rd cl. b.
2. Guṇdalpéṭ . .	17	6	2nd do.
3. Bandipur . . .	11	3	2nd do.
4. Tippukáḍu . .	7	3	Do.
5. Kalhatti . . .	15	1	Do.
6. Utakamand . .	7	7	Do.
Total . . .	77	7	

The usual route to the Nílgiris is now from Koimbatúr, but this route is given for travellers who may desire to ascend direct from Maisúr. It must be, however, observed that the Sígúr Gháṭ and the jungle from Bandipúr are exceedingly malarious, and that if by any accident the traveller should be obliged by the break down of his bearers or other cause to pass the night there, he will almost certainly contract a fever of the most malignant description. The death of Lord Hastings from fever contracted on this journey, which has been already referred to under Tanjúr, may serve as a warning. At *Sindhaḷḷi* water is scarce. The long first stage may be broken at Nanjangúḍ, a large town 1 m. 5 f. from the Kabbani r., which is reached at 12 m. 3 f. from Maisúr S. Gate. Guṇdalpéṭ is the head-quarters of a T'aluk, and a municipal town with 1000 inhabitants. It was anciently called Vijayapura, and received its present name from Chikka Deva Rájá in 1674, who built and richly endowed a handsome pagoda over his father's tomb, then dedicating it to *Aparamita Paravása Deva*, "the god of perpetual exile." This temple flourished till the time of Típú, who withdrew the allowance. The town was depopulated by fever. It stands on the l. b. of the Gundal r. Round Bandipúr is a state forest 15 sq. m. in extent, and which indeed unites with the great belt of

forest which begins at Fraserpéṭ bridge 10 m. N.W. of Periyapaṭna, and extends continuously for 80 m. to a point a few m. S.E. of Bandipúr. A furlong beyond Tippukáḍu you cross by a bridge the Mayár r., and just before reaching Kalhatti the Sígúr Gháṭ commences. Wild elephants are apt to be troublesome hereabouts, and mounted officers have escaped with difficulty at times. Persons have been killed, but not Europeans. The Gháṭ itself is free from jungle, and is practicable for wheeled carriages.

For the sportsman who has abundant leisure and can afford to take his 2 horses and an experienced *Shikárí* with him, and a sufficient supply of eatables and drinkables to render him tolerably independent, as also a cook, a journey along this route might be most delightful. Tigers and bison are to be met with in many parts, particularly at and after Ságar. To the ordinary traveller seeking comfort it will be better to visit the Falls from Honáwar, arriving there by sea.

ROUTE 16.

BENGALÚR TO GÉRUSAPPE (GERSEPPA) FALLS. 237 M. 4 F.

Names of Stations.	Miles & Fs.	REMARKS.
	M. F.	
1. Nellamangalam . .	17 2	1st cl. b. and t. s. At 11 m. 7 fs. × r. Arkábatu by 5-arched bridge.
2. Sompur . .	13 5	2nd cl. b. and t. s.
3. Tumkúr .	12 3	1st cl. do.
4. Nittur . .	18 1	2nd cl. do.
5. Kibhenhaḷḷi	15 5	2nd cl. do., also one for natives.
6. Tiptúr . .	12 7	1st cl. do.
7. Arsikere . .	14 5	2nd cl. do.
8. Báṇáwar .	9 0	1st cl. do. and t. s.
9. Kaḍur . .	14 5	2nd cl. do. and t s.
10. Siddanahalli or Lodekutta	8 7	3rd cl. do.
11. Turikere . .	9 2	2nd cl. do. and t. s. × Kushi r.
12. Benkipur .	13 1	2nd cl. do. × Bhadra r. in baskets.
13. Shimoga . .	10 2	1st cl. do. and t. s. × Tunga r., 300 yds. broad, in baskets.
14. Kumsi . .	15 2	2nd cl. do.
15. Anantapur .	15 3	2nd cl. do. and t. s. Thick jungle here and there.
16. Ságar . .	17 3	1st cl. do. and t. s. Thick jungle.
17. Talgúppa .	10 5	3rd cl. do.
18. Gérusappe Falls.	9 2	2nd cl. do. on each side of the Falls.
Total .	237 4	

ROUTE 17.

BENGALÚR TO KÚRG. 158 M. 1 F. BY CARRIAGE, PALKÍ, OR ON HORSEBACK.

For this Route as far as Maisur, 85 m., see Route 12.

Names of Stations.	Miles & Fs.	REMARKS.
MAISÚR to	M. F.	
10. Yelwal .	8 5	2nd cl. b. and t. s. A small town of 400 houses with a large tank.
11. Belikere. .	7 0	3rd cl. do. A town of 550 houses.
12. Hunsúr .	11 6	1st cl. do.
13. Periyapaṭnam	13 5	2nd cl. do. and t. s Large town
14. Fraserpéṭ .	13 3	2nd cl. do.
15. Somatikapal	10 2	2nd cl. do.
16. Merkará .	8 4	1st cl. do.
	73 1	
Bengalúr to Maisúr .	85 0	
Grand Total.	158 1	

Hunsúr in lat. 12° 19′, long. 76° 20′ on the r. b. of the Lakshmantírtha r. a tributary of the Kávéri, which rises in the Gháṭs which form the S. frontier of Kúrg, is the headquarters of the Periyapaṭna T'aluk and a municipal town, with 4,293 inhab., of whom 2 are Jains and 80 Christians. The

trunk road from Shrírangpaṭnam branches off 2 m. W. of Hunsúr to Merkárá and Kananúr. It is the place where the finest oxen in S. India, or, perhaps, in the world, called the *Amrit Mahal*, or "Ambrosial Palace" breed are kept and bred by Government. These cattle were most carefully preserved by Típú, and after the storm of Shrírangpaṭnam, fell into the hands of the British, who placed them under the care of the Government of Maisúr; but in 1813 the Commissariat Department at Madras took charge of them. In 1860 Sir C. Trevelyan ordered all the herds to be sold, but on reconsideration the Madras Government reversed this step; and in 1865 ordered that 100 bulls and 4,000 cows should be re-purchased, which was done with much difficulty, though 13,000 had been sold in 1860. The *Kávals* or grazing grounds for these magnificent oxen are scattered over the Province of Maisúr, but the largest are at Súle-kere tank, in the Shimoga District, and at Hanagoḍ near Hunsúr. The cattle are driven from one to another as occasion requires. The great speed of these cattle is equalled by their endurance. "With them Ḥaidar marched 100 m. in 2½ days to the relief of Chillambram, and with them both Ḥaidar and Típú were generally enabled to draw off their guns in the face of an enemy. That the breed had not deteriorated was shown in the Afghán war, when they proved their superiority to all the other cattle employed, often remaining for upwards of 16 hours in the yoke." One of their chief characteristics is the soundness and strength of their feet. They are always kept in the open air, and are not housed at night like other breeds. During the wet weather they are all driven to the Hunsúr jungles, on the borders of Kúrg. They are not worked till 6 years old. The breed is not prolific. The bulls of an iron-grey or slate colour are preferred for breeding. The cows are generally white or iron-grey (see Rice's Gaz. vol. ii. p. 204). Up to 1864 the Madras Government maintained here a manufactory of blankets, a tannery, and a timber yard. An Indian gentleman who bought up the Government stock at that time is allowed to use the tannery and adjoining premises free of rent, and he continues to manufacture boots, knapsacks, and pouches. Country carts also are made here in such numbers that the place has been nicknamed *Gádipálya*, "Cart-town."

Periyapaṭnam, in lat. 12° 21′ and long. 76° 9′, was formerly the head-quarters of the T'aluḳ of the same name. It now contains 1321 inhab. of whom 203 are Muḥammadans, and the rest Hindús. Buchanan (vol. ii. p. 93) calls the town *Priya-pattana* "chosen city," but in Mr. Rice's Gazetteer the word is written Periyapaṭna, which means "large town." It is said to have been visited in the mythological ages by Agastya the first Bráhman teacher who crossed the Vindhya mountains. Its ancient name was Singapaṭna, "lion-town," and Karikala Chola Rájá is said to have b. a temple here to Mallikárjuneshwara, and to have constructed a tank. At the end of the 16th cent. it belonged to Jagat Deva Ráyal of Channapaṭna. In 1659 Nanjanda Arasu of Nanjaráj-paṭna, now called Fraserpéṭ, passing that way to a marriage at Hanagoḍ, erected a mud fort at the place, owing, it is said, to a hare biting his horse's heels, which made him think it was a soil for brave men. His son, Víra Rájarasa, was besieged in the fort for a year by the army of Maisúr under Kanthirava Narasa Ráj Wodeyár. On the storming of the fort Víra put all his family to death, and died sword in hand fighting gallantly. Periya Wodeyar was appointed by the Maisúr Rájá to govern the place, and he rebuilt the fort of stone and called it after his own name Periyapaṭna. Under Típú the Rájá of Kúrg, Víra Rájá was imprisoned in the fort for 4 years. On the approach of General Abercromby's army the houses were destroyed and the fort ruined, and Buchanan says: "In the inner fort there are no inhab., and tigers have taken entire possession of its ruins. Sandal wood, *Santalum album*, grows in the skirts of the forest, which used

to be infested with elephants, that did much mischief.

Fraserpêṭ.—Just before reaching this stat. the Kávéri a furlong wide is crossed by a bridge. Kúrg then commences. After Fraserpêṭ the road lies through a thick bambú jungle in which are tigers and elephants, and the large serpent called Python. Buchanan, however, walked in the forest for 3 days without seeing a wild beast or snake. Ḥaidar 'Alí called Fraserpêṭ *Khushhál nagar*, "glad town." He was then invading Kúrg, and the news of the birth of his son Típú there reached him, and he so named it in honour of the event. It has its present name from Lt.-Gen. Fraser, who was the first Commissioner appointed after the conquest of Kúrg by the British. The very fine bridge of 7 arches was constructed under the superintendence and from the design of Major Green of the Engineers. Less rain falls here than at Merkárá, and during the monsoon the European officers with their families reside at Fraserpêṭ.

Merkárá, prop. *Muddikere*, is the capital of Kúrg, and a military cantonment. The fort was b. by Ḥaidar in a disadvantageous position, being commanded by hills on all sides. In the Rájá's time it contained his palace, arsenal, and a pagoda. It is now used as public quarters for the officers of the corps that garrison Mercara. The views around are lovely. The elevation is 4500 ft., and it is, therefore. 1300 ft. above Fraserpêṭ. Kúrg is bounded on the N. and E. by Maisúr, on the S. by Wynád, on the W. by S. Kanara. The country is a succession of mountains divided by narrow valleys. The hills are clothed with forest trees, with here and there expanses of grass; the valleys are richly cultivated with rice, areca trees, plantains, orange, lime, and citron trees, and Indian vegetables. Wild beasts are common, but the tiger is not so dangerous as in the plains, as he obtains ample supplies of food in the deer and elk, which are very numerous. Bears are rare but very fierce and destructive. The wild dog hunts in packs, and is very formidable. A curious feature of the country is that it is everywhere intersected with breastworks, with ditches 10 or 12 ft. deep, and from 10 to 15 ft. wide. The climate is pleasant and beautiful, the temperature varying from 60° to 74°. The people are a handsome, athletic race; fond of hunting, and generally armed with the *dáá* or Kúrg knife, which resembles that used in Nípál, and has a curved, very broad and heavy blade, with which they have occasionally killed even tigers. The Kávéri, one of the greatest of Indian rivers, rises in the S. of Kurg. The area of Kúrg is 1420 sq. m. The pop. is about 90,000. Of the ancient history of the country little is known. It was invaded both by Ḥaidar and Típú, and to a certain extent subjugated by the latter. Ḥaidar entered Kúrg in Nov. 1773 (Wilks, vol. ii. p. 158), and surrounded a great body of the inhab. on a wooded hill. He then proclaimed a reward of rs.5 for every head brought to him. It does not appear that the unfortunate people, who were taken by surprise, made any resistance, and 700 heads were in a very short time deposited at Ḥaidar's feet. Then a soldier brought 2 heads with remarkably handsome features, and Ḥaidar for the first and only time in his life showed something like pity, and asking the soldier whether he felt no compunction at cutting off such beautiful heads, ordered the butchery to cease. The conquest seemed easily effected. The Rájá, whose name Wilks writes Divara, fled, but was taken and carried to Shrírangpaṭnam, whence he was sent to the Fort of Kadúr, where he died a prisoner. In 1782, a rebellion broke out in Kúrg, and Ḥaidar sent one of his Chelás or favourite slaves named Wafadár to suppress it. Immediately after Ḥaidar's death, which took place on the 7th of December, 1782, Típú, after he had joined his main army, detached Luṭf 'Alí Beg with a light corps of cavalry by the shortest route, to supersede Wafadár at Kúrg. Wafadár had been so far successful as to capture the family of the Rájá recently deceased, among whom was a youth aged 14, afterwards

Rájá, who wrote a history of Kúrg, as noticed by Wilks in his Preface, p. 19; but he had failed to pacify the country. But Típú in 1784, invaded Kúrg with his whole army, and the people submitted to him. Uté Náyak, the head of the rebels, escaped and died at Telicherri, and Típú then assembled the inhab. and harangued them as follows: "If 6 brothers dwell together in one house (Wilks, vol. ii., p. 532), and the eldest marries, his wife becomes equally the wife of the other 5, and the intercourse is considered as a national rite. Not a man in the country knows his father, and the ascendency of women and bastardy of children is your common attribute. From the period of my father's conquest you have rebelled 7 times, and caused the death of thousands of our troops. I forgive you once more, but if rebellion be ever repeated, I have made a vow to honor every man in the country with Islám. I will make them aliens to their home, and establish them in a distant land, and thus at once extinguish rebellion and plurality of husbands, and initiate them in the more honourable practices of Islám." Zaínu'l'ábidín Mahdaví was left as Faujdár of Kúrg, and excited a revolt by carrying off the sister of one Mammáti. Típú hereupon sent a brigade under a person of the same name as the Faujdár, but called Shushtarí, from his place of birth, who made no progress in reducing the rebels. On this Típú in October, 1785, entered Kúrg with his army in 2 columns, and burned up the cultivation. He then formed a circle of troops round the inhab., and captured 70,000 of them, male and female. He then sent them to Shrírangpaṭṇam, where they were all made Muḥammadans. The slaves among them were then selected and sent with new settlers to cultivate the country. Meantime, Típú had removed the family of the Rájá of Kúrg from Kadúr to Periyapaṭṇam. In 1788, the youth who has been already mentioned as afterwards becoming Rájá, escaped. He found a few natives of Kúrg remaining in the country living in the woods, and hunted by the new settlers. He put himself at their head, "and with the pretensions of a hero led the life of a chief of banditti." Wilks gives a romantic story of the way in which he obtained Wynád from the Rájá of Kot Angárí, who having by friendly messages enticed him to his castle at Pálí, extorted from him a grant of some districts on the ground that his grandfather had slain one of the Rája of Angárí's ancestors. The Kúrg Rajá signed the grant, but shortly afterwards surrounded Pálí with 500 men, and demanded satisfaction for the death of 2 Kúrg princes slain in Wynád. The Angárí Rájá had to cancel the grant he had obtained of the Kúrg districts, and also to give up Wynád. The Rájá of Kúrg was now joined by so many adherents, that he was able to drive out the new settlers, but he made a distinction between Típú's own men, whom he slew without mercy, and the settlers brought by force from Adoni. The latter he assisted to return to their own country. He then defeated a detachment of Típú's army which was marching into Malabár, with the loss of 1200 men. In 1789, Típú, who was going to Malabár, sent a division of his army into Kúrg under Burhánu'd dín to revictual 4 posts there still maintained by Típú. The Kúrg Rájá stormed 2 of these posts, and inflicted great loss upon Burhánu'd dín, before that officer could reprovision the other 2. Soon after the Rájá stormed 1 of these 2, though it mounted 7 guns. Thus Merkára alone was left to Típú. The Angárí Rájá now took advantage of the struggle in which the Kúrg Rájá was engaged to attack his family in the woods, and killed 2 of his wives, a nephew, and others, plundering the camp of all its valuables. But just then, the Rájá sent a confidential person to Telicherri to make some purchases, and this officer concluded an agreement there with the chief of the English establishment. The result was mutual co-operation in the struggle with Maisúr. "Every promise of this singular man was most sacredly performed and generally over-stepped.

To an application for aid in gun bullets, he correctly replied, that those of Kúrg were unfit for military purposes, but he immediately made a most hazardous irruption into Maisúr, and carried off and sent to the English a supply of the best of the Sulṭán's stock, and repeated the enterprise on every favourable opportunity. In provisions, intelligence, and aid of every kind he anticipated the wishes of his friends, and riveted their admiration by his frank and romantic gallantry. The word "romantic" is well selected, for Indian history can show no more extraordinary act of romantic generosity than the one with which the Rájá of Kúrg completed the deliverance of his country. When Gen. Abercromby commenced his march from the coast towards Seringapatam in February, 1791, Merkárá had long been invested by the Kúrg troops, and the Rájá had reported that in a few days more it must surrender. However a division of Típú's army attempted to relieve the place, and to escort to it a convoy of provisions. The Rájá engaged this division, and after a severe action in which it suffered great loss, surrounded it in such a way that it could not escape. "While General Abercromby was in hourly expectation of hearing that it had surrendered, the Rájá announced that though it was completely at his mercy, he had allowed the convoy to enter Merkárá, and the escort to return in safety. Such a fact would in ordinary cases be considered direct treachery. The Rájá's statement, however, and his singular character, now understood, removed every shadow of suspicion from the mind of Abercromby."

The Rájá explained that during his confinement at Periyapaṭnam, the officer commanding had been induced to allow of his walking out occasionally on parole to take the diversion of hunting in the forests. In one of these excursions he was benighted near a Maisúrean post within the frontiers of Kúrg, and the commandant Ḳádir Khan Kheshjí, invited him to his house, and entertained him with hospitality and kindness until the morning. This was the officer who now commanded the escort, and this was all the obligation which the Rájá acknowledged in his letter, but there was another matter of far greater importance to which oriental delicacy forbade reference. When Típú selected 2 of the Rájá's sisters for introduction into his ḥarím, Ḳádir Khán, who was a favourite with the Sulṭán, obtained leave to receive the 3rd sister, whom Típú cared not to appropriate. When she was sent to Ḳádir's house, that generous man provided a woman of her own caste to attend her, lodged her in a separate apartment, where he never approached her, and availed himself of the first opportunity to send her to the Rája her brother. After the battle which has been mentioned, in which Kádir lost more than 700 men, the Kúrg warriors prepared to fall upon him at dawn of day with the national weapon, the heavy knife, which resembles that of the Nípálese. The Rájá, however, caused it to be proclaimed that he desired to spare Ḳádir's life in consideration of the obligation he owed him. A conference then took place, in which Ḳádir pleaded that if he accepted safety for himself, his family would be put to death by Típú, and that if he went back to Shrírangpaṭnam without effecting the service for which he had been detached, he would infallibly be executed by the tyrant. The Rájá, with a prodigality of romance, exceeding anything related of Western chivalry, not only allowed the convoy to enter the place, and the escort to return, but at the instance of Ḳádir, extended his courtesy to the commandant of the fort of Merkárá, who must have surrendered in a few days. It was agreed that he should eat his provisions as fast as he could without exciting suspicion, and then be allowed to capitulate on condition of a safe conduct to Shrírangpaṭnam. The Rájá not only declined General Abercromby's assistance to reduce the fort, but supplied the garrison with carriage, and presented them on their departure with a liberal donation. The walls were then razed to the ground, and the Rájá committed

himself and his people to the safeguard of their woods and their courage. After the capture of Shrírangpatṇam in 1799, the Rájá, whose independence had been secured by the Treaty of 1792, invited his friend Ḳádir Khan to Kúrg, and received him as a brother. The Rájá presented him with a large estate stocked with cattle and provided with labourers, and all things necessary for cultivating the land. On this estate Ḳádir Khán resided in great affluence until his death in 1806.

Should the traveller desire to see the gold mines of Wynád and the scenery of that beautiful T'aluḳ, he may go from Maisúr by Rte. 18 which follows. Wynád is a T'aluḳ of the Malabár Collectorate, containing 1188 sq. m., and a pop. of 125,738 persons, of whom 2149 are Christians. It is the only district of Malabár where the males are greatly in excess of the females, there being 76,228 men, to 49,710 women. Excluding Wynád from the reckoning, there are in Malabár 101·7 women to 100 men. The remarkable thing is that the pop. of Wynád increased between 1866-67 and 1871, no less than 122·5 per cent., and that is, no doubt, owing to the mining operations, which have brought to the T'aluḳ a great number of labourers. Wynád has Kúrg to the N., Malabár to the W. and S., and Maisúr and the Nílgiris to the E. and S.E. It is a lovely country of hill and forest and rushing streams, with rich coffee plantations. The latest report says, "Many of the planters now enjoy perfect health with their families, and immunity from fever." The capital town is *Manantawádi*, or according to the vulgar pronunciation Manantoddy, and it is the stat. for a small detachment of troops.

ROUTE 18.

MAISÚR TO MANANTAWÁDI AND WYNÁD. 67 M. 3 F. BY PALKÍ.

Names of Stations.	Miles & Fs.	REMARKS.
1. Chatten-halli ..	M. F. 10 7	2nd cl. b. Very small village. Rough stony road, and water not good.
2. Kargolah.	11 2	At 6 m. 3 f. traveller may halt at Hampapur, where there is a 2nd cl. b. Kargolah is on the l b. of the Kabbani r. the water of which is plentiful and good.
3. Antar-santi.	13 4	2nd cl. b. A mere hamlet, and water bad. Thick jungle. × Kabbani ½-way.
4. Kákan-kota.	13 2	2nd cl. b. 1 house and shop. Road very bad, and jungly country.
5. Báwalli .	8 2	3rd cl. b. *This is a feverish spot, and a night should not be passed here* A mere hamlet Road bad, with continual ascents and descents through thick bambú jungle where wild beasts harbour.
6. Mananta-wádi.	10 2	1st cl. b. and t. s. Country hilly and covered with thick bambú jungle.
Total .	67 3	

The gold mines are situated at *Devála*, a town 27⅝ m. S. of Manantawádi, and 3⅔ m. S. by E. of Nellialem, to which the traveller may ride on horseback, having his luggage carried on bullocks. Should he decide to go on to the sea-coast, the rd. through Dindumalei 5 m. 1 f.; Periya 9 m. 3 f.; Neduburánelálé 7 m.; Kanot 8 m. 4 f.; Kotrangádi 9 m.; Kananúr (Cannanore) 14 m. will take him there from Manantawádi, through a thick jungle. The total distance is 53 m. At or near Devála are the following mines: 1. The Alpha Skull Reef, where there are both open and underground workings ¾ m. S. 2. The Wynád Prospecting Company's Reef ¼ m. to the E. 3. The Monarch Reef, where there are ancient workings by the natives. 4. Monarch Reef at the Nádgani b. 2 m., where also there are

workings by the natives. 5. Hamlín's Reef. where are underground workings by natives. 6. The Bear Reef, where there are extensive ancient underground workings. 7. The Kurambar Reef. 8. The Etakal and Cavern Reefs. 9. The Hamsluck Reef. 10. The Nandhatti on the outcrop of vein. On the rd. to Devála from Gudalúr, which is 7¼ m. to the E. and the E. boundary of the Ochterlony estate, several reefs may be noticed on hills beside the rd. 11. The Richmond estate, 2¼ m. N.W. of Deváia, where are 2 strong reefs with old workings and washings on an enormous scale by sluices. 12. At 3 m. from Richmond there is a reef with the remains of old workings, and many shafts from 70 to 100 ft. deep, made by the natives. 13. The reefs between Devála and Needle Rock. 14. The Needle Rock Reefs, 2½ m. N. of Devála. 15. The Sipalli Rock Reef, where there is an old cement bed.

The hills of this auriferous country are a continuation of the Nílgiri mountains, of which the highest peak Doḍḍabeṭṭ is 8600 ft. high. Nílgiri peak is 9 m. to the S.E. The hills belong to the Palæozoic period and Silurian formation. The peaks at Utakamand, a central point of the Nílgiris, are hard, dense, dark, crystalline rocks of the metamorphic series of granite. Syenite also is present, and is of a lighter colour, red or brown, and softer, impregnated with black magnetic oxide of iron, which looks like black sand. As the crystalline rocks descend they change to gneiss of a light grey or pinkish, and to hard fissile greenstone, chlorite, and diorite, with talcose schists, and slaty decomposed argillaceous rocks. Dark hornblendic granite is also present.

The whole country is ramified with bold quartz veins, being true reefs, the general run of which is N. by W. to S. by E. The reef is invariably to the E., and is horizontal when outcropping, and then from 20° to 30°. The reefs are from 15 ft. to 20 and 30 ft. thick, and are white, crystalline. compact quartz, identical with reef quartz in Russia, Australia, California, and Neváda. The quartz is highly ferruginous with sesquioxide of iron, and pyrites and pyrolurite changing to decomposed granitic and talcose or micaceous schists. The highest and boldest reefs have not been touched by Indian miners, probably on account of their hardness. The ancient miners made 3 shafts in a triangular form, and lighted fires in 2 of them to calcine and break up the rocks, and by the 3rd, which also gave the draught of air necessary for the fires, they ascended until the shafts in which the fires were had cooled. There can be no doubt that immense masses of gold have been taken up in preceding centuries by these miners, and with the exception of the Venetian sequins, and a small quantity of gold received from Australia, all the gold in India has been got from these mines. The learned Dr. Burnell in his printed note on the great temple at Tanjúr says: "The full importance in Indian history of Vira Chola's reign is only to be gathered from this inscription, but it contains other information also of great value. It proves, *e.g.*, that in the 11th cent. gold was the most common precious metal in India, and stupendous quantities of it are mentioned here; silver, on the other hand, is little mentioned, and it thus appears that the present state of things, which is exactly the reverse, was only brought about by the Portuguese in the 16th cent."

ROUTE 19.

MADRAS TO KOIMBATÚR. 305¾ M. BY MADRAS RY. RS. 24.

The Route as far as Yirod, 243 m , has been already described in Route 4. Thence the stations are as follows :—

Names of Stations.	Miles	Trains.			Remarks.
			P.M.		
1. Yirod Junction dep.	243	5.16	2.10	5.16	Refreshment rooms at Yirod (Erook). Yirod is a municipal town with a pop. of 10,201.
2. Perandure .	252	5.43	2 55	5.43	9¼ m. S. on r.
3. Watkali	266	6.21	3.50	6.21	14¼ m. S on r
4. Avenáshi Road	275	6.41	4.50	6.41	8½ m. S on l. Also called Tirupúr
5. Somanur.	286	7.10	5 27	7.10	11 m Between Avenashi and Somanur there is a small stat called Mangalam, 5 m. from Avenáshi.
6. Pothanur Junc.	302	7.50	6.15	7 50	16 m. S on l
Koimbatur .	305¾	8.20	6.40	8.20	From this stat. the lofty mountains of the Nilgiris are seen to the N There
Total .	62¾				

is a change of trains here and a delay of 20 minutes. —There are Refreshment Rooms at Koimbatúr. Letters for the station-master should be addressed to Pothanur

A branch rly. leaves Pothanúr for the Nílgiris. *Koimbatúr* in lat. 10° 59′ 41″, long. 76° 59′ 46″, stands in a plain 1480 ft. above the level of the sea. It is the capital of a collectorate with an area of 7432 sq. m., and a pop. of 1,763,274 persons, of whom 97·3 per cent. are Hindús, 12,067 Christians, Jains 56, other sects 44, and the rest Muslims. Females are 1·5 per cent. in excess of males. There are 10 T'aluḳs in the collectorate, viz., Koimbatúr, Satyamangalam, Kolligal, Poláchi, Perandurć, Bhawání, Palladam, Dárapuram, Karúr, and Udamalpéṭ. Koimbatúr is a municipal town with a pop. of 35,310. Tamil is the chief language spoken, but Kanarese prevails over the whole of the Kolligal T'aluk, and in some villages of the Bhawání and Satyamangalam T'aluḳs. Education is in a deplorably low state amongst the Hindús, of whom only 3·6 are able to read and write, and of the 888,299 females only 227 !

The sights of Koimbatúr will not occupy more than a day. There is first the *central jail*, which is 1 m. N.W. of the rly. stat. It is extremely well managed by the present superintendent, Mr. Grimes, of the Uncovenanted Service. On the 2nd of April, 1878, there were 1297 prisoners, of whom 35 were females, chiefly of the lowest castes, and 4 boys. The females are not taught, and are punished by solitary confinement. There were 35 Burmese prisoners on April 2nd, and all of these, but 1, were under sentence of imprisonment for life, and the 35th was for 10 years. There were also 5 Chinese, one of whom was imprisoned for shooting a catechist at Singapore. There are only 20 solitary cells of masonry, and several made of bars like cages, but very lofty, and closed with a single bar which is let down and acts like a parallel ruler. In the wards generally the men sleep 4 in a cell. The boys are taught Tamil, and are punished by flogging, as are the men. The superintendent carries a weighty stick, as he has been several times attacked, and was once nearly stabbed by a Chinese, whose arm he disabled in parrying the blow. The prison is on the radiating principle with a central tower, whence there is a good view of the Nílgiris to the N.. and of the Animalei hills and town of Koimbatúr to the S. There is a treadmill with 6 divisions, in each of which 8 men can work, and 15 men are put on to the crank which helps the treadmill. Every prisoner must work ⅛th of his time without remission, when he can begin to earn marks. If his conduct be good, he gets into the 3rd class, where he can earn ½ mark to 1 mark a day, and obtain the remission of a month's imprisonment. He must remain in this class 6 months, when he can get into the 2nd class, in which he can gain the remission of 4 months, but must remain 6 months, when he can rise to the 1st class, where

he stops a year and can get 4 months remitted. He may then become a *maestri* or head of a gang, and may get 4 more months remitted. He may then become a warder, but it is rare for that grade to be obtained. The *New Church* at Koimbatúr, All Souls, is ¾ m. N.E. of the rly. stat. It is plain but well b. and has stained glass windows. The place for the communion table is extremely handsome, and there is a fine brass there to Edith Grimes, d. of the superintendent of the jail. This church holds 80 persons. The *Missionary Church* is some hundred yds. S. of the jail. It is very plain. The *cemetery* is ½ m. S.E. of this church. It is within 20 yds. of the Racquet Court. There are 16 tombs of officers, 2 of whom died of cholera. The town of Koimbatúr was much improved by a late collector, Mr. Wedderburn. The bazaar is generally crowded, and some inconvenience is occasioned by the circumstance that a Muḥammadan Pír, or holy man, is buried in the middle of the thoroughfare. His tomb cannot be removed without so shocking the prejudices of the Muslims, as to cause a serious disturbance. The *Reading Rooms* are not far from the rly. stat. But the great sight of Koimbatúr is the Pagoda of Perúr, about 3 m. distant. A view of a pillar at Perúr will be found at p. 372 of Mr. Fergusson's "History of Architecture," and also a brief mention of it. He says, "the date of the porch at Perúr is ascertained within narrow limits by the figure of a Sipáhí loading a musket being carved on the base of one of its pillars, and his costume and the shape of his arm are exactly those we find in contemporary pictures of the wars of Aurangzíb, or the early Maráṭhas in the beginning of the 18th cent. As shown in woodcut No. 209, the bracket shafts are then attached to the piers, as in Tirumallu Náyak's buildings, and though the general character of the architecture is the same, there is a coarseness in the details, and a marked inferiority in the figure sculpture, that betray the distance of date between these 2 examples." We have, however, seen that at the Great Temple at Tanjúr, which dates from the 11th or 12th century, the figure of a European with a round hat has been introduced, and there is no reason to doubt that new figures were from time to time introduced into the decorations of the pagodas in the S. of India.

The drive to Perúr passes through the bazar and then turns S. On the outskirts of the town and on the l. of the rd., a relief hospital was established, where on the 3rd of April, 1878, there were 276 sick, and others in a state of semi-starvation, entreating to be admitted. The temple is about 3 m. from Koimbatúr on the rt. of the rd. In front of the Pagoda, which is a very small one, there is a *Dwaja Stambha* 35 ft. high. The temple is sacred to Sabhápati, a name of Shiva, and there is a smaller one to Patteshwar. They were both b. in Tírumal's time. There is only 1 gopura with 5 storeys, about 55 ft. high. In the corridor leading to the Vimánah, there are 8 very richly carved pillars on either side in the front row, and behind them 8 smaller and plainer. From the ceiling hang several chains, perhaps in imitation of the chains with bells which hang from the Dwaja Stambha in front of the building. The pillars represent Shiva dancing the Tándev, Shiva killing Gajásur the elephant-headed demon, appropriate enough in a locality where wild elephants used to do such mischief; Víra Bhadra slaying his foes, and the Simha or lion of the S. Shiva is represented with a huge shell of a tortoise at his back, which forms his canopy. There is a hall of 72 pillars, but the Bráhmans persist in reckoning only 60. There is a small chapel here with the appearance of Jain worship.

The Animalei Hills.—The best point from which to visit these hills is Koimbatúr, from which they are distant about 18 m. The name is a compound of *Ani* "elephant," and *malei* "hill." The range gives its name to the village of Animalei, which is near the foot of it on the N. face, the approach of travellers to these hills being usually the village: it is a

convenient basis of further movements, being in the centre of the N. face of the range, and most of the passes into the mountains diverge from this point. The Animalei range stretches from a little N. of W. to the E. a little S., with an abrupt face of about 50 m. to the N., the view of which on a clear day from the village of Animalei is magnificent; the slope is more gradual on the S. and W. face towards Kuchí and the coast. the depth being about 30 m. in this direction. This block of hill may be divided into two distinct portions—the point of division being about the village of Animalei; to the W. of this towards Pálghát, the hills are not much above 3000 ft. high. and are covered with a primeval forest of gigantic teak and other trees. which supply the Bombay dockyards with timber. The westerly portion ranges from 3000 to 6000 ft. in elevation. and has much the peculiar character and features of the Nílgiri hills; the whole is a continuation of the great range of the Western Gháts, which, as they approach the southern part of the peninsula, expand into plateau with intervals of plain.

Animalei itself is a considerable village, where the office of the superintendent of the forests is held; there is a good b.

The lower portion of the Animalei range is much varied in level. and intersected with mountain streams, some of considerable size, which force their way through rocks, and form cascades of no small beauty: the sound of the falling water is most refreshing to the traveller through the forest. The trees consist of the teak (*Tectona grandis*). several kinds of Dalbergia (*Sisu*), and the iron-wood, with its aspen-like foliage, contrasting with the immense leaves of the young teak trees. There is not much underwood, and it is easy to walk in any direction, the stems of the forest-trees rising often to the height of 60 ft. without a branch, while the spreading foliage of their heads completely keeps off the sun, these huge stems being interlaced with climbing plants with stems little inferior to those of their supports. At the sides of the streams broad patches of bambús are found, which hang over the water from side to side waving in the wind, and forming a means of communication for the monkeys, who seem to delight in passing over them; no underwood grows under the bambús, but there is a deep bed of the fallen leaves. which have collected for years, where the herds of wild cattle (*Bos gaurus*) are fond of retreating during the day. These are said to be exactly similar to those formerly found in Britain, and still preserved in Chillingham Park. Sometimes the forest opens out into clear park-like glades covered with grass, with pools of water and wild fruit trees, where in the evening the wild cattle and deer are usually to be found grazing; these cattle are so numerous that one may see several considerable herds in a walk of a few m.

At Tunakadu is the residence of the superintendent of the forests. with an establishment for the cutting of timber. including elephants, who are most useful assistants in dragging and piling the timber. The logs are usually dragged by bullocks to the N. face of the range, when they pass down an inclined plane, and thence into the r. Punár, which runs through the Pálghát opening in the range, and into the sea on the Malabár coast. From the mouth of the Punár the timber is shipped for Bombay. Much teak and other timber is also cut on the S.W. face of the hills within the province of the Rájá of Kuchí (Cochin), who has an agent for the management of this portion of his revenue at the port of Kuchí. The teak of this forest is far superior to that of Burmah in respect of hardness and durability.

The forest also abounds with ginger, cardamoms, turmeric, honey, and wax; the pepper-vine covers the huge stems of the trees like ivy, and the sarsaparilla appears in all the newly-cut paths, while the purple *Torenia* and a variety of sweet-smelling orchidaceous plants, contribute to the beauty of the scenery.

There are but few inhabitants; but they are a peculiar race, and call

themselves Kádirs; they live entirely in the forest, and their habits are singular. The number of wild animals who divide with them the fastnesses of the hills has rendered them as familiar with the habits of beasts as with their own: the facility with which they will track a deer or a wild bull over ground where, to an ordinary eye, there is no visible mark, is quite wonderful; they seem to follow it without the least hesitation, like a dog on a strong scent. This renders them invaluable aids to a sportsman. They collect and sell the produce of the forest, but do little in the way of cultivation but they are an honest plain-spoken race, and easily managed; their whole number is not above 200.

To a sportsman the Animalei Hills offer an inexhaustible source of amusement; herds of wild elephants abound, and are of some value. They do not domesticate them here, but shoot them for the value of their ivory. The sport requires a good shot, for unless the bullet be lodged in the brain it has no effect; the only vulnerable spot being at the root of the trunk, and a space as large as the hand on each temple. They are usually fired at from a distance of 10 or 15 paces, and if the aim be good the huge animal falls perfectly dead at one shot; but the sport requires nerve, as a miss may have serious consequences. The Kádirs regard them with much respect, as they have no means of killing them. The wild cattle are noble animals, larger than an English ox, with short much curved horns; the bulls of a sloe black, the cows of a deep tawny, but all with white legs as far as halfway up the fore arm and stifle joint. The activity with which these immense beasts leap over obstacles and pass through broken ground is astonishing. When wounded they are very dangerous antagonists; or even without, when a sulky old bull is found alone, having been driven from the herd by his younger brethren. There are also bears and tigers, as well as the spotted deer; and in the bluffs and precipitous parts of the rocks, the ibex is often to be met with. There is no part of the world where stalking can be carried on with so much success, but it is only during the rainy months. The forest is perfectly healthy at that season. In November, when the wind changes to the W., and the leaves, under a bright blue sky, become brown and dry, fever will attack the workmen by the dozen in a day; and they are obliged to return to the plains. At that season stalking is out of the question, as there is no concealment, and the rustling of the dry leaves betrays the movements of the sportsman.

There are some very fine eagles; and the rhinoceros-birds (hornbills)—birds resembling toucans—with their immense beaks, are continually seen, or the harsh metallic sound of their note is heard echoing through the woods. There are some good warblers. One bird has a singular note. The tone is like a full clear whistle, but the intervals of the scale are singularly marked; and it gives the idea of some one learning to whistle. Some flying squirrels and black monkeys occupy the upper storey of this leafy dwelling place. The butterflies and other insects are of great beauty; and there is a spider of an enormous size; its body is about 2 in. long, striped with black and yellow, and its legs cover a space as big as the hand. The web is often met with in the brushwood, 6 ft. sq., and strong enough to pull off a man's hat in passing. In the larger and deeper parts of the rs. are some fine fish of the Mahásír kind, which rise well to a fly.

From Animalei to Tunakádu is about 15 m.; 10 through the jungle at the foot of the hills, which swarms with peafowl and deer, and 5 m. up the pass, through magnificent scenery; a mountain stream passes close to Tunakádu, and forms a very beautiful cascade. About 10 m. further to the S. is a considerable r., abounding with fish: there is a pass through the forest direct to Kuchí from this place; the distance is about 35 m., but it is a rough passage. There are many leeches in this part, which contrive to get up one's legs and to fill themselves before they are perceived; the Kádirs rub

their legs with tobacco to keep them off; linen gaiters, pulled over the feet, are useful for this purpose. The eastern portion of the Animalei is above the level of the teak-tree, which is not usually found higher than 3000 ft.: there are some to be found near Punáchi, but they are scattered and small,—in fact there is no teak forest. It is much intersected with hills and valleys; the hills are covered with coarse grass, and the valleys and vicinity of the streams are wooded. At Punáchi there are 2 or 3 huts, containing a few families; but, after passing this place, the interior is uninhabited, except by wild animals, which are much the same as about Tunakádu. The scenery is more open, and, from the greater height, perhaps grander; and in the highest valleys, where the rhododendron and willow hang over the streams, and the ferns grow on the sides of the slopes, and the hoar frost in the winter covers everything with glistening white, the scenery much resembles that of England, though there are few parts of England which equal it. The peculiar feature is that the forest fills all the intersections of the hills, and does not graduate with brushwood into the open ground, but ceases suddenly, the largest forest trees being completely at the edge, while beyond it is a clear meadow. As in the Nílgiris, the trees are rounded at the top, and the branches gnarled and covered with long white moss. There are some orchids, but they differ from those of the lower part of the range: and the open sides of the hills are covered with anemones, balsams, pedicularis, ejacum, and lilies. The Salep Misrí is also found; indeed, except in England, the path is nowhere so thronged with a profusion of flowers as in these high lands of the tropics. The only paths are those made by the deer or elephants, and by the wild cattle. It is singular how precisely the wild animals follow these paths, and with what precision they are carried to the point in view, however distant—not in a course up and down the hills, but round them, observing a regular rise of level, as if they had been planned by an engineer. The following is taken from a note made at the time of an excursion into these hills by 3 Englishmen, with Kádir guides:—

"20*th October*, 1851.—Left Animalei (height above the sea, 765 ft.) at 2 A.M., and reached the foot of the hills, above 5 m., at daybreak—having lost our way in the dark. A number of large squirrels, purple and black, were playing about the trees. Ascended the Ghát on horseback, but not without much difficulty; it would have been considered impassable for horses elsewhere, but the Arabs are as good as mules in the hills. We went on over a good path, about 10 m., to Punáchi (3000 ft. elevation). There is a fine cascade just before reaching Punachi, and an old coffee plantation, which had been deserted, was near the foot of the fall; the coffee trees were looking healthy, and were covered with berries of a bright red and yellow colour. After a rest, went on foot through open ground with scattered trees, fording the r. Turakadwár, and afterwards along the valley of that stream, gradually ascending the whole time as far as a waterfall, where an old Anakatt bore witness to former cultivation. It had rained the whole way, and we had left the people behind us; the guide said he was tired, and would go no further: bivouacked on the rock, having made a little shelter from the wind with a few boughs. An old otter and its young one were playing in the waterfall in a very amusing way; one of us shot the mother, and the Kádirs ate her. Anakatt 3650 ft. by the barometer.

"21st.—This cascade was at the head of the valley of the Turakadwár, and on leaving it the ascent was severe. The 2 mountain peaks, Tangáchi Mallé and Ekka Mallé (the younger and elder sisters), were on our rt., and the scenery was magnificent; the grass at the Anakatt was 10 ft. high, and being very wet, it was like walking through a pond. On the hill we got into an elephant path through the forest, and followed it. Came suddenly on a male elephant,

and fired 2 shots at him from about 15 yds. distance, without effect. The beast turned and strode through the forest down hill at his best pace, crashing through the thickest part of the wood with a terrific noise. We followed, but could not come on him again. We had come about 7 m., and then crossed the r. again up to the middle, and went up a grassy hill to a small hut, which had been made by the Kádirs beforehand, near a swamp. Camped for the day; height, 5600 ft.

"22nd.—Went to the top of the Ekka Mallé; height 7000 ft. nearly: found the top grassy, but scantily covered. This is nearly the highest point of the whole range. Got a general view all around. Several cascades visible in the forest. Saw a fine open valley clear of trees, about 5 m. long, leading up to a conical hill, which appeared like the water shed of the range. Returned to hut.

"23rd.—From hut to the bottom of the valley, which we called Michael's valley: height 6000 ft. Very fatiguing walk of about 5 m. on the steep side of the hill, covered with long grass, concealing pointed and loose rocks; then through a *shola* or patch of dense jungle, where we found the carcase of a deer just killed by a tiger. Found the track of the elephant of yesterday, but did not follow it up. Camped in a hut at the meeting of 2 small streams; plenty of fern, rhododendrons, etc.

"24th.—Rainy. Went up Michael's valley; found numerous tracks of elephants, cattle, and deer. The Kádirs pointed out the number of the herd of elephants, distinguished the males from the females, and the young ones which had strayed and returned to their mothers' heels; in fact, the whole history of them was told us from the tracks. Found a large bull, and fired 2 balls into him, but he got off, though he must have died. Tracked an elephant down to the S. of the conical hill, but without finding him. Rain all day. Returned to Michael's valley, and bathed in the stream; bitter cold.

"25th.—Went again up the valley, and beat several sholas; found wild hogs and monkeys. The ground near the marsh was much cut up by the hogs. The Kádirs said this valley must swarm with game in February and March, when the jungle is burned in the low grounds; very little at this season.

"26th.—Left Michael's valley and returned to the Aṇakaṭṭ; found a fine buck elk, which sprung up close to us, also a number of toucans, and some eagles. The path lay through the forest the whole way, but was good enough, having been made by the elephants; distance 10 m.

"27th.—Walked from the Aṇakatt to Punáchi, and in the evening went on to Animalei; distance 25 m.; the latter part of the way through wet rice-fields in the dark."

There is a rd. from Tunakádu to Pálghát, through Chamampadi and Kolangod; distance 45 m. It skirts the hills through the bambú jungle, after descending the Ghát, and then stretches over the cultivated plain, with a rd. such as is usually found in the interior of India: that is, of earth cut up by carts and the feet of bullocks.

The Animalei hills require more examination; many parts of them have not been visited. The eastern portion of them joins, or nearly joins, another range of hills, which is said to be still more stocked with game, among which the woodcock ought not to be forgotten. The high lands of the Animalei are quite capable of cultivation, and are as habitable as the Nílgiris, though less cool, being a degree nearer the equator, and 2000 ft. lower in elevation.

ROUTE 20.

KOIMBATÚR TO THE NÍLGIRIS. 36 M. OF WHICH 21¾ BY RAIL, 5 M. 4 F. BY CARRIAGE, AND THE REST BY PONY OR SEDAN.

Names of Stations.	Miles & Fs.	Trains.	Remarks.
	M. F	A. M.	
1 Tudialúr .	6 0	8 20	S. on l.
2. Gudalúr . .	5 2	—	S on r.
3 Kárandi .	6 0	—	S on r
4. Metapalliam .	4 4	9.30	S. on r.
Total .	21 6		

At Metapálliam the stat. is exposed to the pitiless heat of the sun, without the shelter of a single tree. It is, however, provided with a *pankhah*, as are most of the stats. in S. India. At 350 yds. off on the r. hand is a hotel fairly shaded with trees, but much infested with flies. Soda water and other drinks can be obtained, but they are generally so hot that even thirst will hardly induce any one to drink them. Indifferent food is also obtainable. At this place it is usual to pack one's luggage on a car with 2 small horses, and start for the foot of the ghát. At the 6th f. the Bhawání r. is crossed by a bridge, and at 1¼ m. further a small village is reached called Kanieu Kuderé. At 3½ m. further the Kallár r. is crossed by a bridge, and at about 6 f. further the foot of the Kunúr Ghát is reached. The traveller may then mount a pony or get into a *tánján*, a sort of sedan, which is very badly protected from the sun by a piece of semi-transparent canvas. It takes about an hour to reach the foot of the ghát from the hotel, so by that time the sun is very hot and the ascent very trying. In about an hour the Government gardens at Barliár are reached; and here the traveller will do well to rest and regale himself with fruit, especially the delicious mangosteens, which cost 3 rs. a dozen, and it is not often that more than a dozen can be got. The fruit is about the size of a horse-chestnut or quince, with a hard rind, which contains 5 milk-white and delicious kernels. It is one of the few fruits the eating of which causes no satiety. The gardens are worth seeing, as there are some rare trees, and the shade is very grateful in the middle of the day. The mangosteen tree is a tall, handsome shrub, with a leaf a little like that of a laurel, 5 in. long. The nutmeg and cinnamon trees also grow here, and the Liberian coffee tree. Any number of cocoa-nuts can be got in the shops of the little village, and the water they contain is a most refreshing and wholesome beverage. From this onward to the top of the ghát there is a road 12 or 14 ft. broad, but in the season very much thronged with bullocks, carts, and other vehicles. The tánján men are not good carriers, and though the ascent is not more than 9 m., the traveller will be fortunate if he reaches the hotel before 4 P.M. Davidson's hotel is perhaps the best, but Gray's is also very good.

The Nílgiris or "Blue Mountains"—from Skr. *níl*, blue, *gir*, mountain; vul. Nilgherries—lie between lat. 11° 10′—11° 38′, long. 76° 39′—77° 3′, and were formerly a T'aluk of the Koimbatúr Collectorate; but from the 1st of August, 1868. they were made a separate district, under Act 1 of 1868, and placed under a commissioner. They contain 17 *náds*, or "villages," and 2 municipalities, Utakamand and Kunúr, and Wellington, which is a dépôt for European military invalids. By the census of 1871 there were 49,501 inhab. in the district, and 13,922 houses, none of which were untenanted. The total area is 749 sq. m. According to Capt. Burton, these hills were discovered in 1816 by Messrs. Keys and Macmahon of the Survey Dept., who ascended by the Daneiken Kotei Pass. According to others, Messrs. Whish and Kinderley, C.S., were the first discoverers. When in pursuit of smugglers they ascended the Kotagiri Pass in 1819. It is certain that Mr. Sullivan, Coll. of Koimbatúr in 1870, first called the attention of Govt. to these hills as a sanatorium,

The following table shows the names of the villages and the number and distribution of the hill tribes among them:—

Names of Villages and Municipalities.	Distribution of Hill Tribes.					
	Kotas.	Badagas.	Todas.	Kurambars.	Erulars or Irulars.	Total.
1. Arakádu .	—	—	—	41	160	201
2. Aranádu .	—	—	—	—	105	105
3. Budinattam	—	—	—	164	250	414
4. Kokadu. .	—	—	—	—	30	30
5. Mékanád .	243	4707	33	60	5	5048
6. Malachippa	—	—	—	23	52	75
7. Paranganád	331	7713	105	208	6	8363
8. Sembanare.	—	—	—	2	45	47
9. Sembanátham .	—	—	—	1	72	73
10. Sigur . .	—	—	—	—	24	24
11. Todanád .	420	6260	517	6	334	7537
12 Arayur . .	—	—	—	36	—	36
13. Kundali .	118	776	—	15	—	909
14. Kanyapáni	—	—	—	—	139	139
15. Siral Kombé	—	4	—	—	99	103
16. Vagapané .	—	—	—	2	50	52
17. Vellári Kombé .	—	—	—	55	98	153
18 Utakamand	—	15	38	—	1	54
19. Kunur .	—	1	—	—	—	1
Total . .	1112	19476	693	613	1470	23,364

Those who desire to go deeper into questions connected with these hill tribes, and into matters connected with the statistics of the Nilgiris than the limits of this book will allow, may consult James Wilkinson Breek's Paper on the Prim. Tribes of the Hills, published by W. Allen & Co.; Congreve's Paper in the Madras Journal for 1847–8; and Dr. Baikie's Nilgherries, edited by Smoult, Calcutta, 1859. Separate maps of Kunúr, Utakamand, and Wellington have been published by the Madras Survey Dept. A brief description of the tribes and their customs must here suffice. 1. The *Erulars*, or "benighted," have their name from the Tamil word *erul*, "darkness." They are divided into *Urâli*, or rulers, and *Kurutali*, common people. They live at the foot of the mountains and on the edge of the great forests that skirt their base. Their language is a jargon, composed of Kanarese, Tamil, and Malayâlam. They bury their dead and worship the winnowing-fan, which they call Mabri, and to which they sacrifice goats and cocks. They cohabit indiscriminately, cultivate scattered patches of forest land, and eke out a living by the sale of game, honey, and such-like jungle produce. They are small in stature, and excessively ignorant and barbarous.

The *Kurambars* live above the *Erulars*, and, though resembling them in some respects, are more intelligent, particularly as regards hunting and mining operations. For the chase there are no better guides, and in the search for gold they show an amount of skill which can only have arisen from the experience of successive generations. Their language is a mixed jargon. As regards the sepulture of the dead, they use cremation and interment indifferently. Their women and children wear ornaments made of wild seeds and berries, and the men adorn their ears with yellow straw, plaited with some ingenuity. They draw off the sap or milk of a tree called *dupa*, whence they procure *samburani*, or frankincense, and by the use of various simples they have made the surrounding tribes believe that they are possessed of magical arts. Thus, they are supposed to inflict murrain on the cattle of their enemies, and this has occasionally led to individuals among them being murdered.

Above the *Kurambars* live the *Kohatars* (prop. Gohata; from Skṛ. *go*, "a cow," and *hatya*, "slaying," *i. e.*, "cow-killers"). These are a strange race, having no distinction of caste, and differing from the tribes around them and all other natives of India. They are the artizans of the hills, being smiths, potters, etc., and hence are called by the *Tudas* (Todas), *Kúrs*, or "mechanics." They seem to be the same as those called in the Madras Census of 1871, p. 327, *Kotás*, who are said to be musicians as well as craftsmen, who earn just as much as is necessary for their own personal wants. Their villages are prettily situated on hills, and every hill thus occupied is called *Kohatagiri*, or vulgarly *Kotagiri*,

They are not Hindús, but worship gods of their own, which they do not, however, represent by images. Barley-meal is their common food, but they are greedily fond of flesh. Even the half-devoured carcases of animals killed by the tiger or wild-dog are to them an acceptable repast. Like vultures, they will follow a drove of bullocks bringing up supplies from the lower country, and pounce upon those that drop from exhaustion or disease. They carefully prepare the hides, and by the sale of them realise enough to pay the tax which Government exacts from them. The *Badakars*, or *Vadakars*, are by far the most numerous and wealthy of all the tribes, and are vulgarly called "Burghers." The name is derived from *Vadaka*, "the north," as is that of the *Vadayala* sect (see Madras Census, 1871, p. 97). They are all Hindús of the Shiva sect. Their language is Kanarese. The *Tudas* call them *Marrs*, "labourers." About 7 generations ago, during the anarchy that ensued on the downfall of the empire of Vijayanagar, after the battle of Telákot in 1564 A.D., the *Badakars*, then cultivators of the plain, fled to the hills. To the tribes already in possession they agreed to pay certain tithes for permission to cultivated. Thus each community of them, besides a contribution to the Tudas as lords of the soil, pays to the Kohatars of their district 80 measures for each plough of land, and about 1-60th of the produce to the Kurambars. The Kurambars are, moreover, residuary legatees to the Badakars, and should any of the latter die without heirs, his property goes to the Kurambars, after the expenses of the funeral are paid.

The last and most singular tribe of all is that of the *Tudas*, or, as they are more commonly called, *Toruvas* (a Tamil term for "herdsmen.") This extraordinary race, who altogether do not number one thousand, including women and children, style themselves "men," and the question, "Is that a *Badaca* or a *Tuda?*" would with them be literally, "Is that a labourer or a man?" They divide themselves into two classes—*Paikis* or *Terallis*, who can hold all sacred offices; and *Katas* or *Tardas*, who are the laymen. The Tudas are a singularly handsome race, tall and athletic, with Roman noses, beautiful teeth, and large, full, expressive eyes. They never wear any covering on the head, but their jet-black hair is allowed to grow to the length of 6 or 7 in., and forms a thick bushy mass of curls all round. Their women retain their good looks longer than the females of the low country, and many of the girls are exquisitely beautiful. Their dress consists of a short under-garment folded round the waist, and fastened by a girdle. Over this is thrown a sort of mantle, or toga, which covers every part except the head, legs, and right arm. The tresses of the women are allowed to fall in natural profusion over the neck and shoulders. Their villages, which they call *Mortts*, are generally situated on some lovely verdant slope, near the borders of a wood. They breed no animals save the buffalo, nor do they engage in agriculture or any other pursuit, but wander over the hills, of which it is said they are aborigines, free and unshackled. In their *Mortts*, their dairies form a separate building of superior size, which is viewed by them as sacred, and into which no female is allowed to enter. Their religion seems to be pure Theism; idols they have none, and they regard the Bráhmans with contempt. They have a temple dedicated to Truth, but there is no visible representation within; in fact, nothing but three or four bells in a niche, to which libations of milk are poured out. They salute the sun on its rising, and believe that, after death, the soul goes to *Om-norr*, "the great country," respecting which they do not attempt to furnish any description. They have a sort of sacred groves called *Teriris*, and to these herds of buffalo are attached, whose milk is allotted entirely to the calves; and the priests of these groves are called *Pál-ál*, from Tamil words signifying "milk-men." They are honest, brave, inoffensive, and contented; but, on the other hand, they are indolent, and do not esteem chas-

tity a virtue. Their dwellings more resemble the dens of beasts than the abodes of men. A door about 2 ft. high, and so narrow as to almost forbid ingress, leads to a dark dirty chamber, where a whole family may be found huddled together. Yet, even here, in spite of their rude dress and not over cleanly habits, the beauty of their maidens cannot be overlooked. Their symmetry of form, and the tender and delicate expression of their features, enable them to stand a comparison with the paler beauties of the West. Among the most singular of their customs is the sacrifice of buffaloes at their funerals, attended with a strange sort of games. These animals, which are of a prodigious size, and far larger and wilder than the buffaloes of the plain, are driven into an enclosed area by a party of young men armed with huge clubs, who join hands and dance a sort of circular dance among them. They then with shouts and blows excite the fury of the herd, and at a given signal two athletic youths throw themselves upon a buffalo, and grasping the cartilage of the nostrils with one hand, hang on to the neck with the other. Two or three more rush to their aid, while others strike the animal with their clubs, and goad them on to fury. After a time, when the buffalo is nearly exhausted, they fasten a bell to its neck and let it go. In this way they overpower the herd in succession, and then resume their dance, which is concluded by a feast. The next day a similar scene takes place; but on this occasion the buffaloes are dragged by the sheer force of 6 or 8 men up to a mantle containing the relics of the deceased, and there slain with a single blow from a small axe. In the desperate struggles of the infuriated animals to escape, the *Tudas* are often severely wounded; but the courage and strength they display is very remarkable, and it is a point of honour for those who have first attacked an animal not to receive assistance. Another singular, though not unique, custom of the *Tudas*, is that of Polyandry, also found among the Nairs of Malabár and the hill tribes of the Himálaya. The brothers of a family regularly have only one wife, and the same arrangement is frequently, nay, generally, adopted with others not related. As a consequence of this, female infanticide was formerly practised, and though stopped for a time by the exertions of the late Mr. Sullivan, has, it is feared, been again resumed. Many conjectures have been made as to the origin of the *Tudas*, but as yet no certain traces of their past history have been discovered. Their language is quite isolated, the sounds of it are deeply pectoral, and it seems to have no affinity either with Sanskṛit or with any other language of the East. Harkness, however, thinks it is allied to the Malayálam, and alleges that it has a dual number and an aorist tense. Caldwell (Compar. Grammar) classes it with the Dravidian languages.

The road, about 20 ft. wide, up the Kunúr Ghát, zigzags along the side of a steep mountain, beautifully wooded, with another mountain side a mile or so off, and a deep glen, or rather chasm, between, at the bottom of which flows a small brawling stream. Some tall forest trees and many flowering shrubs deprive the occasional precipices of their horror, and make the ascent incomparably more pleasant than that to Simla, and some of the other Bengal Sanitaria, where man and his beasts of burthen crawl along the naked edge of an abyss, where to fall would be instant destruction. The slope of the ascent averages about 1 ft. in 13 ft., and is easy for pedestrians and equestrians, and not impossible even for carriages. About 1 m. before reaching the hotel, a footpath branches off from the road, and the tánján bearers generally take this short cut. Mr. Davidson's hotel is called Glenview, and consists of several detached bs. The charge for food and a sleeping-room and bath-room is 5 rs. a day. The bed-rooms are very small, and the bath-rooms tiny. The account given in Smoult's ed. of Baikie's Guide is altogether too glowing. In none of the hotels in India is the cuisine what it might be easily made. If the cooks would

content themselves with making Indian dishes, and make them as well as for themselves, there would be no cause of complaint; but even the curries prepared for travellers are far inferior to what the cook or any ordinary servant would make for himself. The *puláo* too is a delicious dish when well made, and good chicken broth ought to be attainable in every house of refreshment. But any traveller who is at all fastidious as regards his meals, or has the delicate appetite of an invalid, will fare very indifferently at the Nílgiris, even at the Club. The best plan is to engage a servant who can cook, and be content with a few plain dishes, which can always be prepared, even at a travellers' b., by a man who really wishes to afford his master a digestible meal. There are, however, no t. b.'s at Kunúr, Utakamand, and Kotagiri.

Kunúr is 6100 ft. above sea level. The climate is about 6° warmer than that of Utakamand, the mean annual temperature being 65°, and the rainfall 55 in. The rides and walks are beautiful, but somewhat limited, unless one is a real mountaineer, and is prepared to toil through jungle and to climb difficult heights. The sights are soon exhausted. A ride of 4 m. as the crow flies, but of 7 m. following the windings of the path, brings the traveller to the Katharine Water-fall, which is situated N.E. of Kunúr, and not quite half-way to Kotagiri. The road leads for 3 m. along the skirts of pretty woods, *sholas* as they are here called, and then turns off into a narrower one not shaded by trees; after a m. of which you come to a rocky bluff called Lady Canning's Seat. Below to the S. you see extensive coffee plantations, belonging to the Messrs. Arbuthnot and others. You then descend considerably, and turn S., to a high bluff with a path all round it, overlooking the chasm into which the stream that makes the Katharine Fall descends. The view here is fine. The water-fall does not exceed 300 ft. in height, but the ravine is very profound, and after 7 m. the stream finds its way into the Bhawání in the low country. This ride affords a good idea of about half the S.E. frontier of the Nílgiris, but beyond Kotagiri it becomes wilder. The trees seen in this ride are lovely, especially 3 kinds of acacia; of which the blue kind contrasts well with the green foliage of the trees.

From Kunúr another journey may be made to the *Hulikal durg*, or Tiger-rock Fort, which is on the summit of a hill that towers up to the l. of the pass in ascending from Metapalliam. The expedition is one that requires the whole day from dawn to sunset, and is very fatiguing. The road to it turns off at the first zigzag on the new ghát about 2 m. from Kunúr. A rough bridle-path along the ridge leads to it. The best line to follow for part of the way is a private road across Mr. Mullaly's coffee estate, but his consent must be obtained. The peak is said to be 8585 ft. high, and to command, in clear weather, even a view of the sea, which washes the coast of Malabár, 50 m. to the W.; but this is more than doubtful. It is also said that the fort here was erected by Haidar 'Ali, though it is difficult to see with what object, as it does not command a pass, and is so inaccessible that it must have been almost impossible to supply the garrison with provisions. In Kunúr itself there is not much to see, except the *Church*, which is about a ¼ m. to the N.E. of Glenview, The ascent to it is rather steep for a carriage. The churchyard is pretty, and there are a good many neat tombs and several tablets inside the church. In riding outside Kunúr, as, for example, to the Katharine Falls, it will be well to avoid encountering herds of buffaloes, as these creatures, stolid and sluggish with the children or men who drive them, are savage and dangerous with Europeans; and to be charged by a bull buffalo on a narrow path overlooking a precipice is a thing better heard of than realised. From Glenview to the town of Kunúr, properly so-called, by the road, which winds considerably, is 1½ m. At Kunúr the road crosses, by a bridge, the Kunúr r., which, after being joined by the Kankanthur, runs S. a few m.

and falls into the Kartairi. The office of the Madras Carrying Comp. and Refreshment Rooms are on the l. close to the bridge. To visit people here in a carriage is a matter of difficulty, owing to the extreme steepness of the ascent. From the Post-office at Kunúr it is about 2½ m. to the Wellington Barracks at Jakatala, over a road fatiguing to horses from the ascents and descents. About ½ a m. before reaching the Barracks a pretty fountain at a cross road is come to. The water shoots up and falls back into a basin. Here the med. officer examines the new men coming to the Barracks, to see there is no infectious disease, as cholera has been once or twice brought up by the neglect of this precaution. The road to the Barracks turns off here sharply to the l. or W. The Barracks are an unsightly pile, nearly 900 ft. long from N.E. to S.W., at the foot of a very steep hill, on which is the commandant's house, which is on the N.E. About halfway up this hill is a reservoir, where water is collected for ablution and washing purposes. It is brought in pipes from a spot in the hills about 4 m. N.E. of the Barracks. There is also here a spring of excellent drinking water, and of water for all purposes there is an abundant supply at the Barracks, pipes being laid on to supply a large swimming bath and to all parts of the building. There is room in the Barracks for 740 single men and 134 families, the married women's quarters being in detached houses to the S.W., separated by an interval of 400 ft. The Barracks were built by the Dept. of Public Works, the officer who constructed them being Capt. J. Campbell, R.E. They were commenced in 1858 and finished in 1860. The Hospital was commenced in 1854 and finished in the same year. The Barracks have 2 storeys and are coloured yellow. and are declared by the Commandant to be among the finest in India, and no doubt are very comfortable. The Commandant's garden is remarkably pretty, and contains a fountain. The accommodation in the women's quarters is too limited. A large piece of ground close to the Barracks is cultivated by the soldiers, where both flowers and vegetables are very successfully grown. This employment is in all respects most beneficial to the men. There are also a good cricket ground, a skittle alley, a racquet court, and a Fives court. *Jakatála*, as the spot where the Barracks stand is called, derives its name from a village in the direction of Utakamand, which is said to be so termed from a Kanarese word that means barberry (Smoult's "Baikie," p. 48). The Kanarese dictionary, however, shows no such vocable. The height of Jakatála is 6100 ft. above the sea. The mean annual range of the thermometer is 64° 8′: of the barometer 24°. The rainfall is about 70 inches.

Utakamand.—From Jakatála Barracks to Utakamand is 10½ m., but these figures give a very faint idea of the length of the journey, which is against collar the whole way and most fatiguing to horses. The traveller will be very fortunate if he secures a relay of good steeds to do the last 5 m. It is not unusual to have horses sent out to meet a carriage that simply draw it to the side of the road overlooking the precipice, and defy all attempts to urge them further except in a downward direction. Should the traveller not be so fortunate as to get good horses he may calculate on its taking him in a carriage at least 3 hours to do the 10½ m. from the Barracks to Sylk's Hotel at Utakamand. In Smoult's edition of "Baikie," p. 48, it is said that there is abundance of game in the woods and ravines about Jakatála, and in August, 1856, it is said that Lieut. Thackery of the 74th shot a tiger there that measured 12 ft. 6 in. In the direction of Utakamand, however, the road discloses no cover for such animals. It is generally very bare of trees, and skirts a precipice of some hundred ft. in height, which looks down on patches of cultivation. It is nevertheless the fact that in Utakamand itself a very large tiger was wounded by Mr. E. Webster some years ago. There are one or two other hotels at Utakamand, but the

great advantage in going to Sylk's is that it is only 250 yds. beyond the Club, formerly the house of Sir W. Rumbold, so that if the traveller can get himself elected as honorary member to the Club he can have all the advantages of that establishment without having to go far for them. The charge per diem at the Hotel may be reckoned at 5 rs. for food and lodging, exclusive of wine and beer. The road from Kunúr by which the traveller has come runs up till it reaches a toll-house, which marks the E. limit of the Municipality of Utakamand, and is 2½ m. from the Club. The road then turns due N. for 1 m. 5 f. to a place called Charing Cross, when it again turns W. to the Club and Sylk's Union Hotel, which occupies a very central position. The stat. of Utakamand is in a valley surrounded by lofty hills, of which Doḍḍabeṭṭ on the E. is the highest, being 8622 ft. above sea level. But there are also other high hills, as Elk Hill, 8090 ft. high. In the centre of the stat. is a lake, which is 11 f. long from E. to W., and about 1 f. from N. to S. At 2 f. from the E. end is a bridge from the N. to the S. side. There is a road all round the lake, which is one of the most pleasant drives at the stat. The Club stands 3 f. N. of the lake, and the principal church, St. Stephen's, is 2¼ f. E. of the Club. The P.O. is 1½ f. S.E. of St. Stephen's, and the Alexandra Hotel is 1½ f. S. by E. of the P.O. The Market is close to the E. end of the Lake, and the Jail is to its W., and 1½ f. N. of the Lake. St. Thomas's church is on the S. side of the Lake and close to it, and 1 f. W. of the bridge. These points and distances will suffice to guide the visitor over the stat.

The first clear day may be spent in a visit to the Chinchona Plantations of Doḍḍabeṭṭ, and the excursion will afford a grand view over the stat. to the W., and the valley of the Moyár r. to the E. The visitor will drive or ride to the Botanical Gardens, which are 1 m. 1 f. by road to the N.E. of St. Stephen's church. They were established in 1840 by public subscription. The gardens are beautifully laid out in terraces one above another at the foot of a tall hill, which gradually rises till it culminates in the peak of Doḍḍabeṭṭ, 1206 ft. above the Gardens, and 8622 ft. above the sea. The Superintendent's house at these Gardens is small but charmingly situated, and has been used by the Governor, but a new Government House is being erected to the N. on a much grander scale. At the Gardens the visitor will alight from his carriage and ascend higher on horseback or on foot, or if he prefers it he can be carried by the labourers in a chair. After about ⅓ m. he will enter the Chinchona Plantations, which are not much in point of appearance, as the tree is not large nor carrying much foliage, nor in any way attractive to look at. The tree here cultivated is the *officinalis*, and is of 3 kinds: 1, the Condaminea; 2, the Bonplandinia; 3, the crispa. After the tree has grown 8 years it is barked. Half of the bark is taken off in 6 months during the rains, and the other half next year. The tree then rests one year, so that each yield takes 3 years. When barked it is swathed in moss, a system which Mr. McIvor, the former Superintendent here, introduced from Peru. After the tree has been mossed it gives an improved yield, as it developes more bitter and alkaloid particles. The bark is cut off in parallel slips, and grows again after the mossing. This is the crown bark. There are other 3 kinds of Chinchona which do not succeed here. These are the red bark; the Chinchona macrantha, or grey bark; and the yellow bark. These kinds are dying out at the plantation. The tree grows to the height of 25 ft., and gives little shade, which is of no consequence to the visitor, as there is always a cool breeze on Doḍḍabeṭṭ, and with a solar hat the sun will not inflict much discomfort. The plantation covers 307 acres. From the top of the ridge a most superb panorama is seen. Looking to the S.W. one notices Elk Hill, 8090 ft. high, behind which and not visible is the Lawrence Asylum, which is 7330 ft. Further to the S.W. is Chinna Doḍḍabeṭṭ, or Little Doḍḍabeṭṭ,

7849 ft., and in the far W. Cairn Hill, 7583 ft. Utakamand itself and its Lake and St. Stephen's Church Hill, 7429 ft., are all unrolled to view. To the N. beyond the stat. are still higher hills, as Snowdon, 8299, and Club Hill, 8030 ft. The finest view, however, is to the E. Here is Orange Valley, where oranges grow wild. Here, too, is the Moyár Valley, ignobly termed "the Maisúr Ditch," but really profound and gloomy with forests and the shadows of over-hanging hills. Here also is seen dimly the Gajalhatti Pass and Kotagiri, and mountains beyond, unknown and inaccessible from dense forests thronged with savage beasts. The visitor will observe the 3 kinds of Acacia, the melanoxylon, the dealbata, and the Eucalyptus globulus, or blue gum tree, which at its 3rd year sheds its blue leaves, and puts out others of a dark green. After descending from the heights, the visitor may take a path to the N.E., previously, of course, having ordered his carriage to meet him at the foot of the hill in that direction. The whole expedition will take about 6 or 7 hours, that is supposing that the highest peak, Doḍḍabeṭṭ itself, is visited.

The Lawrence Asylum.—The next visit will be to the Lawrence Asylum. An open carriage for this trip will cost 6 rs. The road leads S. after turning the E. corner of the Lake, and passes several farms and plantations. The Asylum is 5 m. from the P.O. at Utakamand, and is a handsome structure, with a tower over 70 ft. high. The dining-room is large enough to accommodate 300 boys. In it are good portraits of Sir Hope and Lady Grant, by Sir Hope's brother Sir Francis Grant. The boys learn among other things telegraphy, and Government receives into its service 10 or 15 of the students a year, who at once get 40 rs. a month. Some of the boys are taught tailoring, and others other trades. The dormitories hold 35 beds each. There is no Hospital and no fire-engine, a great desideratum. The visitor may return by another road, and will notice a fine piece of water, with a lovely *shola* or wood close to it. He will remark also the tea plantations. The plant is pruned down to 3 ft. and bears after 5 years. The leaves are large and slightly aromatic. A third drive will be to St. Stephen's church, and round the Lake. The church was founded by Governor Stephen Lushington on the 23rd April, 1829, consecrated by the Bishop of Calcutta on the 5th December, 1830, and opened on the 3rd April, 1831. It has seats for 300 persons. There is a tablet in the church to the memory of Dr. Dealtry. The cemetery adjoins. In driving round the Lake St. Thomas's church will be passed, It is on the S. side. The foundation stone was laid by General Howard Dawker on the 3rd May, 1869, and the church was consecrated by Bishop Milman on the 26th October, 1870. After these 3 drives, and after a visit to the Public Library, which is near St. Stephen's. and was founded on the 30th June, 1857, and to the Jail for Europeans, where on the 4th April, 1878, there were 150 prisoners, and a look at Bishop's Downs, where the Bishop of Madras resides in a fine house with a park of 150 acres tastefully laid out; at Woodcock Hall overlooking the Lake, where Lord Harris resided; and at Walthamstow where Lord Dalhousie stayed, the visitor will have seen nearly all that is worth seeing at Utakamand. In some of the compounds or grounds of these villas he will see beautiful shrubs. Baikie's Guide (Smoult's ed.) says that a heliotrope in Mr. Dawson's garden attained 10 ft. in height, and 30 ft. in circumference, and a verbena 20 ft. in height, with the branches of a tree.

Keti.—A pleasant drive of 5 m. to the S.E. takes one to Keti, where is the Basle Mission. A Government farm was established in the Keti valley in 1831, in the hope that European produce might be derived from it. This idea was not realised, and the Governor of Puducheri then inhabited the farm-house for a time. After this Lord Elphinstone took a lease of the property for the usual term, 99 years. He enlarged the

building, and furnished it magnificently with articles selected by Count D'Orsay. In 1845 Mr. Casamajor, of the Madras Civil Service, bought the property for 15,000 rs. and expended 10,000 rs. on it. At his death he bequeathed the greater part of his fortune to the Basle Mission, and they purchased the house for 10,000 rs. Government then dismantled the house, and sold the carpets, curtains, and marble chimney-pieces for 4000 rs., and now the building presents a sad contrast to its appearance when richly furnished and inhabited by Lord Elphinstone, when the doors had ivory handles, and the plate-glass windows opened close to the lawn.

Murkurti Peak.—A day may be well spent in riding to Murkurti Peak, which is 12 m. distant from Utakamand, as the crow flies, and 14 m. by road. It is situated due W. of the stat., among the grand mountains of the Kundas, and the scenery is magnificent. Of course the traveller will take his refreshments with him, for none are to be had in that wild region. It will be also well to take a rifle. According to the table of heights at p. x. of the Appendix in Smoult's "Baikie," this peak is 8402 ft. high, while Avalanche Hill is 8502 ft., Kundah Peak 8353 ft., and Devibeṭṭa (Sugar-loaf Hill) only 6571 ft. Another name for the Murkurti Peak is *Tuigannam.* "It is a spot," says the book just referred to, "held sacred by the Tudas as the residence of a personage whom they believe to be the keeper of the gates of Heaven." The religion of this singular tribe, the Tudas, has not yet been definitely ascertained. The author of this book conversed with one of their old men in Kanarese, and on interrogating him on the subject of his faith, the old man said, "I worship the Swámi, who dwells in Heaven, but I know not his name." In going to this peak the traveller follows the windings of the Pavhk r. to its confluence with the Paikári. Thence he will trace the Paikári to its source, which is close to the Murkurti Peak. From the source of the Paikári an easy ascent of 1½ m. leads to the summit of the peak; and there, should the mist and clouds fortunately roll away, a grand and awful scene will present itself to the view. The W. side of the mountain is a terrific and perfectly perpendicular precipice of at least 7000 ft. The mountain seems to have been cut sheer through the centre, leaving not the slightest shelve or ledge between the pinnacle on which the traveller stands and the level of the plains below. To add to the terror of this sublime view, the spot on which the gazer places his feet is as crumbling as precipitous, the ground being so insecure that with almost a touch large masses can be hurled down the prodigious height into the barrier forest at the foot of the hills, which at such a distance looks like moss. Many parts of this locality are still unexplored; and the lover of the picturesque, the man of science, and the sportsman will find unending amusement in the wondrous scenery around.

Other sights on the Nílgiris are the stone circles, which the Tudas call Phins, and which contain images, urns, relics, and some very prettily wrought gold ornaments; the waterfalls at U-Yál-Hatti, and those at the top of the Sígúr Gháṭ; there is also another much finer, in the heart of the Kundas, formed by the Bhawání, 400 or 500 ft. high, with a large body of water, and surrounded by scenery of the most savage grandeur, but it is difficult of access, and scarcely to be found without a guide; the Ranga-Swámi temple and the fortress of Gaganachiki may also be visited. The native villages of the Tudas and other tribes may be visited *en route* in any of these expeditions.

The *stone-circles* are found in many parts of the hills, but the most convenient locality for a visit from Utakamand is the hill of Karoni, 3 m. to the S. The circles are built of rough, unhewn stone, some of them of a large size, which must have been brought from a considerable distance. The history of their construction is quite unknown.

There are many beautiful cascades in various parts of the hills, but those mentioned above may be taken as

specimens. *En route* to U-Yál-Hatti the ruined fortress of Malékóta, N.W. of Utakamand, may be visited. It occupies the N.E. extremity of a range of hills, its figure being an irregular square, the diameter of which does not exceed 300 yds. The walls are built of rough stone, and are surrounded by a dry ditch, surprisingly deep in some parts, and in general no less than 60 ft., with a breadth at the surface of 30 ft. There is but one entrance, by a causeway little more than 2 ft. wide, over one of the deepest parts of the fosse. To the S.E. are hills of much greater elevation, on which are the ruins of two watch towers built by Típú. The road next passes through the large Badakar village called *Sholúr*, 2 m. to the N.W. of Malékóta, and thence through many pretty villages to the hamlet of *Ballikal*, which is little more than 8 m. from Utakamand. The traveller will next descend to *Sigúr* at the base of the mountains, and thence pass through a dense forest for 22 m. abounding with wild animals. The path now lies over several chains of mountains, which skirt the higher lands of the Nílgiris to the N.; and from these ridges there are magnificent and extensive views of Maisúr. A day's travelling among this picturesque scenery brings the traveller to *Kon-oge*, a Ter-ir-i, or sacred place of the Tudas, near which 3 of their villages are situated. At a short distance from this is *U-Yál-Hatti*, or, "The Hamlet of the Cataract." The water falls about 60 or 70 ft. into a natural basin. The scene is rather picturesque and beautiful than grand. The same remark applies in a still stronger degree to the next two Falls noticed above, which are too well known and too easily visited to require any particular description here. If inclined to look for the 4th cataract in the list here given, the traveller should quit the road about 5 m. from Avalanche b., and follow the Bhawáni r. due S. for 4 m. which will conduct him to it.

In order to visit the *temple of Rangaswámi* the traveller will proceed first of all 15 m. nearly due E. to Kótagiri. This station is, perhaps, better suited for invalids than Utakamand. The climate is nearly 3° warmer, and the variation 5° less. The rain which falls is also considerably less, as the S.W. monsoon seems to spend its force on the Kunda range, and reaches Kótagiri with abated violence. About 5 m. from Kótagiri is a beautiful valley, called the Orange Valley, from the number of orange and lime trees that grow there. Between this valley and Kótagiri, on a plateau about 2 m. from the latter place, is the invalid station of Dimhatti, which was the first place colonised by Europeans on the hills, but is now almost deserted. At all these places fruits ripen infinitely better than at Utakamand. At Orange Valley there is a Government farm. Leaving Kótagiri, the road descends about 1000 ft. to a village called *Bellikė*, in the approach to which is a low hill, on which are several monuments, resembling the stone circles already described. After a further descent, the ruined fortress of Atra is reached, situated in the centre of the glen, with here and there an opening in the mountains, through which partial views of the low country may be obtained. The thermometer here rises to 80°. Limes and oranges of spontaneous growth are in abundance. Hence the road passes to the E. base of the hills, near which is the singular conical hill on which is the temple of Rangaswámi. Its isolated situation and difficulty of access have perhaps combined to enhance its sacredness with the natives. On the top is a solitary stone, which is an object of worship. There is a rude shed near, dignified with the name of temple. This excursion will serve to acquaint the tourist with the scenery of the E. side of the Nílgiris. He may also, *en route*, visit Danaikenkota, and the confluence of the Moyár and Bhawáni rs.

The fortress of *Gaganachiki* (*Gagana*, "heaven," *chiki*, "reaching,"), lies S.E. of Utakamand. The road leads through the valley of Ketí, which is, perhaps, the most beautiful on the hills. On the E. face of one of the mountains which surround it is the Badakar hamlet of *Kammand*,

where the traveller may halt awhile and enjoy the delicious scene. A few m. further on is the village of Kaultré, also belonging to the Badakars, where a halt may be made for the night. To the N.E. of this village, at the distance of a few m., is a fine cataract, which must be passed on the way to Gaganachiki. The stream in its fall forms a vast perpendicular column, 100 ft. high, and then, dividing into several minor columns, finds its level 300 or 400 ft. lower down. At about 12 m. distance from Utakamand, the traveller comes to the hamlet and ruined fort of *Hulikal* (*Huli*, "tiger," *kal*, "rock," a chief of the native tribes having slain a tiger here). Near the village is a deserted *mortt* of the Tudas, situated in a lovely spot, part of the brow of an immense mountain, beautifully wooded, the regularity of the trees and the vistas they afford giving to it all the appearance of being adorned by art. At Hulikal the night's halt may be made. Starting at an early hour next morning, the traveller will reach in 2 or 3 hours a Badakar village at the foot of the mountain Gaganachiki, which is partially detached, and stands at the extremity of one of the ribs, which, like mighty buttresses thrown up to support the central and more elevated parts, surround the hills in every direction. From its base to the walls of the fortress on the summit the mountain is covered with a dense forest, which, to the height of some thousand ft. resembles the jungles of the plain. Above that point the trees are loftier, with large spreading branches, and with little or no underwood. The approach to the fortress is most difficult—along the edge of a precipice where it is necessary to advance in single file, and that with the greatest caution. A narrow gateway opposite to the principal one, which is now choked up with trees, admits the visitor. In the time of Típú this fortress was called Saiyidábád, and was held by a garrison of 100 men under a Ḳiladár named 'Alí Khán. The ruins occupy the whole crest of the mountain, on the edges of which the walls are raised. The view from the summit into the low country is magnificent.

It remains to say something of the sport to be obtained on the Nílgiris. and of the natural products. The woods in general are so ornamentally disposed as to remind one of the parks in a European country. They are easily beaten, and, from the end of October to March, woodcocks are found in them. Jungle fowl and spur fowl are very numerous, and are excellent eating. Partridges are rare; quails common in the lower parts of the hills, Snipe come in in September, and are seldom found after April. The solitary snipe (*Scolopax major*) is occasionally shot. There are blackbirds, larks, thrushes, woodpeckers, imperial pigeons, blue wood-pigeons, doves, and green plovers in abundance. There is also an immense variety of hawks, and among them a milk-white species, with a large black mark between the wings; as also a cream-coloured species. Large black eagles are occasionally seen; and owls of various sorts, particularly an immense horned kind. Hares and porcupines abound, and do much damage to the gardens. Both are excellent eating; the flesh of the porcupine resembles delicate pork. In the most inaccessible parts of the Kundas the ibex and the jungle sheep or muntjak may be found, but are very shy and difficult to approach. Among the larger game wild hogs and sámbar, the *Cervus Aristotelis* or black *Rusa* of Cuvier, generally called elk in India, afford good sport. They are exceedingly tenacious of life, and sometimes carry off 8 or 10 balls. Pole-cats, martins, jackals, wild dogs, and panthers are numerous. So, too, is the black bear, especially in the early part of the monsoon, when they ascend the hills in pursuit of a large brown beetle, their favourite food. Among the tall grass, which is often as high as a man's head, the royal tiger is not unfrequently met with. This beast, so ferocious in the plains, seems to be tamed by the cold of the hills. When put up by the beaters it bounds away with huge springs over the grass or underwood,

and is seldom or never known to attack man. There are no dangerous snakes, and no troublesome insect except the flea, which is got rid of by the infusion of the root of a plant, called by the natives *wassamba* (*Acorus calamus*). Among flowers which grow on the hills may be mentioned the commelyna, pedicularis, anagallis, 2 or 3 sorts of jasmines, white and red roses, magnolias, anemones, 2 sorts of clematis, 3 of ranunculi, and 19 kinds of orchideæ. The Brazil cherry, a small, prickly shrub, with a yellow fruit, the size of a cherry, of a sub-acid flavour; the hill gooseberry, a small branchy shrub, with short, thick, dark-green leaves; blackberries; and the *Orchis Mascala*, from which the Salep Miṣrí is obtained, are found in profusion, the last-named on the Neddiwallé hills, near Neddiwatam. The camphor tree grows in the Orange Valley. There is a teak forest on the Kunúr Ghát, which is reserved for Government. The *champani* furnishes a very hard, tough, solid wood of a blue-white colour, with deep blue streaks, useful for rafters, door-posts, and the like. The bastard cinnamon also supplies a good wood, though not equal to the last. There is also a deep red wood, called by the natives, *Billu*, and said to be proof against insects. Coffee plantations and mulberry trees thrive well, and all European vegetables may be had of very tolerable quality.

The *Principal Passes* up the Nílgiris are now 5, of which the Kunúr pass has been fully described. 2. At the S.E. angle of the hills, 13 m. E. of Metapalliam, is *Danaikan Kotei*, a large village on the l. b. of the Bhawání, which is here 100 yds. wide, with a sandy bed and banks 20 ft. high. It is crossed in basket boats during the rains. Thence to Dimhatti is 16 m., and Kótagiri is 1 m. further. At 5 m. from Dimhatti the Rangaswámi Peak is passed, where there is a temple. The Gajalhatti Pass is 8 m. to the E. of Danaikan Kotei. Travellers coming from Shrírangpaṭnam by the Gajalhatti Pass proceed to Danaikan Kotei, so that these 2 passes may be regarded as one. *Gajalhatti* is a small village with a ruined fort on the l. b. of the Moyár r., which is here 40 yds. wide, with a sandy bed and low banks. For a few days in the rains it is necessary to cross in boats. The country around is a jungle infested by wild beasts. The ascent of the Ghát is 1 m. 6 f. long. 3. The *Sigúr Pass* has already been mentioned in Rte. 15. 4. At the N.W. corner of the hills is the Gudalúr, or Kárkúr, Pass, which leads to the Wynád, but is so little frequented as not to require mention. 5. The 5th pass is the Kunda, or Sispárah, and as the scenery is very beautiful the traveller, who has ascended to the Nílgiris by the Kunúr or Sigúr Pass, may descend to the sea-coast by it. The road passes from Utakamand S.W. and leaves the hills at their extreme S.W. corner. The stages are as follows:

ROUTE 21.

UTAKAMAND TO KÁLÍKOṬ (CALICUT) 103 M. 3 F., BY PALKÍ, OR ON HORSEBACK TO ARIAKOD, 68 M. 3 F., AND THENCE TO KÁLÍKOṬ BY WATER.

Names of Stations.	Miles & Fs.	REMARKS.
1. Utakamand to Avalanche	M. F. 13 4	2nd cl. b. × 7 *nalahs* on the way to it. At 1 m. 3 f. there is a very pretty cascade.
2. Sisparah . .	17 7	2d cl. b. × 2 streams, the 1st 5 times and the 2nd 7 times.
3. Walákad .	5 7½	2nd cl. b., descend Ghát and ×'stream 6 times.
4. Sholakal . .	5 4½	2nd cl. b., descend Sispárah Ghát and reach foot of hills.
5. Wandur .	10 4	2d cl. b. Thick jungle.
6. Yeddamana .	7 3	2nd cl. b. River on l. of road navigable till Feb., but difficult on account of rapidity.
7. Ariakod . .	7 5	b. on l. b. of river.
8. Kálíkoṭ (Calicut) . .	35 0	1st cl. b.
Total . .	103 3	

It is very requisite that the traveller who is going by this rte., and, indeed,

by any other pass into the low country, should start early in the morning, so as to avoid the unpleasantness of travelling in the hills by night. At such a vast elevation the clouds often drive across in thick masses; rain falls very frequently, and the bearers, or, as often happens, the wretched *kulis* sent in their place, are but too commonly ill-provided with torches, so that altogether the benighted traveller may lay his account to suffer much annoyance from delay, and either to risk a fall over a precipice, or to walk after his palankeen in drizzling rain and darkness. The traveller must carefully look to the attendance of his bearers himself, and see that they are provided with torches. He must also call for the postmaster's bill in good time, so as to be able to settle any disputed charge, for the native clerks often make attempts at imposition.

The stage to *Avalanche* is not very remarkable for beautiful scenery; but, arrived at Avalanche, the traveller may feast his eyes indeed. This spot has its name from an extensive landslip, which took place in 1824. For 8 days before the slip occurred there were heavy and continuous rains, accompanied by heavy rolling thunder and a tempestuous wind. So thick, too, was the darkness brooding over that part of the hills, that none of the natives durst venture from their homes. When the gloom cleared away, it was found that the r. Pavhk had swept away a vast portion of the mountain's side, which descended with its woods into the valley. The traces, however, of this event are now nearly obliterated. The b. is prettily situated, and close by are woods, in which plenty of game is to be found, not excepting woodcocks. To the S. and W. stretch the Kundas, as the S.W. division of the Nílgiris is called, a range remarkable for lofty steeps, clothed with belts of the most verdant forest trees. These become ever thicker towards the ravines, and end there in impenetrable jungle. On every side the rhododendron blooms in rich profusion, and the shrubs attain the size almost of trees. Ever and anon from among the wood a glittering cascade leaps out and casts its glassy shower into the dark basin of rock beneath. The clouds driving over the heights add to the beauty of the scene, now concealing and now revealing its different parts.

The rd. from Avalanche to Sispárah is no improvement on that of the preceding stage. It is narrower and more stony, and the jungle thickens apace and gives promise of awkward encounters with its denizens. In December and January and other rainy months the traveller may meet with thick mists and drizzling rain, which render it difficult for the bearers of a *pálkí* to keep their footing. At Sispárah the descent into the low country commences in earnest. On all sides extends a magnificent forest, and this becomes still denser at *Sholakal*, which is merely a traveller's b. at the foot of the hills. This b. used to be fenced with a huge scaffolding of timber to keep off the wild elephants, who used to be very numerous, and sometimes killed people. But their numbers have of late years been so greatly reduced that there is little or no chance of meeting one. *Sholakal* is so malarious that it is dangerous to sleep there, and the traveller will, therefore, lay his plans so as to proceed at once to Yeddamana. An expeditious way of travelling with bearers is to discard the heavy pálkí and fasten a *Kamlí*, or coarse blanket, to a pole, something like a hammock, and recline in that, with only a pillow and a revolver, the latter as a precaution against wild beasts, but very little needed. The rd. to Wandúr lies through very thick jungle. Huge bambús rise to a height of 35 ft. and spread out in immense branches, and above them tower the forest trees, making night of noonday. Silence broods over this wild region, except when the cry of some wild beast or strange bird reaches the ear, or when a gust of wind sweeps the thick jungle together with a harsh grating sound. The knowledge that to be benighted in this spot is almost certainly to contract a deadly fever adds to the impressiveness of the place. Smoking is here a good precaution, but while solacing himself with his pipe or cigar the travel-

ler will do well to use his best efforts to arrive at Ariakod. After passing Wandúr the jungle gradually becomes thinner. The road preserves its picturesque character the whole way to the large village of Ariakod, about 3 m. from which it is shingly, and the feet of the bearers are often hurt by the pebbles, which may cause some delay. The country is now prettily wooded and *accidenté*, while the Blue Mountains, to which the eye constantly reverts, seem to rise from the plain like a perpendicular barrier. *Yeddamana* is a large village, and Ariakod a town of 400 houses. The villagers in these parts are a handsome race, and more athletic than those of the Karnátik. The journey from Ariakod to Kálíkoṭ is performed in a boat, which floats quietly down the Bépur r. The banks are prettily wooded and fringed with long grass, which hides many alligators. The voyager may amuse himself with shooting at these disgusting creatures, for which Malabar is famous. A few years ago they became so mischievous that Government offered a reward for killing them, and carts full of their carcases were continually brought for the fee, but their numbers have not diminished. The breadth of the r. is about 100 yds. Ten m. from Kálíkot the boat leaves the main stream by a branch, which leads directly to that town. All along this branch stream are pretty cottages of the natives.

Calicut.—Buchanan (vol. ii. p. 474) says: "The proper name of this place is *Colicodu*. When Cheruman Perumal had divided Malabar among his nobles, and had no principality remaining to bestow on the ancestor of the *Tamuri*, he gave that chief his sword, with all the territory in which a cock crowing at a small temple here could be heard. This formed the original dominions of the Tamuri, and was called Colicodu or the cock-crowing." The objection to this etymology is that the word for cock-crowing is *Kóḷikoḍu*, not *Kolikodu*. It seems more probable that the name signifies the fort on the *Káli*, and should be written *Kálikoṭ*, which word may also mean the fort of *Káli*, the Hecate of the Hindús.

The town of Calicut or Kálíkoṭ, in lat. 11° 15′, long. 75° 50′, is a municipal town with 47,962 inhab., of whom 29,941 are Hindús, 15,818 Muslims, chiefly Mápilahs, 182 Europeans, 631 Eurasians, and 1340 of other sects. The town is but little above the level of the sea, but is both healthy and picturesque. It consists of one long street, about ¾ m. in extent, with numerous small cross streets leading from it. To the S. stretching to the r. is the Mápilah quarter, where are many mosques. On the N.W. is the Portuguese quarter, in which the houses are of a superior description. There is here a Roman Catholic Church and a large tank. In the same direction are the Collector's office, and the lines and parade ground of a detachment of Native Infantry. The jail is also in the Portuguese quarter. It is an oblong building, enclosed by a double wall, and at each corner are watch towers, which communicate with each other, and completely overlook the interior. There is room for 600 prisoners. To the N. of the jail is the English burial ground, which is close to the pier, and is now so full (1878) that it is about to be closed, and land has been purchased for a new cemetery. Here is buried a gallant young soldier, Ensign Robert Anderson Wyse, who was killed on the 28th August, 1849, while leading a detachment of the 43rd Regiment N. I. against some insurgents. Here also is interred Henry Valentine Conolly, many years collector and magistrate of Malabár, and Provisional member of Council of the Madras Government, who was murdered on the 11th September, 1855. No mention is made in the epitaph of the way in which he met his fate, but the facts are these. There was a dispute among the Mápilahs respecting some land, and some of these ferocious fanatics resolved to sacrifice the innocent and upright man who had decided against them. On the evening of the 11th, as Mr. Conolly was sitting with his wife in the verandah of his house after office hours, a band of these assassins burst in upon him and stabbed him to death, before

the eyes of her who loved him so tenderly. They then went off to Malpúrah, the head-quarters of this atrocious sect. An express mounted messenger was sent off to the troops at Kananúr, and they were in Kálíkoṭ next day. They then proceeded to Malpúrah, where the Sipáhís were repulsed by the Mápilahs, and it was necessary to bring down European soldiers. The resistance of the rebels was then speedily overcome, many of them were killed, and the insurrection was stamped out. Mr. H. V. Conolly was brother of Arthur Conolly, who perished at *Bukhárá*. The traveller will be surprised to see, in spite of this murder and many similar outrages, that the Mápilahs have not been disarmed. Almost every man carries weapons, and the result is that crimes of violence are very frequent. Mr. Conolly's house is pointed out to the traveller, but the actual rooms in which he lived have been pulled down and rebuilt. Many of the inscriptions on the tombs have become wholly obliterated or illegible, and the oldest now that can be read is to Richard Harrison, who died on the 14th April, 1717. Facing the sea are the houses of the European gentry and the custom-house, and also the club. The chief supply of drinking-water is from a beautiful tank towards the E. portion of the town. It is 200 yds. sq., and is b. of hard laterite. The houses are b. chiefly of laterite, and are some thatched, others tiled. The town is well drained, and the sewers are of stone, but open at the top, except where they pass through thoroughfares. There is a great appearance of neatness and comfort in the houses even of the very poor about this locality, and they certainly contrast advantageously with the abodes of the same class in any other nation. The cantonment and the collector's residence are 2 m. N. of the town, on a hill which is remarkable for the number of venomous snakes killed there. The church of St. Mary's is in this town, and is a plain whitewashed building that holds 88 persons; the t. b. is near it.

Kálíkoṭ is famous as the first place in India touched at by a European navigator. Here, on the 11th of May, 1498, arrived the adventurous Vasco de Gama, 10 months and 2 days after his departure from Lisbon. It then contained many noble buildings, especially a Bráhman temple said to have been not inferior to the greatest monastery in Portugal. Tradition says that the ocean overwhelmed a great part of the city, and the boatmen of the place declare that they can see the remains of buildings a considerable way out at low tide. It is certain that rocks not buildings cause breakers in the said spot. We may with more reason attribute the decline of Kálíkoṭ to various wars in which it suffered greatly; and to the extinction of the power of the native Rájá, the Tamurin called *Zamorin* by European writers. This Prince once ruled over an extensive territory, but his successors are now stipendiaries of the English Government. In 1509 the Marechal of Portugal, Don Fernando Coutinho, made an attack on Kálíkoṭ with 3000 men, but was himself slain, and his forces repulsed with great loss. In 1510, Albuquerque landed, burnt the town and plundered the palace, but was eventually put to flight, and was obliged to sail away with great loss. In 1513, the Rájá concluded a peace with the Portuguese, and permitted them to build a fortified factory. In 1616, an English factory was established at Kálíkoṭ. In 1766, Ḥaidar 'Alí invaded the country, and the Rájá, finding that his offers of submission would be in vain, barricaded himself in his palace, and setting fire to it, perished in the flames. Ḥaidar was soon called off to the war in Arkát, and the territory of the Rájá of Kálíkoṭ revolted, but was re-conquered in 1773 by the Maisúreans. In 1782 the victors were expelled by the English, and in 1789 Típú again overran the country, and laid it waste with fire and sword. Many women were hanged with their infants round their necks—others were trampled under the feet of elephants. The cocoa-nut and sandal trees were cut down, and the plantations of pepper were torn

up by the roots. The town was almost entirely demolished, and the materials carried to Nellúr, 6 m. to the S.E., to build a fort and town called *Farrukh-ábád,* "Fortunate City." The next year, however, Típú's General was totally defeated and taken prisoner with 900 of his men by the British, who captured the so-called "Fortunate City;" and in 1792 the whole territory was ceded to the English Government. Since that time the country has gradually recovered itself. According to a recent traveller (Graul), Kálíkoṭ was b. about 1300 A.D. According to the same authority, 2 pillars of the old palace in which De Gama was received, still remain, as well as a portico and some traces of a terrace, and houses for Bráhmans. It is said the Portuguese leader knelt down on his way to some Hindú idols, taking them for distorted images of Catholic saints. "Perhaps they may be devils," said one of the sailors. "No matter," said another, "I kneel before them and worship the true God." The noble avenue which leads to the ruins of the old palace leads also to the new, which is a low tasteless building. Not far off is an island between the Kálí r. and an arm of the Bépúr r., from which the Rájá used to come to his coronation. Before the bridge a Mápilah woman then spread a carpet, on which the Rájá seated himself and gave her 2 pieces of gold. This custom had its origin from the fact of a Rájá of Kálíkoṭ having been harboured by a Mápilah woman when his life was in danger. The French have still a lodge at Kálíkoṭ, in which is one solitary watchman. Cotton cloth originally imported from this town derives from it its name of *Calico.* As the steamers of the British India Navigation Co., call twice a week at this place, the one steamer going N. to Bombay, and the other S. to Bépúr, Kuchí (Cochin), and Ceylon, the traveller may elect to go by one of them. Or if desirous of seeing the Falls of Gérusappe (Garseppah), and the interesting places between, he may take the following route.

ROUTE 22.

KÁLÍKOT TO HONÁWAR AND THE FALLS OF GÉRUSAPPE. 257 M. ¾ F. IN BULLOCK CART OR BY BOAT.

Names of Stations.	Miles and Furlongs.		Remarks.
	M. F.	M. F.	
1. Yellatúr . . .	8 3	8 3	
Korapoyé r. to Pengaldes . . .	1 0		
Tiruwanúr . .	1 4		
Chamancheri . .	2 4		
2. Koilandi(Quilandy)	2 0	7 0	b. & t. o.
Kolátu . . .	1 5		
Polakeri . . .	1 5		
Pormalla . .	1 2		
Palúr . . .	1 4		
Tikodi . . .	1 0	7 0	
Kannang Kolangaré	2 2		
Inikád . . .	0 4		
Kotekal Angadi .	1 6		
× Muratu r. to Pudu-panam . .	1 2		
Karumbanaikal .	0 6		
3. Vadakaré . .	1 2	7 6	b. & t. o.
4. Chombé **Peramba** .	7 0	7 0	
5. × Mahé r. to Telicheri . . .	7 0	7 0	b. & t. o.
Koduwalli . . .	1 4		
× 2 salt n to Dharmapatnam . .	1 4		
× salt r. to Maipalangád . . .	2 0		
Yeddakád . .	3 0		
6. Kananúr (Cannanore) . . .	5 1	13 1	b. & t. o.
Serkal . . .	2 6		
Baliapatnam . .	1 5		
× r. 2 f. broad to Pápancheri. .	2 2		
Kannaveram . .	1 6		
× n. to Cherukunam	2 2		
7. × small r. to Palla **Angadi** . .	3 0	13 5	b.
× n. to Kuluwel .	2 5		
Kunjimangalam .	2 7		
Yerrayattu . .	1 2		
× r. to Pyanúr .	1 6		
8. × r. to **Kauwai** .	1 6	10 2	
× broad r. to Panderandunádu . .	8 0		
9. **Katkacheri** . .	1 6	9 6	b.
Tirittinádu . .	0 4		
Punjai . . .	4 7		
10. **Wosadurg** or **Pudukotei** . . .	2 3	7 6	b. & t. o.
Ajanúr . . .	1 6		
Chittárí . . .	2 0		
× r. to Puchakád .	1 4		
11. **Baikal** . . .	2 0	7 2	b.
× r. to Kodikalla .	1 6		
× r. to Kaddanádu	2 6		
Chandragadi . .	1 4		
Carry forward	105 7		

Names of Stations.	Miles and Furlongs.		Remarks.
	M. F.	M. F.	
Brought forward	105 7		
12. × broad r. to **Kasergod** . . .	2 4	8 4	b. & t. o.
× n. to Kangolí .	2 4		
Putúr . . .	1 6		
× r. to Mogsál . .	1 0		
Kannipura . .	2 2		b.
13. × r. to **Kumblah** .	0 4	8 0	b. & t. o.
× r. to. Arruka .	2 2		
× 2 n. to Iylah .	2 2		
Upúla . . .	2 0		
14. × r. and n. to **Manjeshwaram** .	2 3	8 7	b. & t. o.
Wudiawar . .	1 3		
× r. to Uchal .	3 2		
Someshwaram . .	1 6		
Ulal . . .	2 2		
Netrawatí r., l. b. 4 f., r. b. 1 m. 3 f.	1 7		
15. **Mangalúr** Inf. bar.	1 5	12 1	b. & t. o.
× r. to Polúr. .	2 2		
Paddangúr . .	3 0		
Rúsúdi . . .	3 6		
16. **Suratkal** . . .	1 6	10 6	b.
17. × broad r. to **Mulki**	7 6	7 6	
× broad r. to Paddibiddiri . .	3 3		
× n. to Yerrumál .	3 1		
18. × n. to **Káp** and **Estamádi** . .	3 7	10 3	b.
× n. to Kattapádi .	4 2		
19. × broad r. to **Udapi**	4 5	8 7	b. & t. o.
× n. to Kalyánpurah	4 2		
× r twice to Bhadragadi Angadi .	0 7		
20. **Brahmawára** .	2 1	7 2	
× r. to Gandama Angadi . . .	4 0		
21. **Kota** . . .	1 2	5 2	
Kolustia Angadi .	1 6		
Koteshwaram .	4 5		
22. **Khundapur** . .	3 5	10 0	b. & t. o.
× Garget r. to Gangalli . . .	0 6		
× n.	1 6½		
23. **Karmuneshwar** .	6 6¼	9 2¾	b.
× narrow & deep r.	2 0¼		
Kunduigum .	1 6½		
24. × r. to **Bednúr** .	3 0	6 7¼	b. & t. o.
An old fort . .	0 5		
A Ghát . . .	0 5½		
Encamping ground	2 2½		
× n.	0 3¾		
× n. . . .	2 5¼		
× n.	4 0¾		
25. **Batkal** . . .	2 [illegible]	13 2½	b. & t. o.
Encamping ground	2 6½		
× r. not fordable .	4 1¼		
26. **Murdeshwar** . .	3 2½	8 2½	b. & t. o.
Encamping ground	3 0¾		
27. **Monké** . . .	5 7¼	9 0	
Steep pass . .	0 2¾		
Encamping ground	4 3		
× Shirávatí to—			
28. **Honáwar** . . .	1 7	6 4¾	b. & t. o.
Total . .	237 6¾		

A good rd. leads from Kálíkot through the small village of *Yellatúr*, for about ½ m. of the way towards Koilandi, when it becomes very sandy. The Korapoyé r. is broad, and it takes a regiment 40 minutes to cross. The rd. continues sandy for 5 or 6 m. beyond the hamlet of Tikodi. Both *Koilandi* and *Vadakaré* (this word means perhaps "N. shore") have about 500 houses. It takes a regiment half-an-hour to cross the Muratu r. Those who go by sea from Kálíkot to Mahé pass *Sacrifice Rock*, a rock so-called from the massacre of an English crew there by pirates, in the beginning of the 17th cent. The rock is further remarkable for the nests of the *hirundo nidis edulibus*, of which the Chinese birds'-nest soup is made. These nests are 3 or 4 in. in circumference, and 1 in. in depth, and are made either of the spawn of fish, or of a glutinous frothy scum which the sea leaves on the rock. Forbes tells us that the newest and most transparent nests were, in his time, purchased by the Chinese at 5 or 6 dollars the pound.

By going to *Chombé Peramba* the traveller avoids the French settlement at Mahé, leaving it to the W.; but as Mahé is really a pretty place, the rte. by it will probably be preferred. The distance from Vadakaré to Mahé is 8 m. 3 f.; and from Mahé to Telicheri 4 m. 3 f.

Mahé.—Mahé, from Skr. *Mahí*, "a fish," in N. lat. 11° 42′, E. long. 75° 36′, is a charming little town, with a pop. of 2616 souls, and a dependent territory of 2 sq. m., belonging to the French. A recent traveller says, "One cannot help feeling a soothing, peaceful, happy sensation, when the eye rests upon Mahé with its neatest of all neat dwellings, embosomed in the darkest, richest green, and its air of perfect cleanliness and comfort."

Mahé is finely situated on high ground overlooking the r., which runs to the N. of it into the sea. Rocks close the entrance of this r., but it is deep, and art could doubtless remove these obstacles. At present only small craft can pass the bar in safety, and

that only in fair weather; but the r. is navigable for boats to a considerable distance inland. On a high hill some way off is seen the White Mission House of the Basle missionaries at Chombala. From this hill there is a beautiful view of the wooded mountains of *Wainád*. Hamilton, speaking of the superior site of Mahé to that of the English settlement of Telicheri, remarks, "Generally all the spots selected by the French for the establishment of their factories in India, were, in point of local circumstances and geographical situation, much superior to those chosen by the English. The English appear to have been influenced by the temporary resort of commerce, while the French were guided by more enlarged views, which to them, however, never had any beneficial result." The French settlement at Mahé dates from 1722, but it was taken by the English under Major Hector Munro in 1761. The Peace of Paris, in 1763, gave it back to the French, but it was retaken by the English in 1779, and dismantled, and formally taken possession of by them in 1793. The British establishment at Telicheri then moved to Mahé; but the place being finally restored to the French at the general pacification in 1815, the English officials returned to Telicheri.

(*d*) *Telicheri.* — *Telicheri*, perhaps "White Village," said by Hamilton to be properly *Tali Chari*, and written by Graul *Talaitcheri*, is a town with 20,504 inhab. It lies low, yet the situation is picturesque, being backed by wooded hills, interspersed with valleys and watered by a fine r. It is considered very healthy; Forbes calls it the Montpelier of India; but delicate Europeans suffer from the dampness of the climate. At about 614 yds. from the shore there is a reef of rocks, extending 472 yds. in length, which forms a natural breakwater. Within there is sufficient depth of water for a ship of 600 tons to ride at anchor. As the wind and current prevail very much from the N.W. during what is called the S.W. monsoon, the water is not so smooth upon the beach immediately opposite this reef as it is a little to the S. of it. In 1781, H. M. ship *Superb* of 74 guns was lost here, having anchored in 5 or 5½ fathoms water. A heavy sea set in, and the *Superb* struck on the anchor of the *Sultán*, a ship moored inside of her. The fort, which Forbes speaks of as "large and well garrisoned," is b. on a rising ground close to the sea, and is about 40 ft. above its level. It is of an oblong shape, being 117 yds. in length and 34 in breadth; its length running parallel to the sea-shore. The whole of the N.W. side of the citadel is occupied by a lofty building, the upper part of which is appropriated to the Criminal Court and offices, while the lower part forms the jail.

The *cardamoms of Wainád*, which are mostly exported from Telicheri, are reckoned the best in the world. This spice (*Amomum repens*) is much esteemed by Asiatics, who chew it separately, or with betel. It is also a principal ingredient in their cookery, and is used medicinally as a stomachic. The plant in appearance resembles the ginger. It attains the height of 2 or 3 ft., and sometimes more, before it bears fruit. The blossoms are small, white, and variegated with purple, but some have a brownish appearance. They are succeeded by small green pods, containing the seeds, which turn to a light brown when the seed ripens, then grow black, and acquire the aromatic flavour for which they are so esteemed. The cardamom is indigenous to many parts of Malabar, but flourishes most on the side of moist cool hills, among low trees, bushes, and springs of water. Though the plant thrives best in such a situation, it will grow in other places, and is sometimes reared in plantain gardens. The cardamom hills are generally private property. When the plants are found the bushes are cut down, and the shoots attended to for 3 years, when they begin to bear. They produce the best crops in the 4th year, after which they begin to decay. The plants spring up in the rainy season, and are not suffered to grow too thickly. The seed ripens about the

middle of September. The pods sometimes grow on a high stalk, but often in short clusters near the root. When ripe they are gathered daily, and dried for sale, otherwise the birds and squirrels would make sad havoc with them. Excellent sandalwood is also exported from Telicheri. The factory at Telicheri, which was established chiefly for the purchase of pepper and cardamoms, was first opened in 1683, under orders from the Presidency of Surat. In 1708 the East India Company obtained from the Cherikal Rájá a grant of the fort. In 1782, Ḥaidar 'Alí besieged the place, but was compelled by the vigorous sally of the garrison under Major Abington to raise the siege.

Kananúr.—*Kananúr* (Cannanore) in N. lat. 11° 52′, E. long. 75° 26′, is the military capital of the province of Malabár and Kanara, and a large cantonment. The native town has 9259 inhab. and is a municipality. It is situate at the bottom of a bay S.E. of the cantonment. There are many good houses of Muḥammadans, but the streets are narrow and filthy. The cantonment is on a jutting portion of land, which forms the N.W. side of the bay. Near the end of this is a promontory, on which stands the fort. This, since its acquisition by the English, has been improved and strengthened according to regular rules. The cliffs are from 30 to 50 ft. high here, with piles of rocky boulders at their feet, and many a good ship has been dashed to pieces along their base. The bs. of the officers are most of them b. on the edge of these cliffs, and enjoy a cooling sea breeze. A little inland, and N. of the fort, are barracks for 1 European regiment. The high rd. from the fort leads past them to Kanara, and a branch rd. to the town of Kananúr strikes off just abreast of them. Close to this rd., a little to the E., is the Mápilah burial ground. Further inland, and in the centre of the cantonment, are the church, magazine, and English burial ground, contiguous to one another. The Portuguese church is nearly parallel with the English, but close to the sea. N. of it, and still closer to the edge of the cliffs, is the European regimental hospital. The Sipáhí lines for 3 regiments are on the extreme N. verge of the cantonment; but before reaching them you pass the cantonment bázárs, and an old fort. The climate of Kananúr is mild, equable, and remarkably healthy. The town is surrounded by small hills and narrow valleys, and is altogether free from any extensive reservoirs of stagnant water. Clumps of cocoa-nut trees form one of the characteristic features of the place. In fact, the cantonment may be said to be imbedded in a forest of these trees. Kananúr is a place of great antiquity. The Portuguese had a fort here so early as 1505. They were expelled by the Dutch, who subsequently sold the place to a Mápilah family, in which the succession goes on in the female line. The territory consists only of the town and the country for about 2 m. round, for which an annual rent of 14,000 rs. is paid to the Company; but the sovereignty of the Lakkadiv Islands also belongs to the Rájá of Kananúr. In 1768, 'Alí Rájá, the then ruling chief, readily submitted to Ḥaidar 'Alí, and joined him on his invading Malabár. In the war with Típú, in 1783, it was occupied by the English; but, on the conclusion of peace at Mangalúr next year, it was restored to the Mápilah chief. It soon, however, fell into the hands of Típú, from whom it was wrested by General Abercromby, and since then it has continued to be the principal British stat. in Malabar. The Ráṇí of Kananúr, Waliya Bíbí, used to receive a European visitor at her palace, which is a large, common-looking house. In the upper suite of apartments she was accustomed to give parties, while on the ground floor is a vast pepper warehouse. The nephew of the Ráṇí, 'Alí, has the title of Rájá. He is a short fat person, in appearance like a common Konkaní Muslim. The family are said to have been originally Hindús, and to be of great antiquity. Rumour says that they possess a treasure buried in the earth. Típú intended to have laid

hands on their wealth, but they escaped by giving a young and pretty princess of the family to Típú's son. Though of the Sháfi'í sect of Muḥammadans, the Mápilah women do not conceal themselves from strangers, and the Ráṇí gave parties to the European gentry, at which she did not scruple to be present smoking her hukḳah. and watching the dance with infinite zest.

The rd. from Kaṇanúr to Mangalúr is for the most part through deep sand; but in some places it is rough and rocky. *Kasergod* is a large village, *Wosadurgam* one less considerable; and *Kumblah* smaller still. The b. at Kasergod is very prettily situated, surrounded by trees, and with the sea only a few hundred yds. distant. The old fort of *Chandragaḍi* is close to the b., and is worthy a visit. A pretty, well-shaded rd. leads from Kasergod to Kumblah. *Manjeshwaram* is a picturesque village, with a temple of some celebrity. It is the head quarters of the Konkaní Vaishnavas. The car of the god is a huge vehicle, 15 ft. high, and cost 7000 rs. The Rájá of Kumblah is proud of displaying a very flattering letter from Lord Bentinck, also the original letter from Captain Dirom, confirming his family in their possessions after the war with Típú. The other stations are mere hamlets.

Mangalúr (Mangalore), Skṛ. *Mangala*, "rejoicing," *úr*, "town," "Gladtown," or, according to Graul, from Mangala Deví, who has a temple there, in N. lat. 12° 52′, E. long. 74° 54′, is the principal civil and military stat. in S. Kanara, and has 29,712 inhab. This includes the 7 villages of Bázár, Alláwar, Nirawalyá, Kodialbail, Kadre, Mangalúr, and Bolúr. Hamilton tells us that the pop. was estimated at 30,000 in 1806, and has probably greatly increased since. This is a proof how erroneous mere estimates are: for we know, by census, that the number of inhabs. was only 11,548 in 1836. Graul, however, who travelled from 1850-1853, erroneously makes the number 40,000. Mangalúr is separated from the sea by a backwater, formed by the junction of the Bolúr, called by some the Netrawati, a large r., which rises in the Gháṭs, and flows in a W. direction, past Buntwálá, a trading place near the Gháṭs, whence from 50 to 200 boats, laden with rice, daily start for Mangalúr; and the Balure, which, rising in the same locality, passes to the coast by a more N. course. In the rains these rs., which flow round 2 sides of a peninsula, on which the town and cantonment of Mangalúr stand, bring down a large quantity of water, and they are then navigable for boats of some burthen, to a considerable distance inland. In the dry season there is but little current in either, except that caused by the influence of the tide, which flows to about 9 or 10 m. from their mouth. The bs. of these rs.—particularly of the Bolúr—are high and steep, and, unlike those of most others in this country—which are covered with rank vegetation—are, where the soil permits, planted with cocoa-nut trees, or laid out in gardens and rice fields. On the cantonment side of the backwater, immediately in some high ground, is a level belt of land surrounding the peninsula, but little raised above the sea, and varying in breadth from 100 to 200 yds. At the S. end it is converted into rice fields, or thickly planted with cocoa-nut trees, and thence N. along the edge of the backwater, most of the fishermen and labourers of the place reside. At the back of the present landing place, and on ground contiguous to the said belt, the great bázár commences, and stretches N. on the edge of the backwater about ½ of a m. It is irregularly b., and though the trade carried on here is considerable, there is little indication of the wealth it may be supposed to possess. In this low site good water is procurable only in the dry season. That which is to be had is always more or less impregnated with iron from the laterite through which it percolates. The small tanks in the neighbourhood are seldom dry, but in the hot season they become covered with slimy vegetable matter. The general appearance of Mangalúr from the sea is pictur-

esque. The houses are detached, particularly those towards the N., on separate hills, whence an extensive view is to be had, while the thick woods on these heights, and intervening valleys, add much to the beauty of the place. Immediately beyond the cantonment, however, the country alters considerably, the hills attaining a greater elevation, with a barren and rugged aspect. We know that Mangalúr has from ancient times been a place of very great commerce. Ibn Batuta, in the middle of the 14th cent., speaks of 4000 Muḥammadan merchants as resident there. Forbes speaks of it, in 1772, as the principal seaport in the dominions of Ḥaidar 'Alí, and well situated for commerce. Moreover, both Ḥaidar's and Típú's ships of war were b. at Mangalúr of the fine teak produced on the slopes of the Gháṭs. But in the last 40 years considerable changes have taken place in the harbour, which, commercially, have much injured it. The harbour was of much greater extent and depth than now. The old jetty and stone embankment, raised to prevent the encroachments of the sea, are now almost buried in sand, and though the tide rises 4 ft. 5 in. on the bar at springs, the native craft are obliged to anchor in the narrow channels of the rs., and between these and the shore a mud-flat is now exposed at every ebb-tide. These changes in the harbour appear to have originated, in the first place, from an opening having been cut by the natives through a narrow part of the back sand, to the N. of the present outlet, to permit the escape of the freshes in the r., which had caused alarm in consequence of an unusual rise. The sea entered the cut, and, besides the changes alluded to, has formed an extensive and permanent opening. Mangalúr was most gallantly defended by Col. Campbell of the 42nd, from May 6th, 1782, to January 30th, 1783, with a garrison of 1850 men, of whom 412 were English soldiers, against Típú's whole army (see Wilks, vol. ii. p. 466-486).

The cantonment is situate on the N. side of the village of Mangalúr, properly so called. The ground is tolerably level, rising gently till it reaches the Place of Arms, the centre and highest part. Thence it slopes on all sides, except towards the N.E., when the elevation continues till it is lost among the hills. To the S. of the parade ground, with merely the high rd. intervening, are lines for 1 regiment of Native Infantry. The huts are of clay and are thatched with grass. They lie in parallel lines E. and W. Mangalúr is considered a healthy stat., and is favourably regarded by the troops, especially by the natives.

In the variety of the tribes which frequent its marts, Mangalúr may be called a miniature Bombay. Europeans, Indo-Portuguese, Indo-Britons, Pársís, Mughuls, Arabs, Sídís, Konkanís, Mápilahs, Kanarese, and Tamulians jostle one another in the streets. The mother language of the place, however, is the Tuluva, for Mangalúr is the chief town of the Tuluva country. The Tuluva language is a dialect of Kanarese, which approaches closely to the ancient language of Halla-Kanada, and bears more resemblance to the Tamulian than to the modern dialect. As a singular perversion of terms of world-wide use, it may be noticed that in Tuluva *amma* means "father," and *appa*, "mother."

The *Mission House* at Mangalúr is worthy of a visit. Formerly the Kacheri or Collector's office occupied the spot, but that being burnt down by the rebels in 1837, a new house was erected at the expense of Mr. Blair, the collector, and most liberally presented by him to the Mission. The site is, perhaps, the best at the stat., commanding a fine view of the sea and surrounding country, and being considerably elevated above the camp. The missionaries are Moravians, and indefatigable, excellent men. They have a school with about 50 scholars. An industrial school is attached, where a watchmaker and typographic printer give lessons. The outbreak in 1837, alluded to above, was one of some importance. The Mápilahs were as usual foremost in the fray, but several

thousand people assembled also from Kurg, and cut off 2 companies of Sipáhís. They likewise attacked the stat. of Mangalúr, and burnt several of the houses. It is said the authorities on the spot did not behave well, and but for the arrival of troops from Bombay and other stats., the insurrection would have become very formidable.

The *Burial Ground* at Mangalúr is neat and well kept. It is enclosed and the gate is locked. There is an obelisk to the memory of Brigadier-General Carnac, who died here, aged 84, in 1806. He was second in command to Clive at the battle of Plassy. A tomb to the captain of the Faiz Raḥmán may also be remarked. He with his wife and 2 children all perished, when the vessel foundered off camp, on the 1st of May, 1840. The oldest tombs are dated 1803.

There is a curious old ruin at Mangalúr, apparently a Muḥammadan tomb, but respecting which tradition is silent. It is a sq. building with minarets at the corners, and a large arched gate in front. Numerous small openings in 5 regular rows permeate the walls. The most remarkable part of the building, however, is its curious top, an inverted cupola, open like a cup. Before leaving Mangalúr, the hill of Kadiri, 2 m. off, should be visited. Here is a Hindú, or rather Jain, pagoda, a Dargáh or shrine of the Muḥammadans, and the residence of a Mahant, or Abbot, of the Kánphaṭṭís, a sect of Hindú ascetics, distinguished by their split ears. It is a pretty spot shaded with trees, and rich in a spring of the clearest and most delicious water. The pagoda contains 4 images of Tírthankars, most Egyptian looking idols. The priests say that these divinities were Tapawís, or ascetics, thousands of years ago, and attained Siddhánt or beatitude by their devotion. The Dargáh is said to have been the residence of a noted holy man, one Shaiḳh Faríd, who performed a most unpleasant and unbecoming penance, hanging by one leg in a well for 12 years with his head downwards, by which he was purified from all sin. The visitor who has studied Hindú and Muḥammadan lore will remark how, amongst the common people, the religious belief of both sects approximates, as in the above legend, which is thoroughly Hindú in its character. The Saint's Chamber adjoins the well, and is a very uncomfortable niche cut out of a huge block of laterite. The Mahant is a native of Banárás, and being a person of great sanctity, treats his visitors with uncommon haughtiness. He occupies the sole chair his tenement can boast of, while he leaves the traveller standing. There are here caverns in the rock, which are said to extend to a vast distance.

The *Jain temples* at *Muda Biddarí* and *Kárkal* may be conveniently visited from Mangalúr. Muda Biddarí is about 30 m. from Mangalúr, to the N.E. A very hilly rd. leads to Gonpur, 12 m., and the next stage of 18 carries the traveller to the Rájá's palace at Muda Biddarí. The Rájá receives about 800 rs. yearly from Government, and has given up half his palace for the reception of European travellers. It is a large, rambling, native house. Among the ornaments is an elephant carved in wood and formed of the figures of 5 mermaids. At a short distance from the palace are the temples. The principal one is a very large building, the outer wall forming an oblong of 300 yds. by 200. In front is a graceful pillar about 40 ft. high, and formed of only 2 blocks. At the base are steps. The capital is well executed, with the figure of a lion carved on the top. The temple itself is of granite, and the basement is curiously engraved with figures of men and beasts, among which is the cameleopard very tolerably designed. The people about the temple do not know what animal it is intended to represent, but if asked, say they suppose it is meant for a camel. In a dark chamber, in the interior of the temple, is a sanctuary, with an image of Párasnáth, dimly shewn by a few flickering oil lights. There are numerous inscriptions, but the iron stone in which they are cut

has so mouldered away that they are now quite illegible. Round the chief temple are 16 smaller ones, all of the same character, with a solitary pillar in front of each. The town was once considerable, but has gone to ruin, and there are many streets of crumbling houses filled with jungle.

A journey of 4 hours takes the traveller to Kárkal ("Black-stone"). The rd. is very stony and hilly, and for some ms. passes through thick jungle, where are tigers and bison. A stream about 4 ft. deep must be passed, and the pálkí is carried on the bearers' heads. In the rains this stream would be a formidable obstacle. It is full of fish. On entering Kárkal, the traveller passes a tank, with a neat Gothic-looking house b. on an island in the centre. The village is small, and has but an open shed for a t. b., and this, too, is situated at a most inconvenient distance from the rd. The view from it, however, is good, with a bold range of hills called the Durg to the N., at the foot of which is a belt of deep jungle. The Jain temples, 2 in number, are about ½ m. from the t. b., on the top of bare black rocks, without any coating of earth, and contrasting strongly with the verdure of the subjacent fields. The nearer temple is the larger of the two, and is said to be very ancient, though in point of fact, its age probably does not exceed 3 cent. It is of the same shape as the temple at Biddarí, but has no pillar in front. The most curious part of it is the roof, which is of solid stone cut into squares, which are supported by pillars. The weight must be enormous. Timber has not been used in any part of the building. On the door is sculptured the figure of a Dwárpál, or warder, leaning on a mace, and along the walls are some strange grotesques. In the interior are 12 figures of Párasnáth in black marble, 3 facing each quarter of the horizon. From this hill the gigantic image of Gautama Swámi, at the next temple, has a most singular appearance. The sun shining on the huge black figure shows its enormous bulk, with a strange and almost supernatural effect. It requires but a little stretch of the imagination to suppose that some hellish monster has descended from the dark mountains in the distance, to prey on the fair country around. One cannot but feel a sickening sense of the folly and hateful impiety of idolatry, while gazing at this demon form blackening against the pure sky. The figure is erect, and bears an Egyptian look. The hair curls close to the skull; the ears are broad flaps, which descend half way to the shoulders, and these again are of great breadth. The hands are stretched close down to the sides One holds a bell; the other, the Shesh Nág, or "many-headed cobra." A tall man, standing at the foot of the figure, just reaches to the calf of the leg. The height of the figure is said to be 45 ft. According to an inscription on the stone itself, the statue was made by Víra Páṇḍia, son of Bhairava-Indra, 419 years ago. In the portico of this temple, or rather before it, is the usual pillar, surmounted by an image with a sort of tiara. Below is the representation of a man on horseback, not unlike St. George, but the priests call it Bráhma Dev. They further assert that these temples were erected 423 years ago by Byás Sandel, the Rájá of Hublí. A vast stone was cut out from a spot on the hill close by, dragged up to the summit, and then formed into the present erect figure. The quarry from which it was cut is shown. Certainly the removal and erection of so vast and ponderous a mass deserves to be ranked as a work of labour with the performances of the Egyptians and Assyrians. An entrance, supported by pillars, leads into the inner room of the temple. On the rt. is a double row of 8 pillars. Behind the statue is a kind of verandah and 12 pillars. To the rt. of the statue is a sacred tank. There is a Játra, or pilgrimage, to this place once in 7 years. From the top of the hill is a good view of the surrounding country, which is chiefly covered with jungle, and shews but little cultivation, though there are 2 very large tanks close to the village.

Leaving Mangalúr, the rd. passes

through a large bázár, on the banks of the backwater, for 2 m. 4 f., to the Bolár r. After crossing the r., for which any number of boats may be procured, the rd. is very bad for 2 m., passing through heavy sand. It then turns inland and improves. The t. b. at *Suratkal* stands on an airy eminence, at the foot of which the sea breaks violently. *Mulkí* is a small town, the seat of the Basle Mission. It stands on the Shambawatí r. The long street of the bázár is enveloped in a luxuriant thicket of jungle. The Tulu churches are entirely indebted to Mr. Amman, the missionary at Mulkí, for the translation of the New Testament into their language. This work was printed at the Mangalúr press. A good rd. leads through the village of Kap to Udapí.

Udapí is a large place, and remarkable for a vast pagoda. The Government allows 8000 rs. yearly to the support of this temple, and the expenses are about 35,000 rs. The balance is made up by the contributions of pilgrims who frequent the yearly Játra, in January. More than 1000 Bráhmans are fed here daily. There are several distinct shrines. The most modern, sacred to Kṛishṇa, is said to be 600 years old; and the most ancient, that of Ananteshwar, is of much greater, but unknown antiquity. Within the enclosure is a beautiful tank, an immense storehouse, 8 houses for the chief priests, and many other edifices. The town swarms with beggars.

After leaving Udapí, the traveller, by a very slight *détour*, may visit Bárkúr on his way to Khundapur.

Bárkúr (Vákkanúr in Malayálam) was once a flourishing town, and is said to be of great antiquity. The fort, according to Buchanan, was b. by Harihara, the 1st king of Vijayanagar, about 5 cent. ago. It has long since fallen to decay, but its extent, which appears to have been considerable, can yet be traced by the ditch and some ruined bastions. Inside, a thick jungle has sprung up, where the tiger is not an unfrequent guest. Some of the inscriptions remaining in temples outside date back about 350 years, when Bárkúr was still a flourishing place, governed by a Bráhman Náik as Viceroy of the Rái of Vijayanagar. Within the town and about it are temples, to which a sum of 1000 rs. is allotted yearly by Government. Near a tank are the ruins of an extensive Jain temple, partly buried in the accumulating soil. There are several tanks, one a very large and fine body of water. The most remarkable thing in the place is a procession carved in wood, on one of the temples, representing warriors with short swords and huge round shields, very much resembling the soldiers of old Greece. There is also the figure of a centaur among them, an effigy, to say the least, extremely uncommon in Hindústán. The beauty of the women of this place deserves mention. Here are also 3 old English tombs, which it requires some search to discover. Tradition says that there was a talismanic throne at Bárkúr, on which the Princes of Anagundí sate once a year, to ensure good fortune. On one occasion of this sort, the Prince was returning on horseback from Bárkúr to his capital, when the horsekeeper, who held his remount horse at the first stage, was suddenly struck down by a mortal sickness. In consequence, the man who had run beside his horse from Bárkúr went on, and some other accident occurring at the next stage, he kept on over that too. In short, the Bárkúr horsekeeper ran on all the way to Anagundí, an impossible distance. The legend would not be worth mentioning, but that it goes on to say, that this man was taken into the Prince's service, and soon became prime minister of the powerful State of Vijayanagar, and one of its best rulers. Further, these circumstances are recorded on stone monuments set up in various parts of the country. There is also a written account of the whole affair in Kanarese, a copy of which is easily procurable.

Khundapur. — *Khundapur* or *Kunda-pur* is a very large village, situated on the S. side of a r. which forms the boundary between the N.

and S. divisions of Kanara; Khunda-pur itself, however, being included in the N. division. The r., here debouching into the sea, forms a sort of lake, into which 4 other streams flow, and, meeting the tide, intersect the whole level country, and form a number of islands. Buchanan says with truth, "I have not seen a more beautiful country than this; and an old fort, situated a little higher up than the town, commands one of the finest prospects that I ever beheld." The t. b. is prettily placed on the edge of the lake or creek, with a magnificent *ber* tree behind it, and the neat tombs and grey old mosque of the Muḥammadans adjoining it. The Portuguese are said to have erected a small fort here, round which General Matthews drew lines, when he went up to Bednúr. These lines were afterwards strengthened by Típú, who had a dock made on the N. side of the r., though the water on the bar even at spring tides does not exceed 13½ ft. At no great distance is a fine freshwater tank, which the traveller must visit in order to see the *Machchhí ká shikár*, or "Sport with the fish." The tank, in fact, abounds with a very fine fish called the *Hu-mínu*, or "flower-fish," or, in Hindústání, *Phúl-machchhí*, which grows to a good size, weighing sometimes 20 lbs. The traveller having entered a boat, conveniently placed to see the sport, nets are put down along one end of the tank. A band of fishermen then enter with sticks on the opposite side, and commence shouting and thumping the water. Immediately shoals of fish leap out in frantic confusion. Some fall into the boats, others drop on the fishermen's heads, or are caught in their arms, a lusty handful. The scene is laughable enough. In a short time 30 or 40 fish, weighing from 5 to 20 lbs., may be secured. This kind of fish is best salted, and is then excellent. The wood on the banks of the tank is full of flying foxes, which, alarmed by the cries of the fishermen, make their appearance in flocks.

The ruined town of *Basnúr*, 2 m. from Khunda-pur, up a broad but very shallow r., swarming with fish, may be visited. As the boat passes, hundreds of women will be seen gathering cockles and shell fish, which are much used for food. The temple at Basnúr is 280 years old, as may be read in the Kanarese inscription. The car of the deity was b. at Bombay, and cost 4000 r. It is covered with grotesque and indecent figures.

Much *sandal wood*, which comes from Bednúr, is exported from Khunda-pur. This, like the Shísham and teak, is a tree which no Indian subject can grow or cut. About 30 years ago, permission was granted to grow it in the Khunda-pur district on payment of a tax, but this permission was soon recalled, for every village entered 20 or 30 plants on the books, which would soon have ruined the monopoly. A good tree will produce a Khaṇḍi of wood of the value of 100 rs.

Bednúr.—Bednúr, the second city in Ḥaidar's dominions, and by the plunder of which he is said to have gained 12,000,000 rs., but which is now in ruins, is only 2 stages off from Khunda-pur, and if the traveller has much spare time may be visited. It is situate in the midst of a basin or depression in a rugged table-land on the Western Gháṭs, and at an elevation estimated at more than 4000 ft. above the sea. The greater part of the surrounding country is covered with dense and luxuriant forests, nearly impenetrable from underwood, and fostered by the extraordinary moisture borne along by the prevailing winds blowing from the Indian Ocean, and condensed and precipitated by those lofty mountains. Nine months' rain are expected every year, and for 6 of these the inhabitants lay in provisions as for a siege or voyage. The town does not appear to have been at any time fortified, its defence having been injudiciously intrusted to the line of posts erected on the summits of the surrounding hills. On a bold eminence within the lines of defence are the citadel and the ruined palace of the Rájá. Its rise seems to have taken place in 1645, when it became the capital of the Ikeri Rájás, whose

ancestors were Viceroys of the Anagundí kings at Mangalúr. Ḥaidar took it in 1763, and called it *Ḥaidarnagar*, "the city of Ḥaidar," which appellation became generally abbreviated into *Nagar*. In 1783, General Matthews, with a force of about 2000 men from Bombay, occupied the city, but was shortly afterwards compelled to surrender, and put to death by Típú. This is a place which deserves a visit, as it has been very little explored.

Honáwar (Honore) is, or rather has been, a good outlet for the produce of this part of N. Kanara. The Gerseppa or Shíravatí river flowing towards it is met by an inlet of the sea, forming a salt-water lake 7 m. in length from S.E. to N.W., and 3 m. in its greatest breadth. This lake contains several islands, and abounds with fish. Honáwar is situated on the N. side of it. It is the chief town of a sub-division, and is a civil and detachment station. It contains about 12,000 inhabitants. On account of the pepper grown in the surrounding country, a small Factory containing 18 persons was established here by the English at a very early period after their arrival in India, but after a short time it came to a melancholy end. About the year 1670, the Chief procured a fine bull-dog from the captain of an English vessel which had come there to take in cargo. This animal, when accompanying the Factors on an excursion, seized a sacred cow in the neighbourhood of a Hindú temple, and killed her. Instigated by the Bráhmans, the natives were resolved to revenge this injury to their prejudices, and in a fury of fanaticism murdered every Englishman. Some natives, more friendly than the rest, caused a large grave to be dug, and in it 18 victims were interred. The chief of the factory at Kárwár sent a monumental stone, on which was engraved the story of their wretched fate. There were recorded the names of John Best and seventeen other Englishmen, who, according to the epitaph, "were sacrificed to the fury of a mad priesthood and an enraged mob." In the time of Ḥaidar there was a considerable trade in pepper and sandal wood from this place, and that prince established at it a dock for building ships of war. In the time of Buchanan (1800) the wrecks of some of these vessels remained in the lake, having been sunk by the British troops when they carried the fort by assault. So early as 1569 we hear of Honáwar as a rich and beautiful city, with a fort, belonging to the Queen of Gerseppa; and the Portuguese at that time plundered and burnt it, but shortly after fortified and garrisoned it anew. It then fell into the hands of the Rájás of Bednúr, and next passed with their other possessions to Ḥaidar. In 1783 it was taken by the forces under General Matthews, but restored next year to Típú by the treaty of Mangalúr. The commerce of Honáwar would, under any circumstances, be most seriously impaired by the dangers of its bar. A spit of sand has formed across the mouth of the *khárí* or creek, and is continually increasing. There is in consequence a surf here at all times, but in rough weather it becomes impassable. Even in the calmest season, at spring tides, there is great danger. When the tide ebbs, the water flows out with great violence, and, being hemmed in by the sand, rises in huge billows, with a noise that may be heard a great distance off. The current runs out with the force of the Bore in the Ganges; and, even without a breath of wind, the sea all around is white with foam, and as agitated as if a furious tempest were blowing. Many native vessels that have anchored under such circumstances have been dashed to pieces, and every soul has perished, for the water shoals many feet in an hour; and in such a sea, if a vessel strikes, it goes to pieces in a moment.

The Falls of Gerseppa.—The next locality of interest is the *Great Cataract of Gerseppa* or properly *Gérusappe*. The hamlet near the Falls is called Jog or Kúrkúni. The t. b. are 2, the Kanara and the Maisúr, distant from one another 710 yds., and almost ¼ of a m. from the Falls. The Kanara b. is small but comfortable,

and beautifully situated amid park like glades. From the window of the b. herds of wild bison may sometimes be seen grazing, and the woods around are frequently tenanted by tigers, bears, leopards, and other game. The sportsman could hardly find a more delightful *séjour*, and the most phlegmatic person cannot but have his enthusiasm somewhat kindled by the scenery. After a short walk through a beautiful wood, the sound of rushing waters breaks upon the ear; and as one descends the last slope to the bed of the r. fitful gleams of silvery light, bursting forth from the dark masses of rock, announce the cataracts. During the rains it would be difficult, perhaps, to approach so as to gain a complete view. But at other seasons, after crossing some 50 ft. of the rocky bed of the r., the traveller comes full on a tremendous gulf, a chasm such as we might suppose opened beneath the rebellious angels,

> "—— which, opening wide,
> Roll'd inward, and a spacious gap disclosed
> Into the wasteful deep; the monstrous sight
> Struck them with horror backwards."

On 3 sides descend the sheets of silvery foam with stunning roar, and shoot like rockets down an unbroken fall of near 1000 ft., where, in the gulf below, an unfathomable pool receives them. Sitting on the edge of the precipice one could gaze for ever at the lustrous waters as they hasten on pinions of light to the depth beneath. The r. is called by various names, but here the Kural is the most common. Its bed is here about 600 ft. across, of laterite mixed with mica and felspar, worn and riven by the violence of the stream into innumerable fantastic shapes. In one place there appears a succession of waves of stone, and in another rocks are piled on rocks in perfect chaos, while some again are shapen into hollow cylinders, in which the stream boils and bubbles as in a cauldron.

There are in all 4 Falls, which have been called the Great Fall, the Roarer, the Rocket, and the Dame Blanche. In the first of these, the water, in considerable volume, leaps sheer down a height of 829 ft., measured by line, and falls into a pool 132 ft. deep. The spectator may stand, or lie flat should he prefer the safer position, looking sheer down into this abyss, and what with the awful profundity of the gulf, the stunning roar of the cataract, and the wildness of the scenery around, the view is really terrific. Viewed from below, and at some distance, this Fall appears one slender and lovely stem of light, and contrasts with magical effect with the next Fall, the Roarer. Here a still larger body of water rushes with less abruptness, foaming down a tortuous channel into a cavern or cup, which turns it into the bed below. The name given to the next Fall, the Rocket, is very appropriate. It continually shoots out in jets of foam, which burst like fire-rockets into showers of glittering drops. The Dame Blanche comes down like liquid silk or a stream of feathers. It is exquisitely beautiful, but, from above, seems quite gentle as compared with the other 3. The guides conduct the traveller to 3 points to view the Falls from above, all well chosen, and it is difficult to say which surpasses the other. After satisfying himself, if that be possible, with gazing from above, the traveller may descend into the valley. He will, however, be prepared for considerable exertion, as the rocky bed of the r. is rugged and slippery, and the descent is both steep and circuitous. It will perhaps, too, be as well for him to carry a gun, as on one occasion a party above saw a friend, who had preceded them in the descent, standing in dangerous proximity to a royal tiger, who lay unobserved by him among the bushes; and, being probably gorged by a recent meal, made no attempt to spring. Bears, too, are very numerous, and are often prowling about in quest of the honey made by the bees in the cliffs around.

After crossing the bed of the r., a wood is passed, and some steps are reached, cut in the rock by a Rájá about 40 years ago. Half-way down there are several beautiful views of the Falls, until, at the bottom, you include them all in one *coup d'œil*,

The majority of visitors, however, will no doubt give the preference to the views from above, which have more of awful grandeur, associated with a feeling of personal insecurity to the spectator, which prodigiously increases our sense of the sublime. The valley might open a wide field for speculation to the geologist as to the origin of the chasm, whether he should refer it to some great convulsion of nature or to the slow process of attrition through infinite ages. Enormous masses of rock are still from time to time detached from the cliffs and strew the valley below. The mist from the waters ascends through the air like the steam of a great cauldron. Innumerable pigeons circle over the Falls, and, as the sun declines, the cataracts are partially lighted up by a bright rainbow. The visitor may return from the river with the most complete certainty that he has beheld in this Niagara of the East a scene second to none of its kind in the world. These wonderful Falls were first discovered by a Mr. Campbell about 35 years ago, and even to this day have not been much visited by Europeans, not, indeed, at all as they deserve. Bishop Spenser, however, speaks of them with admiration, and declares that he never saw in Switzerland or elsewhere anything to be compared to them.

A singular and adventurous measurement of the Falls was effected by Messrs. Taylor and Williams of the I. Navy, and Mr. R. S. Gray of the 16th Regiment, Madras Native Infantry, in 1856. On the 6th of March in that year these gentlemen arrived at the t. b. at the Falls. They commenced proceedings by throwing a sort of flying bridge of the lightest possible description across the chasm from the tree overhanging the Roarer to the rock westward of that called the Rájá's. To this they slung a cradle of light bambú, capable of holding two persons comfortably. The cradle traversed on one double and two single blocks, through which were rove the four hawsers which composed the bridge. They had previously placed the bridge from the Rájá's Rock to the tree, but found that the leadline would not, from any single part of the bridge, plumb clear of the Roarer or the rocks on either side, thus proving beyond a doubt that the pool below had never been plumbed before from the sides of the chasm.

In the forenoon of the 12th of March, all arrangements being completed and provision made against contingencies, these enterprising officers made the passage in the cradle from side to side, halting in the middle to pour a libation, and to name their work "the Alliance Bridge," the flags of England, France, and Turkey floating over the cradle. As the arrangements were found quite satisfactory, they now proceeded to plumb the pool. The cradle, with one person in it, was eased away to a distance of 47 ft. from the tree. The lead line was then lowered from the shore through a pulley on the cradle, passing down through its centre. The plummet consisted of a 7 lb. hand-lead placed on the centre of an annular life-buoy, slung horizontally—the whole weight being about 18 lbs.

When the lead reached the pool the life buoy supported it, and thus the leadsman in the cradle felt the loss of weight. As the naval officers had had experience in sounding in deep water, they knew that a loss of 20 lbs. from a plumb-line of more than 100 fs. in length would be scarcely appreciable. But by hauling up ½ a f., and letting go suddenly, the life-buoy made a discernible splash in the water. A mark was then placed on the line by the block, and the angle of its dip taken with a theodolite on the brink of the precipice near the tree, at the hypothenusal distance of 47 ft. This gave the perpendicular depression of the cradle below the instrument on a level with the tree at 14 ft., which, added to the line payed out from the block, which was 815 ft., gave 829 ft. as the total depth of the Fall.

In the afternoon the officers descended the ravine, and, with a raft composed of a few bambús, paddled and sounded the pool all round and

across, having previously turned off part of the Roarer into the Rocket! They found the greatest depth anywhere to be 22 fs. This sounding was taken very near the W. side, at about 30 yds. from the head of the pool or base of the Grand Fall. They then climbed the rock on which the Roarer falls, and when about 30 ft. up it the water came down with such force upon them that they had a great struggle to prevent themselves being washed off. They brought back two pieces of wood found in a little rock at the back of the Roarer; which had been rounded by attrition, and had evidently been there some time.

By measuring a base the officers were then enabled to ascertain the distance between the two bs. at the Falls, and their respective heights above the head of the Falls. which are as follows :—

Horizontal distance between the centre of Mr Blane's or the Kanara b. and the centre of the Maisúr b. . .	yards	710
Horizontal distance between the Rájá's Rock and the tree from which the Roarer was plumbed	yards	74
The Kanara b.'s floor is higher than the tree overhanging the Roarer . .	ft.	127
The Maisur b. is higher than that tree	ft	97
Kanara b is higher than Maisúr b .	ft	30
The top of the Rájá's Rock is 5 ft. below the level of the said tree . .	ft.	5
The tree being 127 ft. below the Kanara b. that b. is above the pool at the foot of the Falls	ft.	956
The Maisur b. consequently is above the Falls	ft.	926

On the 15th of March the officers broke up the bridge from which they had taken their measurements, and descended by a rope into the cup of the Roarer, where they breakfasted, and afterwards, with some little difficulty at one point, passed down by the side of the Roarer, and reached a position at the back of the Grand Fall, whence the Rocket and Roarer were seen to the r. From this place only a correct idea can be formed of the great depth of the cavern, in front of which the Grand Fall descends. While the officers were in this singular and not too secure place, the sky clouded over and the thunder pealed, producing an effect that was grand in the extreme.

At 5 P. M. the officers reached the top of the cliff in safety, to the extreme surprise of the Indians, who had assembled from all quarters, in the confident expectation of a catastrophe, in which they were happily disappointed. The officers then recorded their successful measurement in the pages of the book kept at the b., and this account has been thence extracted.

The road from the Falls to the village *Gerseppa* (or Gérusappe) is a mere path for Brinjárí bullocks, which bring up cocoa-nuts from the coast, and return laden with rice. It may be said to comprise every difficulty possible to roads, being narrow, rough, swampy, a perpetual series of ascents and descents; in short, a mountain gully, full of rocks, pebbles, and twistings. Add to this, it passes through a dense jungle infested with wild beasts. On the other hand, the rays of the sun are completely warded off by the branches; and the lover of sport may often get a shot at the jungle fowl, peacocks, and spur fowl, which are here in great abundance, and may be seen at every glade, showing not much fear of man. The monkeys are very numerous. There is a very small b. at Gerseppa, which centuries ago was a place of importance. Mounds of ruins are still to be seen in the vicinity, now so thickly covered with trees and underwood that it requires a spade to convince an unbeliever that they are really the *débris* of houses. At Gerseppa it is best to take a boat and proceed by water to Honáwar. The banks of the river are marked by patches of cultivation, and a tiny village here and there. Alligators are very numerous on the banks, and may afford some diversion and employment for the rifle.

ROUTE 23.

POTHANÚR TO BÉPÚR. 104 M. BY MADRAS RLY. RS. 32.

Names of Stations.	Miles	Trains.		Remarks.
		A.M.	A.M.	
Pothanúr Junction, dep		8.25	9.45	
1. Maddikaré	6	—	10.7	S. on r. High hills with increasing jungle.
2. Waliár . .	8	—	10.41	Thick jungle.
3. Konjikod .	7	9.39	11.14	S. on l. Stop 10 mins.
4. Pálghát { arr. / dep.	9	9.59 / 10.5	11.38 / 12.0	Hills here trend to N. bearing spurs. Stop 10 mins.
5. Parlé .	6	—	12.19	S. on l.
6. Lakadi . .	9	—	12.52	S. on r.
7. Watapalliam . .	4	10.50	1.15	S. on r.
8. Shoranúr .	8	11.20	1.46	S. on l. Alight here for Kuchí.
9. Pattambi .	8	11.53	2.13	S. on l. Much cultivation.
10. Kutipúram	11	—	2.54	S. on r. Good fruit here.
11. Tirúr .	9	12.43	3.45	S. on l.
12. Tanúr . .	5	—	4.5	S. on l.
13. Perpengádi	5	—	4.25	S. on l.
14. Bépúr .	9	1.30	4.50	S. on l.
Total . .	104			

The line as far as Pálghát passes through a jungle which before the rly. was made was famous for the sport it afforded, very many tigers and elephants having been killed in the neighbourhood of Pálghát. Even now Waliár is a place where tigers and panthers may be found, but it is doubtful whether elephants pass by now. The forest, however, cannot be entered except from June to November. During the rest of the year a deadly fever prevails. Pálghát is one of the 5 municipal towns of Malabár, and the capital of a T'aluk of the same name, containing 325,855 inhab. The town itself has a pop. of 30,752 persons, of whom 27,128 are Hindús, 3561 Muslims, 32 Europeans, and 31 Eurasians. Among the Hindús some Nambúri Bráhmans are to be found, who are a tall, fair and handsome race. They claim the whole land on the ground that when Parashu Ráma created Kerala or Malabár by a throw of his axe, the sea receding until the weapon fell, that deity bestowed the new region on them. They are allowed to marry as many as 7 wives, and in some cases exact a considerable dowry. The cadets of the family do not marry as a rule, but cohabit with Nair women, who esteem such *liaisons* a great honour. The Nambúris number 7227. Another set of Bráhmans of inferior sanctity are the Pattárs, who are Tamils, and appear by the census of 1871 to be 11,072. The cultivating caste elsewhere in the Madras Presidency called Vellálars are here called Nairs. The Nair women do not reside with their husbands, and are given to the doctrines of free love, associating with their admirers only so long as they are mutually satisfied. The Nairs are clean in their persons. The women wear their hair in a large knob on one side or on the top of their head. They clothe themselves with a single cloth reaching from the waist to the middle of the leg. Abroad they put another similar one over their shoulders, but in the house they lay this aside, and remain uncovered from their waist upwards. In Malabár there are some castes of a very degraded character; of these are the *Chermars*, 99,009 in number, who must not come within 32 ft. of a Nair or 64 of a Bráhman. Some of the hill tribes rank still lower, and must retire 100 paces from a Bráhman, and in case of traffic they must lay down their goods, retire to the prescribed distance, and leave the bargain to be adjusted according to the will of their superiors. The district of Pálghát had belonged from time immemorial to a Nair Rájá, who in 1757 (see Wilks, vol. i. p. 360) sent an embassy to Ḥaidar 'Alí asking for aid against the Rájás of Cochin and Calicut (Kuchí and Kálíkoṭ), who were pressing him hard. Ḥaidar sent his brother-in-law Makhdúm Ṣáḥib with 7000 men and 5 guns to his assistance, and this is said by Wilks to have been the first Muslim corps that

had ever entered Malabár. The 2 Rájás were forced to restore their conquests to the Pálghát Rájá, and agreed to pay 1,200,000 rs. to the Maisúr Gov. According to the Gazetteer of S. India, p. 528, the fort of Pálghát was erected in 1764 by Ḥaidar, but its construction probably took place in 1757, when the troops of that chief first entered the country. It stands at the S.E. corner of what used to be the cantonment, is square, with round bastions and curtains, and is surrounded by a ditch 21 ft. deep and 15 ft. broad. The area within is 150 sq. yds. It was taken from Ḥaidar's troops by Colonel Fullarton on the 15th Nov. 1783 (Wilks, ii. 495). Captain, afterwards Sir Thomas Maitland, being in the trenches had taken advantage of a heavy fall of rain to drive the enemy from the covered way, which was not palisaded, and pursuing the fugitives through the 1st and 2nd gateway, struck such a panic into the garrison, as to cause its immediate surrender. Colonel Fullarton, however, was soon after most unreasonably (Ibid. p. 510) compelled to evacuate Pálghát and restore it to Típú. On the 21st of Sept. 1790, the fort was again attacked by the English under Colonel Stuart, "and as officers who had served in the siege of 1833 (Wilks, vol. iii. p. 79) spoke in high terms of the strength of the works, as being composed of long blocks of granite, so built as to present the end instead of the side to the shot, and thus resisting the ordinary means of effecting a breach, the ordnance was prepared on a respectable scale, and placed under the direction of Lieut.-Colonel Moorhouse, an officer of distinguished reputation. The preparations were made with corresponding care, and at daylight 2 batteries opened at distances under 500 yds., one for enfilade and the other for breaching; the latter, consisting of 8 eighteen-pounders, dismounted at their first discharge 6 of the guns opposed to them. In less than 2 hours the fort was silenced, and before night a practicable breach was effected, but further labour was rendered unnecessary by the impression produced on the garrison, who, before daylight, called out that they desired to capitulate. The terms were soon adjusted in conversation across the ditch, and soon after daylight the rude bridge was launched which enabled the besiegers to occupy the place, which was found to mount 60 guns of various calibres. The chief condition of surrender was effective protection against the Nairs, who had joined Colonel Stuart, and were employed in the blockade, but on the fire of the place being silenced crowded the trenches and batteries, anxious for sanguinary retaliation, which it required very exact arrangements to prevent." This fort has now (1878) been converted into a jail. The situation of the town is peculiar. It stands in a funnel-shaped gap of the W. Ghâṭs 20 m. broad, which space was some years ago clothed with a stately teak forest, but this has given place to jungle of smaller growth. The town is not visible from the Rly., and the traveller's b. is a long way off, on the r. b. of the Pálár, the principal feeder of the Paniáni or Panáni r. It is generally thought a healthy place, and as a proof of this it may be mentioned that a European gentleman has resided there about 50 years, and is now past 70. After Pálghát, which is 800 ft. above sea-level, the line descends into a level country prettily wooded, and with very neat villages which show abundant evidence of prosperity.

Bépúr is a thriving place, with 5858 inhab. The hotel is well located, looking on the sea, with a tolerable garden between it and the beach. There are 4 large upstair rooms, with a billiard room and dining-room in the centre. The town is on the S. side of the Bépúr r., across which a ferry-boat plies constantly. From the ferry the tall white stalk of Mayho and Stanesby's coffee works looks like a lighthouse. Bépúr is a better place for embarking in the steamers than Calicut, as the sea is less heavy, and ships are not compelled to lie quite so far out. But all along this coast in bad weather, or at the approach of the monsoon, and still more so during the monsoon, it is not easy to embark in

the steamers, which are obliged to lie 2 or 3 m. out. The charges at the Bépúr Hotel are for breakfast 1 r. 4 a.; for tiffin, hot or cold, 1 r.; for dinner, 2 r.; bed 1 r.; tea or coffee, and toast, 4 a.; cold bath, 4 a.; hot bath, 6 a.; room charge, 4 a., or all included, board and lodging, for a single person 5 r., for a married couple 9 r.

ROUTE 24.

SHORANÚR TO KUCHÍ OR KACHHÍ (COCHIN), 72 M. 2 F.; THENCE TO QUILON BY ALAPALLI, OR ALAPOLÉ (ALEPPEE), 88 M. 1 F.; THENCE TO TRIVANDARAM, 41 M.; TOTAL 202 M. 2 F. BY PALKÍ, OR BY PALKI AND BOAT.

Names of Stations.	Miles and Furlongs.		Remarks.
	M. F.	M. F.	
1. Shoranúr to **Wakancheri** . .	5 3	5 3	b Bázár & custom-house. Supplies of every description.
× bridged n. and Shorí r. to summit of Kudrán Pass .	8 1		
Valkam paure .	0 5		
Kudratod n. . .	0 4		
2. × n. to **Pattikad** .	2 6	12 0	b. Fever prevalent in Ap. May, June, and Nov. Jungly country.
Bridge and n. . .	0 7		
Millakare . .	3 4		
Ulurkare . . .	2 1		
3. **Trichur** (Barracks).	2 5	9 1	Pass heights covered with jungle and descend to rice fields. R here 90 yds. wide.
Ulúr . . .	2 2		
× bridge to large pagoda . . .	4 5		
Uragam . . .	0 6		
× bridge and Karwanur r. to Vettinúrka Amblam .	2 4½		
4. **Mápránam** . .	1 4	11 5½	b. Much rice cultivation; ground much intersected with water courses.
× n. to Jirinjalagudi	2 0½		
× 3 n. by bridges to Maduwampatt .	1 3½		
× bridged n. to Backwater . .	4 7½		
× Backwater .	1 1		
5. From Road to Kálíkot to **Kotha Peramba-Angadi**	1 0	10 4½	Several shops. This place is under the Collector of Malabár.
Pass boundary to Palace . . .	0 1		
Pudthenettré . .	1 0		
Vadduthod Kámamuré . . .	1 5		
Iyakod muré . .	2 0		
Kodangalúr r. . .	1 0		
Carry forward .	..	48 6	

Names of Stations.	Miles and Furlongs.		Remarks.
	M. F.	M. F.	
Brought forward	..	48 6	
6. × to S. bank and Aiakoṭṭa or Mannapát . . .	3 0	8 6	Several shops. Heavy sand.
Pallipúram . .	2 3		
× channel 220 yds wide to Noyar Ambalam . .	3 0		
7. **Nauraka** . . .	2 6	8 1	
Maulipúram . .	2 2		
Takka Maulipuram	1 0		
Amblam . . .	0 4		
A'liakal . .	0 4		
Mukalwattam . .	0 3		
Vypen Chaukí .	1 0		
× bar in boat . .	0 3		
8. Flag-staff **Kuchi** (Cochin) . .	0 5	6 5	b. t. o. Lrge town on sea-shore.
Total . . .		72 2	
Kuchí to Manacheri . . .	2 4		
Thánah & Chaukí .	2 4		
9. Marawakád . .	3 7	8 7	Deep sand.
Boundary between Kuchí and Travankor . .	2 5		
10. Andarhaḷḷi and Kunjeṭṭi . . .	7 4	10 1	Small village.
Aritangalpaḷḷi .	1 5		
Káturpaḷḷi . . .	6 6		
11. × 4 n. to A'lapalli (Aleppee) . .	5 4	13 7	t. s. a town.
× 2 n. to Paddiamkolamkeré . .	2 4		
Amballapalli . .	5 6		
12. **Parrakád** . . .	2 1	10 3	
× 2 n. to Sunga chaukí . .	3 4		
× n. to Aripad .	5 6		
13. **Kastigapalli** . .	1 6	11 0	Small village.
Rámpúr . . .	3 3		
Kayenkolam . .	4 0	7 8	Large village—wooded country.
× Backwater to Kistnapúram .	2 1		
× r. to Sangam Kolamkeré . . .	3 3		
Potanterraú . .	1 6		
14. **Karnagapaḷḷi** . .	1 0	8 2	
Paddanir Kolamkeré	1 0		
× Sírúpaḷḷi r. to Allapadutúr .	2 5		
15. **Shawarré** . . .	3 1	6 6	
Ambalam Kovil .	3 6		
× Quilon r. to Saktikolangaré .	2 5		
Minutucheri . .	1 0		
Artillery barracks at Kollam (Quilon) . .	4 1	11 4	b. t. s.
Total . . .		88 1	
Carry forward .	..	160 3	

Names of Stations.	Miles* and Furlongs.		Remarks.
	M. F.	M. F.	
Brought forward	..	160 8	
Quilon to Vaddakavilla	1 6		
Vaddakakaré	2 2		
16. **Mailakád**	2 4	6 4	
× Parra r. to Shatenúr	1 4		
Kadambatúnam	5 5		
17. **Naukolam**	2 2	9 3	
Pulúr	2 2		
Maiverrakal	3 3		
18. × r. to Attangadi or Attangal	1 4	7 1	
Yeddakod	2 4		
Pallipúram	5 7		
19. **Kallikulam**	2 0	10 3	
Ulúr	4 2		
Pattam	2 0		
20. Trivandaram	2 2	8 4	b. t. s
Total		41 7	
Grand Total		202 2	

Shoranúr, a stat. on the line of the Madras Rly., between Pálghát and Bépúr, is the place where travellers should stop if they determine on going overland to Trivandaram, otherwise they may embark in a steamer at Bépúr and go by sea. In this case they will of course see nothing of the intervening country or of the very curious system of lagoons by which Kuchí and Trivandaram are connected. See next Route for steamers.

Shoranúr is an extremely disagreeable place to stop at. The t. b. is 1 m. from the stat., and the only way of reaching it is by walking, which in the heat of the sun is a serious matter, or by going in a bullock-cart, by which it takes ¾ of an hour to accomplish the trip, including the stoppage at the bridge, where a toll of 4 ánás 10 pies must be paid for each cart. The bridge is very long, and is over the Shorí or Shoranúr r. The b. belongs to the Rájá of Kuchí (Cochin), and the rules are signed by his minister. The building is externally clean, but in 1878 the thatched roof was in very bad repair, as also the bath-room. The place has an evil reputation for snakes, and is terribly hot, but it is the nearest point to Trichúr, and the Rájás of Kuchí and Travankor keep agents here, who on intimation from the Resident are quite prepared to assist the traveller on his way to Trichúr. Should, however, the Resident be inert, as happened in the author's case, it is impossible to obtain any aid, and the journey becomes impracticable. Therefore, as the Resident always leaves Trivandaram as soon as the weather begins to be warm, and retires to the hills, where letters or telegrams do not reach him without delay, it is always better to apply to the Collector of Malabár, who is both willing and able to obtain what is required for the journey. The Rájás of Kuchí and Travankor are most courteous to English gentlemen, but it is necessary to approach them through the English authorities, and when that is done their Highnesses would aid a traveller having any claims to attention by sending a *pálkí* and bearers to convey him to Trichúr, where he would be permitted to rest in the lace, and finish his journey to ıchí by boat, supposing there to be sufficient water, which is not always the case in April and May.

There is much jungle on the rd. to Trichúr, and Major Scott observes in his Book of Routes in the Peninsula of India that "bearers do not like passing through the jungle at night at the risk of meeting wild elephants, which abound in these parts and are very troublesome." At present the risk of meeting elephants is not great, but there is still risk of meeting tigers at night. In fact a few years ago a tiger walked into Trichúr as day dawned, and meeting 2 men who were coming out of the town, a butcher and another, he chased them, and as they climbed up a tree he struck at the hindermost with such force that he left one of his claws in the trunk at, it is said, nearly 13 ft. from the ground. He then went into a shed and lay down, and the alarm having spread through the town the people who had firearms collected, and with them came Captain Albert Clay and another officer. It happened that a bird alighted on the wall of the shed, and the tiger reared himself up on hearing the fluttering, and so ex-

posed his head above the wall, when a general volley laid him dead. He was what the Indians call a *pedda puli*, that is, the largest kind of royal tiger.

From June to October travellers can proceed the whole way from Trichúr to Kuchí by boat. The place of embarkation is within ¼ a m.

Kachhi, *Kuchí*, or *Kuchíbandar*, (Cochin), is a municipal town with 13,840 inhabitants, of whom 10,132 are Hindús, 2183 Muslims, 125 Europeans, and 1400 Eurasians. It belongs to the English, though it gives name to a small native principality extending over the adjacent territory, and was formerly the capital of the Rájá. The present ruler of Kuchí is named Ráma Varma. He is a Kshatriya by caste, was born on the 11th May, 1835, began to rule 28th March, 1864, and was made a K.S.I. in 1871. His Highness has some knowledge of English, and is an excellent scholar in Sanskṛit. According to tradition the Rájás of Kuchí hold their territory in right of descent from Cheruman Perumal, who governed all Kerala, that is, the whole coast of Malabár and Travankor, as Viceroy of the Chola kings in the beginning of the 9th cent. A.D., and afterwards established his independence. The genealogy cannot be traced beyond Víra Verula, who died 28th April, 1549. His successor and 2 princes were killed in battle against the Zamorin of Kálíkoṭ, January 27th, 1565, and the next Rájá was also killed in battle at Pudikáva, February 10th, 1565. Kuchí or Cochin contains 7 districts: Kuchí, Kananúr, Magandapúram, Trichúr, Tallapalli, Chittúr, and Kodangalúr or Cranganore (the name Cranganore is not given in the map of S. India, but Kodangalúr is). The total area is 1361 sq. m. and the pop. 598,353. The Revenue averages about 1,300,000 rs. The State is in subsidiary alliance with the British Government under a treaty which dates 17th October, 1809, which was entered into on the suppression of a rebellion against the British, raised by Kuchí and Travankor. By this treaty Kuchí agreed to pay a tribute of 276,037 rs. which has since been reduced to 200,000 rs. The Resident for Travankor is also Resident for Kuchí.

So early as 1503 Albuquerque erected a fortress here, the first possessed by the Portuguese in India. In 1663, after the expulsion of the Portuguese, the Rájá ceded the town to the Dutch, who made it the capital of their possessions in India, and raised its trade to a very flourishing state. They converted the cathedral into a warehouse; and, the bigoted tyranny of the Roman Catholics being at an end, Hindú, Muḥammadan, and Arab traders frequented the port in great numbers. The town is situate at the N. extremity of a spit of land about 12 m. long, but whose greatest breadth little exceeds 1 m., while it often narrows to ¼ of that width. It is almost insulated by inlets of sea and estuaries of streams flowing from the W. Gháṭs. Indeed, the backwater is of such extent as to be of paramount importance to the place, and to supply in a great degree the place of roads. This backwater extends S. nearly to Kayan Kulam, and N. about 40 m. to Chaitwá. In its course it throws out many ramifications in an E. direction, and to the W. it communicates with the sea by 3 estuaries, at Chaitwá, Kodangalúr (Cranganore), and Kuchí (Cochin). It is very shallow in many places, more particularly in the N. part of the Chaitwá branch, but between the inlets at Kodangalúr and Kuchí, and Kuchí and Álapalli, it is at all times navigable, both for passage and cargo boats. It shoals, however, from Álapalli to the bar of Ivika (spelled Iviker or Aibika in Thornton's Gazetteer) near Kayan Kulam. During the rains every part is navigable, flat-bottomed boats being employed; but for the conveyance of small merchandize canoes drawing but little water are preferred. The back-water is affected by the tides, which rise about 2 ft., and flow at the rate of 2½ m. an hour. It is tortuous in its course and somewhat sluggish, but affords to the merchant a safe and convenient means of transport for his goods,

as also to the cultivator of carrying his produce, without much trouble or expense, to the best market. It is also a very important advantage that this communication is open at all seasons of the year. The cargo-boats are covered with bambú or reed mats, by which the goods are protected both from the sun and rain. Kuchí is the only port S. of Bombay in which large ships can be built. In 1820–21 three frigates were built here for the Royal Navy. Smaller vessels for the Indian Navy have likewise been built, and many merchant ships of from 500 to 1000 tons burthen. For the construction of ships there is excellent teak in abundance. There is, however, a bar at the mouth of the harbour which is a serious obstruction. Horsburgh says it is practicable for ships drawing 14 or 15 ft. of water. Within, under the old walls of the fort, the depth is 4 or 5 fathoms.

Kuchí is a well-built town, about 1 m. long and ½ a m. broad. In 1776 the state of Kuchí was subjugated by Ḥaidar. In 1792 Típú ceded the sovereignty to the British. In 1796 it was taken by the British from the Dutch, and in 1806, or, according to another account, in 1814, the fortifications were, by command of Government, blown up with gunpowder. The explosion threw down or shattered all the best houses, and most of the Dutch families who could afford it left the place. Thus, by a barbarous and impolitic measure the place was half ruined. A few Dutch families still remain, and there is an old Dutch Church on the N.W. side of the town, in which the Protestant missionary officiates.

Kuchí is most remarkable as the residence of the *black and the white Jews*, who inhabit the suburbs of Kalvati and Mottancheri, which extend about ½ a m. along the backwater to the S.E. of the town. In Mottancheri there is a large but not very handsome *Kótáram*, or palace, of the Rájá, and close to it is the synagogue of the white Jews, or Jews of Jerusalem, who are said to have arrived in India at a much more recent date than the black Jews, whose residence dates from time immemorial. The white Jews inhabit the upper part of Jews'-town, the black Jews the lower part. There are also a great number of black Jews in the interior, their principal towns being Iritúr, Parúr, Chenotta, and Maleb. There is every reason for believing that the black Jews were established at Kodangulúr (Cranganore) in the 3rd or 4th cent. A.D. They possess a copper grant from the Bráhman Prince of Malabár, conferring the said place upon them, and dated 388 A.D., or, according to Hamilton, 490. Their *synagogue* is a plain edifice, with a small belfry, in which is a rude clock, 200 years old. The floor is neatly paved with china, and there is a gilt recess at one end, veiled with a rich curtain. Behind this are folding doors, and within these are 5 copies of the Pentateuch in silver cases, with covers of rich brocade. On one is a crown of gold presented by Colonel Macaulay, a former Resident. The copies are written in Hebrew on vellum, and in such a beautiful character as to match engraving. In these synagogues the women sit apart from the men in a gallery hidden with railings and network. Kuchí is famous for cutaneous diseases, and especially for elephantiasis, which is sometimes called the Cochin leg. These diseases are said to be owing to the badness of the water, as well as to the dissolute habits and want of cleanliness of the people. From the proximity of Kuchí to the sea, its low site, and the soil being loose sand, the ground on which the town stands is damp, and water is found just below the surface. This water is brackish and unwholesome, but the lower orders make use of it, and suffer in consequence. Indeed the unwholesomeness of the water is so much a recognized fact that Government causes a supply of drinking water to be brought in boats from a r., near the village of Alwai, 15 m. distant. This stream, rising in the hill country to the N.E., empties itself into the backwater a few m. above Kuchí. As it passes the village Alwai, the water is extremely

pure, and great numbers of the inhab. of Kuchí resort thither to bathe.

There is an interesting sect of Christians at Kuchí, the Nazaránís. They are often termed Nestorians, though they themselves do not accept the name. They ascribe their conversion to the preaching of St. Thomas, and until the arrival of the Portuguese they were a united church, holding a simple faith, and viewing with abhorrence many of the doctrines and practices of the Church of Rome. As early as the 9th cent. they were high in favour with the Rájá of Travankor. Eventually they became independent and elected a sovereign of their own; and though subsequently they had to acknowledge the supremacy of the Kuchí Rájá, they still preserved many of their privileges. From the Portuguese they suffered much persecution to compel them to become Roman Catholics. When the rule of the Portuguese ceased they escaped from this thraldom, but they were left with a divided church, and those who still styled themselves Syrian Christians had become imbued with the doctrines of their persecutors. At present the Syrian and Roman Catholic services are performed at times in the same church. The Syrian division of the church now receives a superior from the Patriarch of Antioch, though before the Portuguese persecution they were governed by a succession of Bishops, who received both their ordination and mission from the Nestorian Patriarch of Mosul.*

Should it be wished to proceed to Bépúr from Kuchí the traveller must cross the bar in boats 3 f. to Vaipen. The road is very sandy, and only brackish water is obtainable in this march.

The stats. as far as Ponáni (Paniáni) are unimportant villages or small towns. The road is throughout sandy.

Ponáni or *Paniáni*, called by the natives (according to Hamilton) *Panang Wákal*, in lat. 10° 48′, long. 75° 58′, is a seaport town with 11,422 inhab. It is situate on the S. side of the r. of the same name, which rises in Koimbatúr, and after a course of 128 m. here disembogues into the sea. It is navigable only for canoes as far as Pálghát, 63 m. from the sea; but its general shallowness, except during the monsoon, and a bar at its mouth, prevent its being available for other vessels. Paniáni was before the time of Tipú a much more flourishing place, but his oppression reduced it considerably. It is the head-quarters of the *Mapilahs*, and the place where their Tángal, or high priest, resides. This functionary claims descent from 'Alí and Fáṭimah, the son-in-law and daughter of Muḥammad. His office, in conformity with the custom of Malabár, is hereditary in the female line. The town is chiefly inhabited by Muslims, who have 40 mosques. It is b. in a straggling manner on a sandy plain, and there are about 500 stone houses, 2 storeys high; the rest are huts. A large part of the population is employed in fishing. Others are seamen, and besides coasting craft, there are vessels that sail to Bombay, Surat, and Madras, and even as far as Arabia and Calcutta, carrying on a trade principally in pepper, betel, rice, cocoa-nuts, iron, and timber. The imports are grain, sugar, and spices, and also salt, the home supply made by evaporation not being sufficient. Paniáni is likely to derive additional importance from being very near the terminus of the Madras Rly. at Bépúr. After leaving Paniáni, there is a backwater which it takes a corps with baggage 12 hours to cross. There is no road between Tanúr and Chaliam, and thence for 7½ m. it passes through very deep sand. Bépúr is 26 m. N. of Ponáni.

A'lapalli (Aleppee), spelled Aulapolay in the trigonometrical survey, lies in lat. 9° 30′, long. 76° 24′. and is the chief seaport of the principality of Tiruvankodu (Travankor). The English had formerly a factory here. The trade in betel, coir, pepper, and cardamoms is very considerable. Down to this port, too, through the backwaters from Kuchí, vast quantities of timber, the produce of the Rájá's forests, are floated. There is also an establishment for building small craft, belonging to the Rájá. There is no shelter for large ships; but owing to the sea having encroached on the land in this locality, a bank of soft mud subtends the shore, so that a large vessel may anchor 4 m. out, in about 5 fathoms water, in some degree protected by this bank, and with less risk than on any other part of the coast. The backwater and rs. at A'lapalli abound with large and fierce alligators, which often make prey of human beings.

The rd. from A'lapalli to Kuchí through the villages of Kunjetti and Marawakád, lies through very deep sand.

Shawerré or *Shiravái* is a small village, and the r. to be crossed before

reaching it has always a great depth of water, so near the sea. In the next stage, the Sirupalli r. is fordable at ebb-tide, but at other times must be crossed in boats. *Karnágápaḷḷi* is a middling village, *Kayan Kulam* a large one. The rd. is tolerable to A'lapalli, whence it passes through deep sand. *Parrakád* was once a place of considerable trade, and is still populous. There is a Roman Syrian Church; and the *Kótárams*, or palaces, of the Rájás of Travankor and Chambagacheri, and a large pagoda, are worth notice.

Kollam (according to Caldwell) (Quilon), a town with about 20,000 inhab., is situate on the sea coast, in a bight, where there is secure anchorage for ships about 3 m. from the fort. It was from 1809 to 1830 the head-quarters of a subsidiary force of 5 regiments and a company of artillery, but the garrison has for the last 26 years been limited to a single regiment. The cantonment is to the E. of the town, and stands on ground rising by a gentle ascent from the sea. It includes an area of nearly 5 m. in circumference. There are barracks and other buildings requisite for the large force above mentioned, and also an Episcopal Church. In spite of the withdrawal of the large force which occupied it for so many years, Kollam still possesses extensive bázárs and several Pársí shops, well supplied with articles from Bombay. Kollam is a place of great antiquity, and is said to have been originally founded in 825 A.D. The natives of this part of Malabár, both Hindús and Christians, date their era from the epoch of its foundation. The first Archbishop of Goa, Alexius Menezes, held here his first conference with the St. Thomas Christians, when he induced a large portion of them to renounce Nestorianism and join the Roman Catholic Church, to which they still continue united. The British *Residency* is a fine building. It lies N. of the cantonment, and commands a beautiful view of the backwater and adjacent country. Near it is an ancient *pagoda* dedicated to Kṛishṇa. Prior to 1829 the Court of Appeal and Office of the Díwán, or Minister, were at Kollam, but were removed to Trivandaram when the present Rájá mounted the throne. There is excellent water communication the whole way to Trivandaram, by means of canals dug parallel to the low sandy coast, and connecting the different backwaters. The military rd. is comparatively disused. Water communication is still more in vogue to A'lapalli and Kuchí, though the rd. is practicable for cattle and horses, but very difficult for wheel carriages. A *phatemár* (pattymar) will reach Kananúr by sea in 5 or 6 days from Kollam, so that a sea passage is the most convenient.

Anjutenga.—A few m. distant from this place, and due W. of it on the sea-coast, is *Anjutenga* or Anjengo, where the E. I. C. had a factory of some importance established so early as 1684, and withdrawn in 1813. Anjutenga is situate in lat. 8° 40′, long. 76° 49′, and is remarkable as the birthplace of Sterne's Eliza, "a lady," says Forbes, in his *Oriental Memoirs*, "with whom I had the pleasure of being acquainted at Bombay, whose refined taste and elegant accomplishments require no encomiums from my pen." The same author adds, "Anjengo likewise gave birth to Robert Orme, a writer who has been frequently denominated the British Thucydides, and the father of Oriental history. This amiable man (born in 1728, and who died in England in 1801) was the 2nd son of Dr. Alexander Orme, who came to India as an adventurer in 1706."

The coast near Anjutenga is hilly and romantic, and there is usually a violent surf, impassable by an English boat. During the beginning of the S.W. monsoon, the sea presents an awful spectacle; the billows rising to a great height, and breaking on the shore with a report equal to that of the loudest cannon. Each ninth wave is said to be larger than the rest, and apparently threatens to submerge the whole settlement. During the rainy season it is curious to watch the shoals of fresh-water fish that are swept

down by the floods across the bar into the sea, where numbers of the larger marine fish are assembled to devour them wholesale. Anjengo is famous for the *pepper-vine* and *cassia.* The pepper-vine, being incapable of supporting itself, is entwined round poles, or planted near mango-trees, or others with straight high stems, as the jac. The lower branches of these are stripped off, and the vine covers it with graceful festoons and rich bunches of fruit. The vines begin to bear in the 4th year, or occasionally not till the 6th. The leaf is large and of a bright green; the blossoms are small, and of a greenish white. They appear in June soon after the rains commence; and are succeeded by bunches of green berries, which turn brown and hard as they ripen. The pepper is gathered in February, when its appearance is the same as we see in Europe. The *cassia* resembles the bay-tree, of which it is a species. It is called cassia lignea, to distinguish it from the laurus cinnamomum, or true cinnamon, to which it is very inferior. The leaves of the cassia are smaller and more pointed than those of the laurel, while those of the cinnamon are still more delicate. The blossoms of both. like the flowers of the arbutus, hang in white fragrant bunches. The fruit resembles a small acorn. The young leaves and tender shoots are bright red, changing to green as they approach maturity. They taste like cinnamon, but the inner bark is the only valuable part of the tree. This is carefully peeled, cut in pieces, dried in the sun, and then exported. The tree decays on losing its bark, and is cut down, and the roots throw up fresh shoots. It is also raised from seeds.

The town of Anjutenga is situate on a narrow strip of land, running from N.W. to S.E., in which latter direction is the sea, and to the N.E. an extensive backwater. It consists of 2 parallel rows of houses, with a fort at the S.E. extremity, b. in 1695; and the Portuguese Church and English burial-ground at the N.W. Forbes. the author of the *Oriental Memoirs*, was appointed a Member of the Council of Anjengo in 1772. He describes himself as living in the verandah of a cottage, thatched with palmyra leaves, and so small that a sofa which he brought from Bombay could not enter the door. The inhab. are still, as he states, for the most part Christians of the Romish Church, poor and wretchedly ignorant. The chief point of difference, indeed, between them and their Hindú neighbours is that their women cover the upper part of their bodies. The country round Anjutenga exhibits a charming variety of river, lake, rock, and forest. The birds are remarkable for the beauty of their plumage, particularly some kinds of parroquets, and the Attinga bird, or pied bird of Paradise (*picus orientalis*), with a purple crest, snow-white feathers, and long tail. Reptiles are very numerous; and among snakes the Amphisbæna, or double-headed snake, is remarkable, as also the crescent snake, 2 or 3 in. long, with a head shaped like a crescent. The curious fish called the hippocampus is very common.

Attangaḍi is notable as the residence of the Tamburettis, or Princesses who had been from time immemorial queens of Tiruvankodu, until Rájá Martanda Deva Varmah, who died in 1758, persuaded the reigning Tamburetti to resign the sovereign authority to the Rájás, both for herself and her successors. A treaty to this effect was accordingly inscribed on a silver plate, and ratified by the most solemn imprecations. It is surprising that no account of this place is to be found in the Gazetteers or topographical works relating to India. Forbes, in his "Oriental Memoirs," merely mentions it with regard to an anecdote, confirmation of which he obtained there. The story was told by a Mr. Grose, and purported that a Malabár woman, who had lived in the service of an English lady, visited Attangaḍi, and appeared in the queen's presence with her bosom covered. This is contrary to the custom of Malabár and Tiruvankodu, where all females are naked to the waist. The queen of Attinga was so offended at this deviation from the

usage of the country, which she regarded as an insult to herself, that she ordered the unfortunate woman's breasts to be cut off, a mandate which was rigorously put in execution. Forbes mentions that, at the close of the 17th cent., the Mápilahs attacked the English chief of Anjengo and his suite, who were paying a public visit to the queen of Attinga, and put them all to death close to her palace; and, in some instances, in her very presence, in spite of her efforts to restrain their fury. In 1685 the queen of Attinga fell in love with a young Englishman, who was sent to her with the customary annual presents, and offered him her hand. This he declined, but remained with her some months, and departed loaded with gifts.

Trivandaram, in lat. 8° 28′, long. 77° 2′, is the capital of the province of Tiruvankodu (Travankor), and is situated about 1½ m. in a direct line from the sea, with which it is nearly on a level. There are no means of estimating the population, but the town is large, lying outside the fort, in which the Rájá and his family reside, and extending chiefly towards the N. At the extremity of the town, in that direction, are the barracks and the old cantonment, formerly occupied by a regiment of Native Infantry and a detachment of Artillery, and now the head-quarters of the Nair Brigade. A m. to the E. of the fort, and elevated considerably above it, is the Residency, near which the medical officer resides, the hospital and the lines for the escort being close at hand. The fort is about ½ a m. sq., and has no ditch. The walls are of mud, with the exception of part of the W. and N. sides, which are faced with stone. About 5000 people reside within the fort, but the population of the town without the walls is very much larger. The late Rájá was a man well versed in European science and literature, but still, strangely enough, a bigoted follower of the Hindú religion. In 1837 he erected on an eminence outside the town, and 195 ft. above the sea, an observatory 78 ft. long from E. to W. and 38 ft. broad. It contains a transit instrument, a transit clock, 2 mural circles, an altitude instrument, an azimuth instrument, and 2 powerful telescopes, one a refractor, and the other a reflector; as well as meteorological, magnetic, and pendulum apparatus. The Rájá was a considerable contributor to the Great Exhibition, and the ivory chair he presented to the Queen was one of the most beautiful objects exhibited. It is now placed in St. George's Chapel, Windsor, and is the throne on which the Queen sits when she holds a Chapter of the Garter.

The area of Travankor is 6653½ sq. m., and by a census taken on the 18th of May, 1875, the pop. is 2,311,379. The number of houses is 506,914. The gross revenue in 1873–4 was £535,000: derived from land, £240,000; customs, £38.000; tobacco, £90,000; salt (monopoly), £100,000; cardamoms (monopoly). £20,000; excise on spirits, £12,000; judicial fees, £14,000; timber (monopoly), £10,000; miscellaneous, £11,000. The gross expenditure for the same year was £532,000, public works alone costing £100,000. The Nair Brigade cost £15,000; charitable houses, £30,000; education, science, and art, £12,000. The products are pepper and cardamoms, nutmegs and cloves, cocoa-nuts, the areca nut, and rice, which is much grown in the flat country near Cape Kumárí (Comorin), called Nanjínád. Coffee is grown by European planters, and is becoming a valuable export. The forests contain valuable timber, especially teak, anjelli, ebony, and blackwood, and swarm with elephants, tigers, leopards, panthers, including the black species, bears, bisons, elks, deer, and nilgaus. The present Mahárájah's family name is Tripathathu Swarúpam, but his official name with titles is Shrí Pathmanabha Dausa Vanjí Bála Ráma Varma Kulashagara Kirítapati Manné Sultán Maharáj Rájá Rama Rájá Bahádur Shamshír jang. H.H. is also a G.C.S.I. He is 44 years old. H.H. speaks Malayálam as his mother tongue, and is acquainted with Maráthi, Tamil, Telugu and Hindústání. He is very learned in Sanskrit, and

has an extraordinary mastery of English. He is a proficient in music. According to tradition H.H. is descended from the eldest son of Sheraman Permal, to whom his father assigned Travankor as his portion about 1500 years ago, according to some in the 9th cent. A.D., but Ponai Thoma, on reaching Cranganore, 345 A.D., found him then reigning (see "Gazetteer of S. India," p. 595). However, the present Malayálam era, known as the Quilon era, dates from A.D. 825, and the names of the successive Rájás from that time are preserved. There are authentic histories of the events which took place during the last 2 cent., and of the conquests made by the State of Travankor during that period. The history of the celebrated Lines of Travankor, an attack upon which occasioned the war with Tipú in 1790, is given by Wilks, vol. iii., pp. 30–64. The Dutch took Kuchí (Cochin) and Kodangalúr (Cranganore) in 1662, and Ayakottei, which was on the N. end of the island of Vipúr, that stretches 20 m. from the estuary of Kodangalúr, N., to that of Kuchí, S. In 1663 they made a treaty with the Rájá of Porakád (called by them Porca), by which it was agreed that he should pull down 200 cubits of the wall built against Kuchí. Now Porakád is 40 m. S. of Kuchí, but the stipulation shews that lines of defence existed in that region more than 2 cent. ago. However, in 1759 the Zamorin of Kálíkoṭ overran the territory of Kuchí, the Rájá of which latter place called in the aid of Travankor, whose troops expelled the Zamorin's army, and for that service obtained a strip of land from the hills to the estuary which washes the island of Vipín. There they at once erected a line of works, which cut the territory of Kuchí (Cochin) into 2 parts, the N. part being N. of the defences. In 1775 Ḥaidar's general, Sardár Khan, attacked the Dutch fort of Chetwa, 10 m. N. of Kodangalúr, and the Rájá of Travankor, alarmed probably at this invasion, bought a piece of land in Vipín from the Dutch, and continued his lines across that island. "These lines, although very sufficient with regard to the dimensions and construction of the ditch and rampart, were more imposing than effectual, as throughout the dangerous extent of 30 m. few points were closed in the rear, and these imperfectly, so that nearly the whole would fall on carrying a single point." In 1789 Tipú resolved to attack these lines on the ground that they intersected the country of his tributary, the Rájá of Kuchí (Cochin) and were b. on his property. A long discussion with the British Government terminated at the end of 1789 in Tipú's making the threatened attack. "His camp was established at about 6 m. to the N. of the principal gate of the lines; and on the night between the 28th and 29th of December, he ordered the following disposition: 2 Ḳushúns of regular infantry, all the cavalry and irregular infantry, accompanied by the spearmen of the royal retinue, to indicate his own presence, were ordered to manœuvre at daylight in front of the principal gate, and at 10 o'clock, P.M., he marched with 14,000 infantry, and 500 pioneers, by a circuitous rte., discovered to him by a native of the country, to turn the rt. flank of the lines, which terminated at a precipice, supposed to be inaccessible. The demonstrations in front drew the attention of the enemy, as had been expected; and he found himself soon after daylight in possession of a considerable extent of rampart on the rt. flank almost without opposition. It was his object to gain the gate about 9 m. from the point of entrance; to open it to the division manœuvring in its front, and to establish his whole army within the lines in one day. Although the opposition was feeble it was near 9 o'clock before the whole of the troops had entered, and were prepared to advance in force. After he had advanced between 2 and 3 m. some distant movements were perceived, and the Sulṭán thinking it possible that he might not fully accomplish his object on that day and be obliged to take post and

bring up his guns, ordered the pioneers to throw down a certain portion of the rampart into the ditch (about 16 ft. wide and 2 ft. deep), and to make a wide and solid road, and easy communication with the camp. The pioneers had been marching nearly 12 hours, and were not much disposed to vigorous exertion: the berm as well as the ditch was overgrown with thorny shrubs and bambús, and the work proceeded very tardily. In the meanwhile the troops advanced in 1 column along the rampart, the Travankoreans retreating from each successive tower, the resistance at each successively increasing, until the column approached a building within the works, constituting a square enclosure made use of as a magazine, storehouse, and barracks. The fugitives knew that support was at hand, but were not as yet in sufficient strength to maintain themselves; they, however, made a stand at this square, and drew into it a small gun, and some grape from their now useless lines, which did good service against the head of the column; the casualties of the day had fallen heavily on the leading corps; and the Sulṭán ordered up a fresh and select one, with orders to carry the building at the point of the bayonet, the corps relieved being directed to fall into the rear. The order, besides being ill-executed, was misapprehended; and at the moment this corps was about to retire along the flank of the column, a party of about 20 men, which the Travankoreans had sent into the thick cover which here approached within a few yds. of the rampart, threw in a regular platoon on the flank, which killed the officer commanding, and threw the corps into inextricable disorder and flight. The relieving corps, awkwardly advancing along the same flank, was met and checked by an impetuous mass of fugitives; the next corps caught the infection, the panic became general, and the confusion irretrievable. The Sulṭán himself was borne away in the crowd; the rear, now become the front, rushed into the intended rd. across the ditch, which had been no farther prepared than by cutting down the underwood, and throwing a part of the rampart on the berm; the foremost leaped or were forced into the ditch; and such was the pressure of the succeeding mass, that there was no alternative but to follow. The undermost, of course, were trampled to death, and in a short time the bodies, by which the ditch was nearly filled, enabled the remainder to pass over. The Sulṭán was precipitated with the rest, and was only saved by the exertions of some steady and active Chélas, who raised him on their shoulders, and enabled him to ascend the counterscarp, after having twice fallen back in the attempt to clamber up; and the lameness, which occasionally continued until his death, was occasioned by the severe contusions he received on this occasion. His palankeen remained in the ditch, the bearers having been trodden to death; his seals, rings, and personal ornaments, fell as trophies into the hands of the enemy; and the fortune of a day, which was turned by 20 men, cost the Sulṭán's army upwards of 2000. The English despatches of that period describe the ditch to have been filled with bales of cotton by the Mysoreans, for the purpose of passing in, and that the accidental inflammation of that substance had compelled them to seek another passage. All the Mysoreans with whom the author has conversed, deny the existence of a bale of cotton in the army; but all affirm that the mass of bodies in the ditch were consumed by fire after the retreat; fuel, as they suppose, having been added for the purpose by the Travankoreans. But when the mass of wood felled for clearing the rd., the combustible materials of their dress, and the contents of their cartouch boxes are considered, an accidental spark, near the close of the retreat, may furnish a sufficient explanation of the fact to those who have witnessed similar scenes.

"The Sulṭán, on clearing the ditch, made the best of his way on foot towards camp, but was soon furnished with the conveyance of a common

dúlí to bear him unperceived to his tent. In a mixed paroxysm of rage aud humiliation, he swore that he would remain fixed on that encampment until he should carry that contemptible wall. He accordingly ordered the recall of Burhánu'd-dín from Kúrg, and of nearly the whole of his detachments for the conversion of the infidels from Malabár. Battering guns were to be brought from Seringapatam and Bengalúr.

"Cannon and equipments of every description, suited to the siege of a regular place of strength, slowly arrived for the reduction of this miserable wall. Before the Sulṭán would repeat the assault, a series of approaches were carried to the counterscarp, the ditch was filled, and a practicable breach effected nearly ¾ of a m. in extent; the Rájá attempted to supply by numbers what he wanted in skill and discipline, but these very numbers contributed to spread panic: the resistance was contemptible, and the Sultán's army entered Travankor. * * *

"Before leaving Travankor, the effectual demolition of the lines was rendered a sort of public ceremony; the whole army off duty was regularly paraded without arms, and marched in divisions to the appointed stations; the Sulṭán, placed on an eminence, set the example of striking the first stroke with a pick-axe; the ceremony was repeated by the courtiers and chiefs, the followers of every description, bankers, money-changers, shopkeepers, and the mixed crowd of followers were all ordered to assist the soldiers, and the whole was razed to the ground in 6 days."

The Ghâṭs in the vicinity of Trivandaram are worth exploring, for the scenery is singularly beautiful, and game of all kinds abounds. The traveller may proceed 16 m. to Arienád by a tolerable rd., which frequently traverses, however, large tracts of rice grounds and steep ridges covered with jungle. The 2nd march, crossing several elevated ridges, is to Kaviatten Kudal, 8 m. nearer to the base of the hills. The rd. is tolerably good and passes through a very picturesque undulating country much covered with jungle. The encamping-place at Kaviatten Kudal is on the banks of a branch of the Karamoné r., and is only 430 ft. above the sea. The 3rd march conducts the traveller to a high part, though not to the summit of the hills. The rd. lies through lonely forests and over wooded ridges to the Attiár, a small r. at the foot of the hills, and 1230 ft. above the sea. Hence the ascent is more steep, through a dense and almost impenetrable forest of magnificent trees, which form a canopy impervious to the sun, and beneath which the temperature is cool and pleasant. The traveller now comes to a ridge, a kind of promontory or projection of rock, on which are the remains of an old barrier, and whence there is a magnificent view of the plain below. Beyond this is a plateau covered with noble forest trees, which is terminated by another ridge, and beyond this again is a dense low jungle, the abode of elephants and innumerable wild beasts. The course now turns to the rt., over very rough ground, and an encamping-place may be selected near one of the rivulets of deliciously cool water, which here flow down from the hills. The height is here about 4000 ft. and the thermometer falls to 65° Fah. in the morning. The view to the S. of the Agastya peak, towering up 7000 ft., now capped with clouds and now glittering in the sunlight, is from this spot truly grand. It is requisite to light great piles of wood to scare away the wild beasts, and to give warmth to the natives, who suffer pitiably from the cold of these elevated regions. On the 4th morning a march of 2 m. carries the traveller to the very summit of the Ghâṭs, whence he has a magnificent view on each side of the hills, as well over the Tiruvankodu country to the sea on the W., as towards Pápanásham in the Tinnevelli Collectorate to the E. The elevation is here about 6000 ft., and the climate not dissimilar to the Nílgiris. The whole surface of the table land is trampled all over by

elephants, who make this a favourite resort from the jungles below. Tigers too are very numerous, and may be easily hunted out of the sholas, or open patches of jungle.

ROUTE 25.

BY B. I. S. N. CO.'S STEAMERS FROM BÉPÚR OR KALIKOṬ.

Should the traveller from ill-health or other reasons prefer to visit Kuchí (Cochin), or Trivandaram, or any other place along the sea coast by sea, he will find the steamers of the British India Navigation Company very comfortable, and the fares reasonable. The managing agents for this company are at Madras, Messrs. Binny & Co.; at Bombay, Messrs. Nicol & Co.; and at Calcutta, Messrs. MacKinnon, Mackenzie & Co. The company does not guarantee their steamers sailing from the intermediate ports on the exact dates given in the time-tables, but every effort is made to ensure punctuality, and as a matter of fact, unless in case of some unusual tempest, or other *contretemps*, the time is kept very punctually. The surf occasionally experienced on the Malabár coast during the S.W. monsoon, may prevent boats putting off, and it is uncertain whether communication with the land can take place at such times. The steamers, however, always call off the ports, and embark and disembark passengers and cargo if practicable. By steamers of this line passengers and cargo are booked through to the principal European ports, and Singapúr, Batavia, Saigon, Hong-Kong, and Shanghi, in connection with the steamers of the Messageries Maritimes, which leave Galle twice a month. Passengers proceeding to Bombay from Calcutta may land at Madras and proceed by rail to Bépúr, rejoining the steamer there or at Kálíkoṭ (Calicut). Passengers from Bombay to Madras and Calcutta may land at Bépúr and take the rly. to Madras. The 1st class rly. fare between Madras and Bépúr is 38 rs. 3 ánás by day-train, and 42 rs. 8 ánás by night-train. There are 46 steamers employed in this service, of from 323 tons to 2600 tons. One great advantage in these steamers is that the interstices between the bulwarks and deck are closed with perforated zinc slips, which does not prevent ventilation, but prevents rats, cockroaches, and other vermin passing from one cabin to another, so that when the cabin door is shut passengers may feel themselves safe from such intruders. This improvement ought to be adopted by the P. and O. steamers, where rats and cockroaches are often very troublesome. The ports touched at, and the time taken between them, is shewn in the following list. The steamers leave weekly, and the date of monthly departure differs from that of the preceding month by 7 days.

Kuchí, A'lapalli (Aleppee), are doubtful, owing to the uncertainty of the weather. This holds for July and August.

Name of Port.	Day of D.
1. Bombay .	1st
2. Kárwár .	3rd
3. Mangalúr	4th
4. Kananúr (Cannanore)	5th
5. Telicherri	5th
6. Kálíkoṭ (Calicut).	6th
7. Bépúr .	6th
8. Narrakal .	—
9. Kuchí (Cochin) .	7th
10. A'lapalli (Aleppi) .	7th
11. Koláchel .	—
12. Tutikorin.	9th
13. Colombo .	10th
14. Galle.	—
15. Nágapaṭnam (Negapatam) .	13th
16. Puducheri (Pondicherry).	14th
17. Madras— arrive	15th
leave	16th
18. Machhlípaṭnam (Masulipatam)	17th
19. Kokonáda (Coconada)	18th
20. Izhákpaṭnam (Vizagapatam)	19th
21. Bimlipaṭnam (Bimlipatam) .	19th
22. Kalingapaṭnam (Calingapatam)	—
23. Gopálpúr .	20th
24. False Point	21st
25. Calcutta .	23rd

RATES OF PASSAGE (Rupees).—LINE NO. 8.

	Calcutta C	Calcutta D	False Point & Púrí C	False Point & Púrí D	Ganjám, Gopálpúr, & Kalingapaṭnam C	Ganjám, Gopálpúr, & Kalingapaṭnam D	Bimlipaṭnam & Izhákpaṭnam C	Bimlipaṭnam & Izhákpaṭnam D	Kákináda C	Kákináda D	Machhlípaṭnam & Yperpollium C	Machhlípaṭnam & Yperpollium D	Madras C	Madras D
False Point & Púrí	40	6												
Ganjám, Gopálpúr, & Kalingapaṭnam	70	12	35	7										
Bimlipaṭnam & Izhákpaṭnam	85	17	50	10	25	5								
Kákináda	95	20	80	16	55	11	30	6						
Machhlípaṭnam & Yperpollium	100	20	90	18	70	14	50	7½	30	6				
Madras	110	22	100	20	90	18	70	14	60	12	50	10		
Puducheri & Kudalúr	125	25	115	23	105	21	90	18	80	16	65	12½	16	5
Nágapaṭnam	140	28	130	26	120	24	100	20	90	18	80	15	40	8
Galle	160	32	150	30	140	28	130	25	120	24	100	20	70	14
Colombo	170	35	160	32	150	30	140	28	130	26	110	22	80	16
Tutikorin	190	38	180	36	170	34	160	30	150	30	140	25	100	20
Kolachel	200	40	190	38	180	36	170	34	160	32	150	30	110	22
Aleppee	200	40	190	38	180	36	170	34	160	32	150	30	110	22
Kuchí & Narrakal	210	40	200	40	190	38	180	36	170	34	160	32	120	24
Bépúr & Kálíkoṭ	220	42	210	42	200	40	190	38	180	36	170	34	130	26
Telicherri & Kananúr	230	45	220	44	210	42	200	40	190	38	180	36	140	28
Mangalúr	240	48	230	46	220	44	210	42	200	40	190	38	150	30
Kárwár	260	52	250	50	240	48	230	46	220	44	210	42	170	34
Goa	270	54	260	52	250	50	240	48	230	46	220	44	190	38
Vingorla	280	55	270	54	260	52	250	50	240	48	230	46	200	40
Ratnagaṛhí	300	58	290	58	280	56	270	54	260	52	250	50	215	42
Bombay	310	62	300	60	290	58	280	56	270	54	260	52	230	46

	Puducheri & Kudalúr C	Puducheri & Kudalúr D	Nágapaṭnam C	Nágapaṭnam D	Galle C	Galle D	Colombo C	Colombo D	Tutikorin C	Tutikorin D	Kolachel C	Kolachel D
Nágapaṭnam	20	5										
Galle	70	15	50	15								
Colombo	75	15	55	15	17½	5						
Tutikorin	90	18	85	17	50	9	25	5				
Kolachel	100	20	90	18	60	12	45	9	25	5		
Aleppee	100	20	90	18	70	14	60	12	40	7	20	4
Kuchí & Narrakal	110	22	100	20	80	15	70	14	50	7½	40	7
Bépúr & Kálíkoṭ	120	24	110	22	90	17	80	16	60	12	50	10
Telicherri & Kananúr	130	26	120	24	100	20	90	18	75	15	65	13
Mangalúr	140	28	130	26	110	22	100	20	90	17	80	16
Kárwár	150	30	140	28	120	22½	110	22	100	20	90	18
Goa	170	34	160	32	130	25	120	24	110	22	100	20
Vingorla	180	36	170	34	135	26	125	25	115	23	105	21
Ratnagaṛhí	195	40	190	38	140	28	130	26	120	24	110	22
Bombay	210	42	200	40	150	30	140	28	130	26	120	24

	Aleppee C	Aleppee D	Kuchí & Narrakal C	Kuchí & Narrakal D	Bépúr & Kálíkoṭ C	Bépúr & Kálíkoṭ D	Telicherri & Kananúr C	Telicherri & Kananúr D	Mangalúr C	Mangalúr D	Kárwár C	Kárwár D	Goa C	Goa D	Vingorla C	Vingorla D	Ratnagaṛhí C	Ratnagaṛhí D
Kuchí & Narrakal	20	4																
Bépúr & Kálíkoṭ	40	8	25	5														
Telicherri & Kananúr	55	11	40	8	20	4												
Mangalúr	70	13	60	12	55	9	25	5										
Kárwár	80	16	75	12	60	10	50	9	30	6								
Goa	90	18	90	15	75	12½	65	11	50	9	20	5						
Vingorla	95	19	95	16	80	13	70	12	60	10	35	7	15	3				
Ratnagaṛhí	100	20	100	18	90	16	80	15	70	12	50	10	40	8	25	5		
Bombay	110	22	105	20	100	17	90	15	80	15	60	12	50	10	40	8	30	6

			Cabin.	Deck.
False Point	to Púrí	. . . .	Rs. 20 . .	Rs. 4
Ganjám	,, Gopalpúr	. . .	,, 15 . .	,, 3
Do.	,, Kalingapaṭnam	. .	,, 20 . .	,, 4
Gopálpúr	,, Do	. . . .	,, 15 . .	,, 3
Bimlipaṭnam	,, Izhákpaṭnam	. .	,, 10 . .	,, 2
Machhlipaṭnam	,, Yperpollium	. .	,, 20 . .	,, 4
Puducheri	,, Kudalúr	. . .	,, 15 . .	,, 3
Kuchí	,, Narrakal	. . .	,, 10 . .	,, 2
Bépúr	,, Kálikot	. .	,, 10 . .	,, 2
Telicherri	,, Kananur	. . .	,, 10 . .	,, 2

TABLE OF DISTANCES.—Miles.

LINE NO. 8.

	Calcutta	False Point	Púrí	Ganjám	Gopalpúr	Bimlipaṭnam	Izhákpaṭnam	Kákináda	Machhlípaṭnam	Yperpollium	Madras	Puducheri	Kudalúr	Nágapaṭnam
False Point	216													
Púrí	376	60												
Ganjám	327	111	51											
Gopalpúr	342	126	66	15										
Bimlipaṭnam	454	238	178	127	112									
Izhákpaṭnam	471	255	195	144	129	17								
Kákináda	545	329	269	218	203	91	74							
Machhlípaṭnam	645	429	369	318	303	191	174	100						
Yperpollium	725	509	449	398	383	271	354	180	80					
Madras	919	703	643	592	577	465	448	374	274	194				
Puducheri	998	782	722	671	656	544	527	453	353	273	79			
Kudalúr	1015	799	739	688	673	561	544	470	370	290	96	17		
Nágapaṭnam	1073	857	797	746	731	619	602	528	428	348	154	75	8	
Galle	1513	1297	1237	1186	1171	1059	1042	968	868	788	594	515	498	440
Colombo	1582	1366	1306	1255	1240	1128	1111	1037	937	857	663	584	567	509
Tutikorin	1731	1515	1455	1404	1389	1277	1260	1186	1086	1006	812	733	716	658
Koláchel	1837	1621	1561	1510	1495	1383	1366	1292	1192	1112	918	839	822	764
Aleppee	1935	1719	1659	1608	1593	1481	1464	1390	1290	1210	1016	937	920	862
Kuchí	1969	1753	1693	1642	1627	1515	1498	1424	1324	1244	1050	971	954	896
Narrakal	1979	1763	1703	1652	1637	1525	1508	1434	1334	1254	1060	981	964	906
Bépúr	2059	1843	1783	1732	1717	1605	1588	1514	1414	1334	1140	1061	1044	986
Kálíkoṭ	2070	1854	1794	1743	1728	1616	1599	1525	1425	1345	1151	1072	1055	997
Wadagárhí	2096	1880	1820	1769	1754	1642	1625	1551	1451	1371	1177	1098	1081	1023
Telicherri	2109	1893	1833	1782	1767	1655	1638	1564	1464	1384	1190	1111	1094	1036
Kananúr	2122	1906	1846	1795	1780	1668	1651	1577	1477	1397	1203	1124	1107	1049
Mangalúr	2199	1983	1923	1872	1857	1745	1728	1654	1554	1474	1280	1201	1184	1126
Kárwár	2331	2115	2055	2004	1989	1877	1860	1786	1686	1605	1412	1333	1316	1258
Goa	2379	2163	2103	2032	2037	1925	1903	1834	1734	1654	1460	1381	1364	1306
Vingorla	2407	2191	2131	2080	2065	1953	1931	1862	1762	1682	1488	1409	1392	1334
Ratnagaṛhí	2483	2267	2207	2156	2141	2029	2012	1938	1838	1758	1564	1485	1468	1410
Bombay	[illegible]	2390	2330	2279	2264	2152	2135	2061	1961	1881	1687	1608	1591	1533

	Galle	Colombo	Tutikorin	Koláchel	Aleppee	Kuchí	Narrakal	Bépúr	Kálíkoṭ	Wadagárhí	Telicherri	Kananúr	Mangalúr	Kárwár	Goa	Vingorla	Ratnagaṛhí
Colombo	69																
Tutikorin	218	149															
Koláchel	324	255	106														
Aleppee	422	353	204	98													
Kuchí	456	387	238	132	34												
Narrakal	466	397	248	142	44	10											
Bépúr	546	477	328	222	124	90	80										
Kálíkoṭ	557	488	339	233	135	101	91	11									
Wadagárhí	583	514	365	259	161	127	117	37	26								
Telicherri	596	527	378	272	174	140	130	50	39	13							
Kananúr	609	540	391	285	187	153	143	63	52	26	13						
Mangalúr	686	617	468	362	264	230	220	140	129	103	90	77					
Kárwár	818	749	600	494	396	362	352	272	261	235	222	209	132				
Goa	866	797	648	542	444	410	400	320	309	283	270	257	180	48			
Vingorla	894	825	676	570	472	438	428	348	337	311	298	285	208	76	28		
Ratnagaṛhí	970	901	752	646	548	514	504	424	413	387	374	361	284	152	104	76	
Bombay	1093	1024	875	769	671	637	627	547	536	510	497	484	407	275	227	199	123

LINE NO. 7.

	Calcutta	Port Blair
Port Blair	800	
Camorta	1025	225

Port Blair to Rangoon, 390 miles.

LINE NO 9

Bimlipaṭnam to Rangoon, 808 m.

LINES 1 AND 4.

	Calcutta	Chittagong	Akyab	Kyouk Phyoo	Sandoway	Bassein	Rangoon	Moulmein	Tavoy	Mergui	Pakchan	Kopah	Junkseylon	Penang	Malacca
Chittagong	376														
Akyab	566	190													
Kyouk Phyoo	642	266	76												
Sandoway	761	385	195	119											
Bassein	1008	632	442	366	247										
Rangoon	1260	884	694	618	499	252									
Moulmein	1407	1031	841	765	646	399	147								
Tavoy	1614	1238	1048	972	853	606	354	207							
Mergui	1704	1328	1138	1062	943	696	444	297	90						
Pakchan	1978	1602	1412	1336	1217	970	718	571	364	274					
Kopah	2063	1687	1497	1421	1302	1055	803	656	449	359	85				
Junkseylon	2224	1848	1658	1582	1463	1216	964	817	610	520	246	161			
Penang	2424	2048	1858	1782	1663	1416	1164	1017	810	720	446	361	200		
Malacca	2689	2313	2123	2047	1928	1681	1429	1282	1075	985	711	626	465	265	
Singapore	2819	2443	2253	2177	2058	1811	1559	1412	1205	1115	841	756	595	395	130

LINE NO. 2.

	Calcutta	Akyab
Akyab	405	
Rangoon	871	466

LINES 3 AND 6.

	Calcutta	Rangoon
Rangoon	787	
Moulmein	934	147

LINE NO. 5.

	Moulmein	Penang	Malacca
Penang	766		
Malacca	1031	265	
Singapore	1161	395	130

was to be found, there are now a considerable tank and a still larger lake, both artificial.

Sulúrpét is a considerable village. Hence there is water carriage to Madras. The Kalangi r. which is crossed before reaching it, is about 150 yds. broad. Hence the stage is often continued to Nalabali, in preference to halting at Dhorawári.

The *Suwarnamukhi* r., which must be crossed between Nalabali and Wujelli, rises in lat. 13° 26′, long. 79° 11′, in the hills of Chittúr, and falls into the sea in lat. 14° 8′, long. 80° 11′, after a course of 99 m., only 15 of which is through this Collectorate.

Gudúr is a town of 6086 inhab., 20 m. from the sea. The b. is S. of it, and ½ a m. W. from the rd. It stands close to an extensive artificial lake, which supplies good fish to the traveller. All round this place there is much verdure and cultivation, but the sand and jungle commence again at Manubol.

Nellúr is situate on the r. b. of the N. Ponnár, and about 18 m. from the place where that r. enters the sea. It has a pop. of 29,922, and is the capital of the Collectorate of the same name, which has 8462 sq. m., and a pop. of 1,376,811, of whom 1,308,014 are Hindús, 65,670 Muslims, and 3012 Christians. Nellúr is divided into 13 T'aluks, viz., Angula (Ongola), Kanigiri, Kanenkúr, Udayagiri, Kaveli, Atmakúr, Nellúr, Rápúr, Gudúr, Darsé, Podalé, Vankerlayiri, and Palúr or Sulúrpét. The 4 last belong to Zamíndárs, of whom the Rájá of Venketagiri owns 2117¼ sq. m.; has a revenue of 780,457 rs., and pays 403,971 to Government. The Kalastrí Zamíndár has 415 sq. m., and a revenue of 169,334 rs. The Chundi Zamíndár has 124¾ sq. m., and a revenue of 54,449 rs., and pays to Government 18,722 rs. Here are the residences of the Collector and the chief civil authorities. The town stands well, on tolerably high ground, with a red and lateritious soil, and is green with clustering foliage, being well irrigated from tanks and numerous wells. On the W. is a very large tank supplied with water by the r., and to the E. are extensive rice fields, also copiously irrigated from tanks and canals cut from the r. The houses of the English residents are S. of the town, on the E. band of the lake.

To the S.E. of the town is a jail which can receive 800 persons. The town itself has some good streets, but in general it is cramped and crowded, and very irregularly b. The old fort and rampart which surrounded the town, have fallen to ruins. In 1753, Nellúr was taken from Najíbu'lláh, the brother of the Núwáb of the Karnátik, by Muḥammad Kamál, an adventurer, and held for one year. After this, Kamál, in an attempt upon Tripetti, being defeated by the joint forces of the English and of the Núwáb, was taken prisoner and instantly beheaded. On the 2nd of May, 1757, Colonel Forde, with a large body of auxiliaries, furnished by the Núwáb, attempted to recover that place from Najíbu'lláh, who was in rebellion against his brother. Najíbu'lláh himself deserted Nellúr, but left a gallant officer in charge of the fort, who defended it most valiantly, and repulsed the storming parties of the English, killing and wounding nearly 100 of them. At that time, the walls extended 1200 yds. from E. to W., and 600 yds. from N. to S., and were of mud; only the gateways and a few towers being stone.

In 1787, a peasant who was ploughing near Nellúr, found his plough stopped by some brickwork. On digging at the spot, he discovered the remains of a small Hindú temple, and from beneath the masonry he took out a pot, containing Roman coins and medals of the 2nd cent. A.D. These he sold as old gold; and the larger number were melted down, but about 30 were saved from the fusing operation. They were all of the purest gold, and many of them quite fresh and beautiful. Some, however, were defaced and perforated as if they had been worn as ornaments. They were most of them of the time of Trajan, Adrian, and Faustina.

In 1801 several copper mines were discovered in the Collectorate of Nellúr, in the Zamíndárí of Kalástrí, 50 m. N.W. of the town of Nellúr, and 30 m. from the sea. Specimens were sent home and tried in the Tower mint. One specimen of 20 cwt. yielded 9 cwt. of pure copper. The specimens were declared to be remarkably fusible, very free from iron, and consequently well adapted for sheathing. The mines were leased to a contractor for 5 years, but proved a failure, probably on account of the want of fuel, and are given up.

Besides the great N. rd. leading to Ganjám and the frontiers of Bengal, there are 2 principal rds. from Nellúr into the interior, the one leading to *Kaḍapa*, in the *Ceded Districts;* and the other by *Kammam* to *Ḥaidarábád*, the *capital* of the *Nizám's country*, and to the military station of *Sikandarábád.**

Vangaolu, or, according to Hamilton, *Angula*, corrupted by the English into *Ongole*, is a town with 7392 inhab. and a military stat. The *Road Book*, probably by a typographical error, states the number of houses to be only 200. It formerly belonged to Kaḍapa, but was transferred to the Núwáb of the Karnátik, and from him acquired by the English in 1801. The great rd. to Ḥaidarábád passes through this stat.

The *Gundlakamma* r., which is between Angula and the next , is 385 yds. wide, and always con- water sufficient for a large force. e 2 n. in the next stage are an ob- ction in the rainy season. There no place of importance until Guntúr reached.

Guntúr is a municipal town with 18,033 inhab. and was the capital of a Collectorate of the same name, which with that of Machhlípaṭnam is now called Kistnah, which with an area of 8036 sq. m., has a pop. of 1,452,374. There are 11 T'aluḳs and 34 proprietary Zamíndárs. The T'aluḳs are Guntúr, Saṭanapalli, Palnád, Vinnikonda, Nozvid, Visanapeṭṭa, Nandigáma, Bandar, or Machhlípaṭṇam, Baizwáḍa, Gudivádá, Bapatta, Narasuraopéṭ, Rapalli. Guntúr is situate about 40 m. from the sea, and 18 m. from the r. Kṛishṇa. Towards the coast, the country is flat and open, but a few m. towards the N.W. a range of hills commences. The houses of the collectors and the other officials and the Courts of Justice are to the N. and W. of the town. The town is divided into the old and new town. It has been much improved of late, and is considered remarkably healthy. In 1816 it was pillaged by the Pindárís.

The next station, *Mangalagaḍi*, is a very large village.

Baizwáḍa is a town with 8026 inhabitants, and the capital of a T'aluḳ with 83,081. It is situated on the l. b. of the Krishṇa 45 m. from its mouth. It is shut in on the W. by a granite ridge 600 ft. high, running N. and S., and ending in a scarp at the r. At right angles to this ridge, and ½ a m. from the r., is a similar ridge sheltering the town on the N. Close to the E. end of the N. ridge, and ¼ m. from the W. ridge is a sharp pointed detached mass of gneiss, on which are Buddhistic caves and cells. On the S. side of the r., opposite to Baizwáḍa, is a hill similar to the W. ridge, of which indeed it is a continuation. It is 450 ft. high, and from Baizwáḍa seems a perfect cone. On the S. side of the r., but a m. to the W., lies another range of hills, running N. and S. and ending close to the r. At the N. or r. end of this is the Undavilli Cave Temple. The rock-cuttings on the hill to the W. of Baizwáḍa are made perpendicularly down the rock, which forms the side of a prism, and they leave a platform half-way down, on which buildings were placed by the Buddhists. One such cutting gives a cave 77 ft. deep by 30 ft. broad, with a perpendicular rocky face, and about 45 ft. high. Hieuen Thsang says (Si-yai-ki, vol. ii. p. 41), the king "*fit ouvrir les plances de la montagne et eleva des pavillons.*" This was the mountain Avaraçila San-

* A first-class road has also been made from Nellúr to the coast at Kṛishṇapaṭṇam, of great value for the traffic in salt with the interior. Other roads traversing these districts from E. to W. are in course of formation.

ghárâma. This hill on the W. is only a few hundred yds. from the hill on the E., and between lies part of the modern town, covering the ancient, as is shown where the cuttings are made. Hieuen Thsang says: "At a little distance to the S. of the capital is a great cavern in a mountain." This is the Undavilli Cave. *Amarávati* is 17 m. from Baizwáḍa, and on the opposite side of the r. There is no hill within 3 m. to the E., and on the hill to the E. beyond 3 m. there are no remains. There is a hill within 20 m. to the W. There is no hill within 10 m. to the S. *Amarávati* stands on a very slightly rising knoll in a gently undulating plain close to the r's. b. Hieuen Thsang says that the king "*y avait déployé toute la magnificence des palais de Tahia* (*de la Bactriana*)," *i.e.* at Avaraçila Sanghárâma (Vie de H. Thsang, p. 188. Tree and Serpent Worship, pp. 69, 70, Ancient Geog. of India, vol. i. p. 540). H. Thsang says that at Avaraçila there were "*une multitude des fontaines jaillissantes*," and with regard to this Mr. Sewell says that this would apply rather to the streams, which have made gullies in the rocks at Baizwáḍa, than to springs in a plain. But H. Thsang says that formerly the monastery was under the protection of the spirits "*du ciel*," and adds, further on, "*les esprits des montagnes ont changé de sentiments et font éclater sans cesse leur violence et leur colère.*" Mr. Sewell rightly argues that these mountain spirits would not be *à propos* in the plain, where the Amarávati Tóp stands. H. Thsang says it was a city of 40 li = 6¼ m., and though shut in on the W. and N., it may have extended any distance to the E., round the base of the pyramidal rock to the N.E., and remains have been found in that direction in digging the Ryvas Irrigation Canal. On leaving Andhra, H. Thsang made a journey of 1000 li = 167 m., to the Kingdom of To-na-kie-tee-kia or Dhanakacheka, which is 600 li = 102 m. in circumference. The circumference of the capital is stated at 40 li = 7 m. The soil is fertile and yields abundant harvests. There are many uncultivated plains. The pop. of the towns is sparse. The climate is warm. The men have black skins. They are of a violent naturé, but take pleasure in the study of literature. The convents are numerous "*et se touchent*," but they are to a great extent ruined, and there are not more than 20 inhabited. In these reside about 1000 monks, who all of them study the doctrines of the school of the Great Vehicle. There are 100 temples of the gods. There are also a multitude of heretics of different sects. This state of things was owing to the fact that Buddhism was dying out owing to the conquests of the Chálukyans.

H. Thsang states that on a mountain to the E. of the town is situated the convent called Pourvaçila Sanghárâma. Long galleries of great lateral chambers, he tells us, rested against the grottoes and joined on to the caverns. During the 1000 years, he says, which have passed since the Nirvána of Buddha, 1000 of the laity, and the same number of monks every year used to settle themselves here together during the season of the rains. On the day when they issued from their retreat they all obtained the rank of *Arhat.* "Using then their supernatural faculties, they all launched themselves in the air and disappeared. The Spirit of the mountains takes sometimes the form of a wolf, sometimes that of a monkey, and terrifies all travellers. Therefore the convent is deserted and no longer shelters resident monks."

"At a little distance to the S. of the capital there is a great cavern. It was there that the celebrated Master of the Shastras, Po-pi-pei-kia (Bhavánireka), lived in the Palace of the O-son-lo (Asuras) waiting for the coming of Tse-chi-pou-sa (Maitreya Bodhisatwa) and attained the rank of Buddha." "To the E. of the capital they have built on a mountain the Convent Fo-po-chi-lo-kia-lan = Pourvaçila Sanghárâma. A former king constructed it in honour of Buddha, and displayed there all the magnificence of the Palaces of Tahia. The cluster,

ing woods with which it is surrounded, and a multitude of gushing fountains make it a delightful residence. . . . At a little distance to the S. of the town there is an enormous rock. It was there that the Master of the Shastras attained the rank of Buddha. In an inscription on a pillar in the temple of Amarárshnaraswámi, in Baizwáḍa, dated S. S. 1283 = A.D. 1361, Amarárati is called Dhaniyawatí, or 'the place of grain,' from a legend that a Rishi lived in the Kṛishṇa as a fish till the gods gave him the country fertile in grain. Baizwáḍa is probably Bhikshuváda, the 'place of beggars,' or monks." On the hill to the E. are the remains of the Pourvaçila Vihára. On the crest of the hill is a b. built by Col. Orr, R.E., when the Aṇakaṭṭ at Baizwáḍa was being made. A statue of Buddha in black granite was removed from the highest point of this hill to the library at Baizwáḍa. Another b. belonging to the Church Missionaries has been erected on the platform, from which steps ascend to the top of the hill. On the ridge to the W. of the town the remains cluster more thickly, and here was the Avaraçila Sangháráma. The perpendicular cliff at the back has been roughly carved with representations of Hindú deities. Passing it, you come to a modern temple to Kanaka Pargamma. There is also a figure with illegible writing in characters of the 6th or 7th cent., and an inscription in old Telugu, On a piece of an old pillar is an inscription dated 1870, recording the visit of the late Rájá of Vijayanagaram. The Chálukya conquest of Vangi took place in the early part of the 7th cent., or 605 A.D. The conqueror was Kubja Vishnuvad Shiva. He reigned 18 years, and was succeeded by his son Jayasinha Vishnu.

It remains to be added that the Rock-cut Temple at Undavilli was converted from a Buddhistic Vihára into a Vaishnava shrine. In the town of Baizwáḍa are old shrines with inscriptions from the 7th cent. downwards. The caves of Baizwáḍa are hollowed out of the E. side of the great hill, at the foot of which Baizwáḍa stands. From the top of this hill the telegraph wire is carried across the Kṛishṇa to a hill opposite, a distance of 5220 ft. without any support! At the foot of the hill, at the N.E. corner of the town, is a small rock-temple with a figure of Venayakudu or Ganesh. Then come several cells and a good-sized Maṇḍapam with pillars of the solid rock. In the temple of Malleshwar Swámi, which is in the town, are some figures and pillars much older than the temple itself. Beside the colossal figure of Buddha in black granite, which came from the hill to the E. of Baizwáḍa, and is now in the Library, there is another colossal figure of Buddha in the enclosure of the rest-house for native travellers at Gudiváda. The features are very fine, the hair woolly. A seven-headed serpent forms a canopy for the statue's head. The Bráhmans call it Muneshwaraswámi, and claim Sakya Muni as a Bráhmanical deity. In order to reach Undavilli village, the traveller must cross the Kṛishṇa from Baizwáḍa and go 1½ m. up the course of the r. above and W. of Sítánagaram. There is a rock-temple of 2 storeys close to the village, and also a large one of 4 storeys. the lower storey being buried in *débris*. From the 1st floor there is an unexplored gallery, which is said to run 7 m. into the rock and underground to Mangala giri. This is a Buddhistic temple converted to the worship of Anantaswámi or Vishnu. In the 3rd storey is a hall supported by solid rock pillars representing the rape of Sítá by Rávana, and the search for her and her rescue by Hanumán, and the defeat of Rávana by Rámah. At the end of the hill is a gigantic figure of the Narsingh Avatára recumbent on the Shesh Nág, and with 2 large and several smaller figures at his feet. There are some remains of painting on them. An inscription near the temple records a grant by a Reddi chief not earlier than the 13th cent. H. Thsang's description of the monasteries at Dhanakacheka, shows that Baizwáḍa was the site of the king's capital. Mr. Fergusson and General Cunningham make the Avaraçila San-

ghárámа = the Amarávatí Tóp. Mr. Sewell thinks it was a monastery on one of the Baizwáḍa hills. For further information refer to "Voyages des Pélérins Bouddhistes," par Stainislas Julien, vol. ii. p. 110. To sum up, it may be concluded that Baizwáḍa was the capital of Dhanakacheka, for the remains of Pourvaçila Sanghárámа, said to have been built on a mountain to the E. of the city, are still visible on a hill in that direction. 2ndly, the remains of the Avaraçila Sanghárámа, described as built on a mountain to the W. of the town, are still visible on a hill bounding Baizwáḍa in that direction.

ROUTE 27.

BAIZWÁḌA TO GANJÁM. 402 M.

Names of Stations.	Miles and Furlongs. M. F.	M. F.
Baizwáḍa b.t.o.		
Machaveram	2 6	
Rámavaráhupadu . . .	2 3	
Yánikapádu	1 6	
Nedumanúru	0 7	
× Bodaman Channel to Kasarapalli	4 1	
1. **Gannavaram**, b.t.o. . . .	2 0	13 7
A'tukúr	4 4	
Ampapuram	3 3	
Víravalli	2 0	
Narsanapálam	1 7	
2. **Ramachandra Apparaope'ṭ**, b.	2 3	14 1
× Rámileru n. to Bomulúr.	1 7	
Kalámáruvu	1 4	
× 4 n. to Tamelér, r. . .	5 3½	
E'lúrpéṭ, enter	0 7½	
3. **E'lu'r** ends, b.t.o. . . .	1 3	11 1
× Tameléru r. to Pálgudiam	2 2	
Dandalúr	2 5	
Gundugolovu	4 1	
Carry forward . . .		39 1

Names of Stations.	Miles and Furlongs. M. F.	M. F.
Brought forward . .		39 1
4. **Bhí'madel**, b.	3 7	12 7
Gopálpuram	3 1	
Náráyanpuram	1 2	
Ghantavárígudiam . . .	3 5	
Dubachérla	0 5	
5. **Nallache'rla**, b.	4 1	12 6
Achanapálliam	1 6	
Anantapalli	1 5	
× Yerrakalva r.	0 2	
× n.	0 6	
6. **Yernagudiam**, b.t.o. . . .	3 6	8 1
Krishṇampálam	1 6	
Daivarapalli	2 4	
Bandapádu	1 5	
Dudukur	1 0	
Gauripaṭnam	1 6	
7. **Peddapangedi**, b.	2 5	11 2
× a channel	0 6	
Domairu	1 6	
Kauúr	3 1	
Godavarí r. r. b.	1 0½	
Ditto, l. b.	2 1½	
8. **Rájamahe'ndri**, b.t.o. (Fort)	1 2	10 1
Dívánjichervu	5 1½	
Viranáthnipandal . . .	2 3½	
9. × r. to **Ra'janagaram**, b.t.o	2 4½	10 1½
Gonagudem	1 3½	
Murári	2 2	
Gandapalli	2 2	
Mallapalli	2 7	
Táluru	2 3	
10. **Jagammape'ṭ**, b. t. o. . .	2 3	13 4½
Rámaveram	1 6	
Somaveram	2 6	
× Yaleru r. to Yeravaram .	0 2	
Govindapuram	3 3	
Pattipádu	1 7	
11. **Dharmaveram**, b.	2 2	12 2
Chendurti	4 2	
Robertsonpéṭ	0 4	
Kattipundi	2 5	
Tamyapéṭ	3 2	
Bendapudi	1 2	
12. **A'rampudi Annaveram**, b. .	2 1	14 0
× 3 n. to Tatagunta . .	3 6	
× 4 n. to **Tuni'**, b. t. o. .	7 4	11 2
× Tondava r. to Paikaraopéṭ, t. o.	3 4 0 4	
Nauvaram	3 1	
Kodechirla	2 0	
Udantapuram	1 2	
Kaité	2 7	
13. **Nakkapalli**, b.	2 3	12 1
Timmasapuram	2 6	
Gokalapádu	1 4	
Penugol	1 3	
× Pandayáru r.	0 1	
Pulaparti	1 3	
Rangupálliam	3 0	
14. **Yellamanchilli**, b. . . .	3 4	13 5
× n. to Narsanapalli . .	4 3	
× large n. to Tallapálliam .	1 7	
Unknipálliam	1 1	
Carry forward . . .		181 2

No.	Names of Stations.	Miles and Furlongs. M. F.	M. F.
	Brought forward		181 2
	Puyawáram	3 0	
15.	**Ka'simko't**, b. t. o.	1 4	11 7
	× Sarada, r.	2 6	
	Ankapalli (Fort)	1 1	
	Marripálliam	6 0	
	Jangalpálliam	0 6	
	Askapalli	3 0	
16.	**Subharam**, b.	1 6	15 3
	× large n	1 4	
	Kulupalli	1 7	
	Santapálliam	2 1	
17.	× 2 n. to **Kotawalsa**, b.	3 1	8 5
	Sungaripálliam	4 0	
	Kandagapalli	0 6	
	Kátikapalli	1 0	
	Nerikattu	1 0	
18.	**Alamanda**, t. o.	2 2	9 0
	× n.	1 0½	
	Kodikammo	0 6½	
	Chinnapalliam	2 0	
	× n. to Bhímsinghi, b.	1 5	
	× Krostang r.	0 5½	
	× 2 n. to Sarakí	5 0½	
19.	**Vijayanagaram** (Fort), b. t. o.	4 1	15 3
	Dasauapeṭ	1 0	
	× 3 n. to Peddatádiváda	1 7	
	Chinnatádivada	1 2	
	Bhogapuram	4 0½	
	× Konáda r.	3 4	
20.	**Kona'da**, b. t. o	0 5½	12 3
	× n. to Yelladúr	1 2	
	× 3 n. to Chinnapadiváda	3 5	
	Karpuchintapalli	1 4	
	× Yeddalgadda r.	1 6	
	× n. to Takelli	2 6	
21.	**Kotapálliam**, b.	2 5	13 4
	Sundarapálliam	2 7	
	Kálikosakalla	1 0	
	× n. to Kótapeṭ	0 5	
	× n. to Kupelli, b. t. o.	1 5	
	× 2 n. to Mutadda	5 6	
	× Nágulu r.	4 1	
22.	**Shrikákolam** (Chicacole), Place of Arms, t. o	0 3	16 3
	Arasalli	1 5	
	Upakki	2 0	
	A Masjid and Tank	3 7	
	Agraháram	1 4	
23.	× n. to **Garrah**	3 4	12 4
	Koní	0 7	
	Kalingapatnam	2 3	
	× Vangsedhára, r.	0 6	
	Govindapuram	0 2	
	Nandigáon	1 2	
	Dandulachmípuram	3 2	
24.	**Peria Agraha'ram**	0 1	8 7
	Vánistapuram	3 2	
	Bhorbhadra	3 0	
	× n. to Wutebhára	1 4	
	Antulaveram	1 2	
25.	× 2 n. to **Gopa'lpuram**, b.t.o.	2 6	11 6
	Tálagáon	3 4½	
	Carry forward		316 7

No.	Names of Stations.	Miles and Furlongs. M. F.	M. F.
	Brought forward		316 7
	Chinnarogandlapalli	1 3½	
	Lingalapadu	1 1	
	× 2 n. to Daiváda	3 1	
26.	**Pa'nta Tekelli**, b.	1 5	10 7
	Govindapuram	1 6	
	Murlapádu	0 7	
	× n. to Kóvité Agraháram	2 2	
	× 3 n. to Cross Road	2 0	
	× 2 n. to Chinna Pádám	0 7	
27.	**Ka'sibuga**, b.	1 3	9 1
	Padmanapapuram	1 2	
	× n. to Makkárajola	5 1½	
	Páligáon	2 1½	
	Haripuram, b.	0 2	
28.	× n. to **Ambugáon**	1 4½	10 3½
	Parterunipalli	1 6½	
	× n. to Mahéndratanya r. and Shásanam on the l.	0 6	
	× n. to Hukmpéṭ	2 0½	
29.	× 2 n. to **Bhurga'on**	2 6½	7 3½
	Kancherlagudiam, b.	2 4	
	Jádupudi	3 4½	
	Jam'adarputi	2½	
	× n. to Savaradaivupéṭ	3 4	
	× 3 n. and Lotabuti r.	1 4½	
30.	**Ichchha'pur**, b. t. o.	1 1½	14 5
	Suváni	3 3	
	Jatipadra	1 7	
	Chimmeripalli	1 3	
	Jagannáthapuram	0 7	
31	**Montreddi**	0 7	8 3
	Pannapalli	2 2	
	Indrarájápuram	0 7	
	Tirthapuram	2 2½	
	× Salt-water Inlet	1 0½	
	Bokaspalli	2 7½	
	Gopálpuram	1 3	
32.	× r. to **Mansu'rko'ta**	1 5½	12 4
	Konamanna	4 4	
	Partachattapuram	1 6	
	Chhatrapur, t. o.	1 6½	
	Ṛishikulia, r. r. b.	3 0	
	,, l. b.	0 3½	
33.	**Ganja'm** (enter), t. o.	0 2	11 6
	Total		402 0

Baizwáḍa.—The *Kṛishna river*, where the Great North Road crosses it at Baizwáḍa, is 1160 yds. broad, and its velocity is 5 m. an hour. It is said to discharge more water in *one hour* than the Clyde at Glasgow in one year. The r. begins to rise in June, and freshes continue till the end of October. After this the stream gradually subsides, but is not fordable till about the end of January. When the rise attains the height of 22 ft., the water enters the ducts for irrigation; when it reaches 32 ft. the banks

are overflowed. In 1851-52-53 it rose to 35 ft., and caused some damage. At Baizwáḍa there are three large ferry boats belonging to natives, and some others are obtainable from other ferries when required for the passage of troops. Government sanctioned the outlay of £20,000 for a timber bridge, the stanchions of which are imbedded in the masonry of the Aṇakaṭṭ. This work is now constructed with teak obtained from Pegu. The banks of the r. are plentifully clothed with the *Babúl* tree, the *Mimosa arabica*, which yields a quantity of valuable gum, the collection of which gives employment to many persons. This gum is used by cloth painters, toy-makers, paper fitters, and others. The seeds of the *Babúl* are used by the peasants for feeding their cattle during the dry season.

The *Kṛishṇa* is one of the principal r. in India. Rising in the W. Gháṭs at Mahábaleshwar in lat. 18° 1′ long. 73° 41′ on the E. brow of the Gháṭs, 4500 ft. above the sea, it flows almost due E. into the bay of Bengál, bisecting, as it were, the Dakhan. It does not divide till within 23 m. of the sea, and the Delta it forms is insignificant. Its whole course is not less than 800 m., but, unhappily, from the rockiness of its channel, and the rapidity of the slope, it is useless for purposes of navigation; being, indeed, crossed for the most part only with wicker vessels lined with hides. At the same time the great height of its banks (which average from 30 to 50 ft.) prevents its being made available for irrigation. However, after it emerges from the E. Gháṭs at Baizwáḍa and Sítánagaram, several canals have been carried from its banks, and on the rise of the river in June these are filled. The principal canal is the Tungabhadra, excavated in 1842, by which the Sandol, Kammanúr, Bápétla, and other tanks are supplied. The Velatúr canal feeds the important tank of Allúr.

But the great work which spreads the fertilizing waters of the Kṛishṇa over the adjacent lands in both the Guntúr and Machhlípaṭṇam provinces is the gigantic *Aṇakaṭṭ*, or embankment, now carried across the r. from Sítánagaram in Guntúr to Baizwáḍa on the opposite shore. This Aṇakaṭṭ supplies water to *a million acres*. It is situate close to the Great N. Road, where two lofty hills, one on either bank, reduce the r.'s breadth from 2000 to 1350 yds. The velocity of the r. is augmented by its being thus narrowed, and hence additional strength is required in the Aṇakaṭṭ, which consists of a wall 19 ft. high above the deep bed, and resting on wells of masonry from 7 to 8 ft. deep. This wall is 10 ft. broad at bottom, and 4 at top. It is supported in rear by a backing or apron of loose stone extending to more than 90 yds. in breadth, with a second retaining wall or revetment also based on wells. The first part of this is covered with rubble masonry and hewn stone carried to a level with the top of the wall, so as to form a flat breadth of 20 ft. This cut stone is continued in an inverted curve 30 ft. further, after which the loose stone commences, and slopes down gradually to the sandy bed of the r.

At each end of the Aṇakaṭṭ is a large sluice, with 16 vents to keep the bed of the r. clear of deposits, in front of the head sluices of the great canals. At each head sluice there is a lock to pass boats between the river and the canal, with a chamber 50 yds. long and 20 ft. wide.

Length of the Aṇakaṭṭ, or dam, is .	3750 ft.
Two under sluices at E. and W. extremities (each between the abutments)	132
Two head ditto (ditto)	132
Two locks on E. and W. canals (each, between the gates)	150
Depth of foundation walls . . .	7–8
Height of wall	19
Breadth of do. at crown . . .	20
Do. curved slope	50
,, first part of loose stone . .	50
,, second ,, ,, ,, . . .	180
Crown of Aṇakaṭṭ, above summer level	14
Head sluice, flows above ditto . .	9¼
Under ,, ,, at Sítánagaram .	6
,, ,, Baizwáḍa	6¼
Summer level above deep bed . .	5
Deep bed above high water mark, at Machhlípaṭṇam	23 ,,

The cost of the work, which was finished in 1855, is estimated at about

£78,000, exclusive of the irrigating canals, which will be all navigable. Up to the present time rice in large quantities has been imported into the collectorate of Machhlipatnam from Bengál, but the *Aṇakaṭṭ* will probably supply water enough to enable the inhabitants to grow this important article for their own consumption, and even admit of considerable export.

Another work of great utility would be a canal to join the Kṛishṇa and Godávarí rs. This work is, indeed, already in progress, by a high level channel from the Godávarí to E'lúr, where it will be locked into the high level channel from the Kṛishṇa, the waters of which have an elevation of 8′ above those of the Godávarí. A glance at the map will show the facility with which such a work might be accomplished. The Kolár lake, which, during the rains, covers upwards of 100 sq. m., lies directly between Baizwáḍa and Rájamahéndri, on the Godávarí; and into this lake the river Budwár (which passes within a mile or two of Baizwáḍa) flows. It must be noted, however, that the Kolár lake will be greatly reduced in area by drainage and embankment. Already some thousands of acres have been reclaimed, and are bearing heavy crops of rice.

Baizwáḍa itself is a large and rapidly-improving place. A great festival is held here on the banks of the Kṛishṇa, about February, in honour of Shiva. At that time sin is supposed to be removed by bathing at certain famous spots; for the r. is held to be most sacred. There are two other festivals, one at Kallapilli in honour of the same God, and another six weeks later in honour of Vishnu, celebrated at Shríkákolam, between Kallapilli and Baizwáḍa. In the hills close to Baizwáḍa there is good bear shooting; and tigers, hog, and bison are to be met with.

E'lúr, called *Upper E'lúr*, is a municipal town of 25,487 inhabitants, and the capital of a T'aluk with 136,875, and has been occasionally the station of a native regiment. At present the cantonment is occupied only by a detachment, or by recruiting parties. The *Tameler*, a small shallow r., the bed of which is dry during the greater part of the year, divides the town into two parts. On the rt. bank are the remains of an old fort, distant 1½ m. N.E. from the barracks. The officers' houses are on the opposite side, 1 m. W. of the barracks. The lines are well situated, dry and commodious, and the houses of the town are of a better description than is usually seen. In the great Kolár lake, which is close to the town, there is abundance of fish, and wild fowl may be shot *ad libitum*.

Sixteen m. S.W. of E'lúr is the village of *Mallavelli*, 1 of the 7 places in this province at which *diamonds* are found. The names of the other 6 places are *Partal*, *Alkúr*, *Parthenipádu*, *Pratalla*, *Wastapilli*, and *Kodavetti Kallu*. The hollow flat, where the diamond pits are, is a low, dry, gravelly plain, but which has the appearance of having once been a lake. Through this plain no stream flows, and the pools, in its lower part, dry up in March, when the excavation may be commenced, and not before. The pits are in general excavated at the N. end of the bank that surrounds the hollow. The deepest are not more than 12 ft., and, whatever the depth, a hard mass of rock is never reached. The strata penetrated are—first, a grey, clayey, vegetable mould, about a foot or two thick; below this an alluvium of the following pebbles, rounded by attrition: sandstone, quartz, siliceous iron, hornstone, carbonate of iron, felspar, conglomerate sandstone, and a prodigious quantity of concretionary limestone. The diamond is never found imbedded, or in any way attached to any of the pebbles, but always loosely mixed with the other little stones. The detritus, forming the diamond stratum, must have proceeded from the hills to the N., the only hills, in fact, near the place. They are the continuation of the sandstone range, which extends E. from Banganapilli, Kondapilli and Mallavelli, in all of which localities the matrix of the diamond is a conglomerate sandstone.

From E'lúr, a heavy, sandy road leads to *Rájamahéndri*, the next place

of importance. The Yerrakalva r. in the third stage is for a few days every year unfordable, and must be crossed on rafts, for there are no boats to be had.

Rájamahéndri, the capital of the Collectorate, and called by the same name, but since 1859-60 named Godávarí, after the great r. that fertilizes it. This Collectorate has an area of 6224 sq. m., and a pop. of 1,592,939 persons. It is divided into 13 T'aluḳs, viz., Amalapúr, Narampúr, Bhímavaram, Kokanáda, E'lúr, Rájamahéndri, Pittapúr, Koringa, Tanuku, Peḍḍapúr, Rámachandrapúr, Yernagudem, and Turú. There are also 96 Zamíndár Estates. Rájamahéndri is a town with a pop. of 19,738 persons, of whom about a fourth are Bráhmans. The Muḥammadans are few in number, and are comparatively poor. The mosques, however, which are still standing, show that formerly the followers of the Prophet at this place must have been both numerous and wealthy. *Rájamahéndri* is built on the N. bank of the Godávarí, in lat. 16° 15′, long. 81° 53′, on somewhat elevated ground, and consists of 1 principal street ½ m. in length, running nearly due N. and S., where is the chief bázár. The houses on each side are generally of mud, 1 storey high and tiled. Several narrow lanes run E. and W. from the principal street. Those to the W. proceed to the bank of the r., and consist of mean houses, with here and there large 2-storied dwellings belonging to the Zamíndárs of the district, or wealthy Bráhmans. The streets on the E. side are more narrow and irregular, and have fewer houses of the respectable classes.

The Fort is N. of the town, and is square, with high round walls and a ditch, now partially filled up. It is usually garrisoned by 2 companies of the native regiment, stationed at Samarlakóta, a town not far from the sea, and 29 m. 6½ f. from Rájamahéndri. The barracks, hospital, jail, magazine, and lines of the detachment are in the fort.

The Rájás of this place are mentioned by Farishta as independent princes, when the Dakhan was invaded by 'Aláu' d-dín, A.D. 1295. In 1471 A.D., it was subjected by the Báhmaní sovereigns of the Dakhan.

The *Godávarí* (Skṛ. *Go*, "water," *d*, "that gives"), which washes the town, is the third r. of India in length, its whole course being 898 m., and it is probable that its navigation may soon become of corresponding importance. Its floods rise from 30 to 100 ft. above the summer level, and its discharge varies from 200 *millions* of cubic yds. per hour in extreme floods, to about 300,000 yds. in the hottest weather. It rises in lat. 19° 58′. long. 73° 30′ in the W. Ghâṭs, at an elevation of about 3000 ft., near *Trimbak Násik*, in the Collectorate of Aḥmadnagar. The place where it is supposed to have its source is considered by the Hindús one of the most sacred in India, and vast crowds of pilgrims throng to it at the time of festivals. After a S.E. course of 100 m., the Godávarí reaches the W. frontier of the Nizám's territory at Phultamba, in lat. 19° 48′, long. 74° 40′, and during the next 90 m. forms the boundary of the Aḥmadnagar Collectorate and the country of the Nizám, which latter it enters 10 m. below Manjí, and flows in a winding E. course 160 m. to Lasona, receiving on its way the Dúdhná, a considerable stream. 85 m. further it receives the Manjara, a large r. from the S., and again after 170 m. near the town of Víl Ságar, the Maner. Thence it flows about 20 m. to Káleshwar, in lat. 18° 52′, long. 79° 55′, where it joins the *Wain Gangá*, there called the *Pránhita*, a very large r., which brings down the great drainage of the S. side of the *Vindhyah* mountains. At Kotúr, 170 m. further, the Godávarí crosses the Niẓám's frontier into the Collectorate of Rájamahéndri, through a deep chasm in the E. Ghâṭs, with, however, so gradual a slope as to present no difficulties of importance for navigation. At Devípaṭnam the river emerges from the hills, and passes Rájamahéndri to Dauleshwaram, about 6 m. off, where is the largest Anakaṭṭ in India. Here, too, commences the delta of the Godávarí which divides

into two streams, the E. or Gautami which flows by Nílapilli and the French settlement of Yánám into the sea, 2 m. S. of Korangi (Coringa) and the W. or Vasiṣhṭa, which debouches 4 or 5 m. S. of Narsapur. The Vasiṣhṭa has also a smaller branch, called the Vainatéyam, flowing E. to the sea near Bandamúrlanka.

As the Godávarí, were it navigable above the Ghâṭs, would open up the commerce of the vast provinces of Ḥaidarábád and Nágpur, including the productive cotton fields of Bírár. it will be seen at once that there is no question connected with Public Works in India of equal importance with the problem of how to render its navigation practicable. The difficulties have been ably stated by Lieut. Haig, and are as follows. It must be premised, that near Sironcha,* the Wain Gangá, or Pránhita, meets the Godávarí, and that the navigation from thence proceeds N. up the Wain Gangá, not W. by the Godávarí, where, indeed, the water is much too shallow in the dry season to admit of vessels passing. The course of the r. then, to Chánda, a considerable town, favourably situated on the Erái and Jarpatti rs., which flow into the Wain Gangá, and but 80 m. from Nágpur, may be divided into 7 portions :—

	Miles.	Average rise.
	M.	FT
1. From Dauleshwaram to *Sintral barrier*	108	10¾
2. The Sintral barrier	4	—
3. From Sintral barrier to *Enchanépalli*	76	10¾
4. Enchanépalli barrier	12	—
5. Enchanépalli barrier to *Dewalamarri*	100	8½
6. Dewalamarri barrier	40	—
7. Dewalamarri barrier to Chánda .	72	4½
Total	412	

At Dauleshwaram, the Aṇakaṭṭ dams back the water more or less above its natural summer level, for 10 m. to the village of Komáradevam, where the natural slope of the bed commences and continues to Devípaṭṇam, where the r. emerges from the hills. Thence to Koyendé, 30 m., the stream is for the most part pent between hills, which at one place run sheer down to the water's edge, being not more than 250 yds. apart. Owing to being thus narrowed, the r. is deeper, and has a greater rise and velocity during floods ; but for half the year, when the water passing down is only from 400,000 to 1½ millions of cubic yds. per hour, the great depth to which the bed has been excavated in the freshes gives a section, which requires scarcely any fall in this 30 m. to discharge the water. Hence from Devípaṭṇam to Koyendé the water is nearly still, for some months in the year. From Koyendé to Bhadrachélam, about 46 m., the rise in the bed is 63 ft., or at the rate of 1½ ft. per mile. This slope is not, however, uniformly distributed. When the r. is low, the shoals of sand which are constantly in motion form bars at intervals, the fall over which is somewhat above the average. This remark applies to every portion of the r. bed, when there is no great body of water coming down. Just above Bhadrachélam the first rocks appear. They extend 4 m., but are thinly scattered, and may be so easily removed, that a small party of Sappers cleared a good passage right through, with the expenditure of only 100 lbs. of powder. During floods these rocks are covered, and offer no impediments to boats.

The *Sintral barrier* consists of 2 separate masses of rock, 1 and 2 m. in length, with a chasm ¾ of a m. long, tolerably free from rock, between them. In the summer, the difference of level between the water immediately above this barrier and that below, is 36 ft. When full the stream passes clean over the whole of the rocks, and, though the current is great, boats can ascend. But in summer the tops of the rocks are uncovered, and the r. passes through 2 channels varying from 20 to 30 yds. in width, and from

* Sironcha is remarkable as the place near which the late Dr. Bell dug for coal, it is said with success. That it exists there can be no doubt, as black shale is found in great quantities.

10 to 20 ft. in depth. The width of the stream when full varies from 600 yds. at the lower end to 1000 yds. at the upper.

In the next 76 m. a few detached rocks occur. A little below Enchanépalli the second barrier begins. The r. turns sharp to the E., and near the village of Talagudim rocks begin, and at Enchanépalli almost shut the stream, the only passage being a narrow winding one, 30 yds. wide and 25 deep, smooth as though hewn by man. Above it the rocks continue, but more thinly, for 4 m., where a narrow ledge, over a low part of which the water falls 2 ft. in summer, crosses the r. At the village of Damúr, 5 m. higher, the principal barrier commences. Here a solid mass of rock runs completely across, rising from 18 to 25 ft. above the summer level, the water falling over it in the most picturesque manner. This barrier is a few hundred yds. broad, and then there are no rocks for 1½ m. to Pankhina, where there is another fall of 6 ft. over a narrow ledge. The difference of level between the water above the rocks at Pankhina and that at Enchanépalli is 50 ft. The rock is mostly slate; the width of the r. is from 300 to 500 yds., and the banks are from 60 to 70 ft. high above the summer level.

The third and most formidable barrier, of solid rock, commences 1 m. above the village of Dewalamarri, and extends 40 m. When the stream is high, that is for 4 months in the year, the total fall being only 142 ft., or 3½ ft. per m., this barrier is less of an obstacle than the 2 preceding, but in dry weather it is at present quite impassable to boats. It is proposed to connect the 2 points of the r. above and below this barrier by a canal with locks, and thus avoid this barrier altogether. Owing to the stream taking a great bend precisely at this spot, it is thought that 2 points, at present 96 m. distant, may be joined by a canal 35 m. long, thus saving 61 m. transit. The estimate for this work, and for passing the other two barriers by means of locks, is £300,000.

The *Great Aṇakaṭṭ* at *Dauleshwaram* crosses the Godávarí, where the r. is 4 m. wide, but 3 small islands form, as it were, *points d'appui.* The first wall from Dauleshwaram on the E. side, to the island called Pichika Lanka, is 1624 yds. long; the second from Pichika Lanka to Rálí Island, is 954 yds.; the third to Mahúr Lanka is 516 yds.; and the fourth, to the village of Vijeshwaram. on the W. bank, is 862 yds. long. From the Dauleshwaram, or head sluice, 2 canals have been cut leading E., the Samarlakóta, and Tulia Bágha. The latter runs 30 m. to Kákináda, on the sea coast, and the traffic upon it is very considerable. Besides these there are the Rálí canal, watering the Delta proper; the Gannaveram, which irrigates the Nagaram district; and the Palkol, Kakarparru, Venkia, Nakkala, and Yelemanchilli canals, which water the W. districts and part of Machhlípaṭnam. The cost of the Great Aṇakaṭṭ was about £95,000, and that of the canals for traffic and for irrigation, £150,000. Besides these artificial ducts there are in the Delta the Tulia, Waiyáru, and Gosta Nadí rs., of which the 2 first have been furnished with locks and embankments. The Waiyáru, with the aid of the Venkia canal, has been rendered navigable to within 18 m. of the town of Machhlípaṭnam, and boats can pass from above the Aṇakatt, by the salt r., which debouches between Chinna, Golapálam, and Samarladeví to the sea.

The pop. of Dauleshwaram is 7252. The head-quarters of the District Engineer are there. The officers' houses, when it was the station of the Sappers and Miners, were on a rocky hill, about 1 m. from the r. Most have fallen down since the Sappers were removed. A steam engine was constantly employed at the Government Workshop and Foundry, and a great number of men are still engaged at the Quarry and other neighbouring works, so that with the steamers on the r. incessantly plying to and fro, a scene is daily exhibited which realizes somewhat of the bustle of our Western marts. Between Dauleshwaram and Rájamahéndri is the sugar factory of Arbuthnot & Co., which has been established some years, and contributes much to the prosperity

of the district. The expenditure at this factory is said to be between £40,000 and £50,000 a year. The town of Rájamahéndri contains 19,738 inhab., of whom 1629 are Muslims, 132 Christians, and the rest Hindús. The town is interspersed with trees, chiefly tamarind and cocoa-nut. It looks most picturesque from the Godávarí (H. Morris, The God. District, p. 28), and its sloping streets and the towers of its principal pagoda have a most pleasing effect. The principal mosque was built in the reign of Muḥammad Taghlak. A Persian inscription over the entrance says: "This mosque was erected by Sharíf Sálar Ulvi, in the reign of the Emperor Muḥammad Taghlak, and in the time of Humáyún Gajjár, in the month of Ramazán A.H. 724, = A.D. 1324.

The *cloths* made at Rájamahéndri were once in high repute in the English market; and napkins, table cloths, and drills are still largely manufactured. Fine *muslins* are made at *Upáda*, near Kákináḍa (Coconada).

The lively authoress of the "Letters from Madras" (p. 42), describes Rájamahéndri as "a most lovely spot, on the banks of a magnificent river, with fine hills in the distance." The Godávarí is. indeed, a noble stream at this place, being nearly 2 m. wide, and the passage of it was a business of time until lately, when a steam ferry was established, conducted by a joint-stock company, of which the members are chiefly *natives*. The hills teem with game of the nobler kind, such as tigers, bears, wild hogs, and leopards. Antelopes, spotted deer, and elk, are numerous in the plains, and bison are occasionally found. Florican, and all sorts of wild fowl are in inexhaustible abundance, as are hares, pigeons, and peacocks. On the other hand, the heat is intense during the dry weather, and the plague of snakes, centipedes, flying bugs, and a thousand other reptile and insect torments is so great as to mar what would otherwise be the sportsman's Paradise.

The road is excellent as far as Tuní, after which it is not so good, and in the rains it is excessively heavy and bad.

Vijayanagaram is the capital of a Zamindárí of great extent in the collectorate of Izhákpaṭṇam (Vizagapatam). It is 12 m. from the sea, situate on ground sloping gently to the N. The climate is so salubrious from September to March, that the Europeans at Izhákpaṭṇam resort hither for change. In the adjacent hills, however, a spur of the Gháṭs, which come down to within 6 m. of Vijayanagaram, fever is endemic. Vijayanagaram is the station of a native corps, and a detachment of foot artillery. A large tank divides the cantonment from the town. A church which holds 150 persons has been erected, and is visited by the Chaplain of Izhákpaṭṇam once in 3 months. A square stone fort, with 4 enormous round bastions, incloses the Rája's palace, which has an open square in the centre, an arcaded hall of andience, and fountains. The town, which is a municipality, and has a population of 20,169 persons, exclusive of the garrison, is connected with the seaport of *Bhimanipaṭṇam* (or Bimlipaṭṇam) by an excellent road. The country around is very rich, and it is altogether a thriving place. *It is remarkable that the cholera has never been epidemic in this cantonment.*

The collectorate of Izhákpaṭṇam has an area of 18,344 sq. m., and a pop., exclusive of those of Jaipúr (Jeypore), of 1,844,711. Jaipúr has in addition 314,488 persons. A great proportion of the latter are aboriginal tribes, speaking a peculiar language. Of these the Gadabás have no word for 7, and the Kerany Kapus cannot count beyond 19. A report on them by Mr. H. G. Turner is to be found in the Madras Census Report, p. 221.

The Mahárájah of Vijayanagaram claims descent from the Maháránás of Udepúr, and is of the Vasishta Gotra, or clan of the Sisodhya branch of the Grahilot tribes. A brother of the Mahárání emigrated to Oudh, and in the year 529 A.D. his descendant, Madhavavaranah, marched with 5 clans into the Dakhan, and conquered the country from Rámnád to Katak. His capital was Vijayanagar, afterwards transferred

to Baizwáḍa. His descendants reigned over this kingdom for 921 years. In 1512 they were subjected by Sulṭán Ḳuli of the Golkonda dynasty. Under the 5th king of that line, an ancestor of the present ruler of Vijayanagaram was made Ṣúbaḥdár of the N. Sarkárs. The Emperor Aurangzíb confirmed the Ṣúbaḥdár in his office, and gave him a two-edged sword, which is still used in the coat-of-arms of the family. In 1817 the father of the present ruler made over his estate to Government, to clear off his debts of 2,000,000 rs. In 1827 he again made over his estate, and died at Banáras, leaving a debt of 1,100,000 rs. His successor, the late Mahárájah Vijyaráma Gajpatíráj III., was recognized in the room of his father in 1845, and had several honours conferred on him by the British Government. Lord Northbrook obtained for him the title of H. Highness, and had his name enrolled among those of chiefs entitled to return visits from the Viceroy. He was clear of debt, and distinguished himself by many acts of charity. His son was born Dec. 31st, 1850, and a daughter is married to H. H. Mahárâj Kumár Singh, cousin and heir apparent of H. H. the Mahárájah of Rewah. The area of the country is 2000 sq. m., with a pop. of 800,000 persons.

From Vijayanagaram the road turns almost at a right angle down to the sea coast, the next station, *Konáda,* being a seaport. At *Kótapálliam* the water is brackish, and rather insufficient.

Shríkákolam (Chicacole) is the chief civil station in the Collectorate of Ganjám. The judge and sub-collector reside there. It is about 4 m. from the sea on the N. bank of the river Nágula, which rises in the mountains of Gondwána, near Polkonda, and over which a bridge of masonry has been completed. The population is 15,587. There are also about 150 native Christians. Shríkákolam was anciently the capital of a Hindú kingdom, and subsequently of a Sarkár or province, but there are no remains of its greatness. There is, however, a mosque of some sanctity, built by Shekh Muḥammad Ḳhán, A.H. 1051. The town is ill-built and straggling. Owing to the flatness of the surrounding country, the streets are frequently almost impassable after rain. To secure dry flooring, the houses are all raised from 2 to 4 ft. from the ground. There are several very large tanks about 5 or 6 m. off, covered with rank vegetation, and in the dry season these are productive of malaria. In the bed of the river are a number of granite rocks. A large one about 1½ m. S.E. of the town is called the Black Rock, between which and the town were formerly the palaces and gardens of the Núwábs of Shríkákolam. A detachment from the native corps stationed at Burhánpur, or Russellkonda, garrisons Shríkákolam. The barracks, hospital, magazines, and residences of the officers, as well as the post-office, treasury, and office of the assistant-collector, are all within the precincts of an old mud fort, to the N. of the town, which is in such a ruinous condition that its walls are hardly to be traced. The court-house and jail are near the river, about ½ a m. from the cantonment. A beautifully fine muslin is made at Shríkákolam, similar to that of Dháka (Dacca).

Kalingapaṭṇam (Kalinga city), in the name of which the ancient appellation of the whole province of Ganjám is preserved. is a seaport on the S. bank of the *Vangsédhára* or *Vanshadara* r. which is 1180 yds. broad, with a sandy bed. Under Muḥammadan rule it was a place of much trade, as is testified by the remains of a large town, with numerous mosques and burial places. It is now recovering its importance as a harbour, being except Korangi (Coringa), the safest place to anchor in, during the S.E. monsoon, on the whole coast. The *Garra* hill, near the station of that name, is a good sailing mark for vessels bound to this port.

There is nothing to be noticed respecting the stations between *Kalingapaṭṇam* and *Ichchhápur,* except that excellent fish, particularly oysters and whiting, are procurable at some of them. The traveller, therefore, may note the tide, and give strict instruc-

tions for a fish repast. Water is scarce and bad at *Ambugrám*, and bad and muddy at *Burgrám*. The small well in the village is brackish.

Ichchhápur ("Wish-town") has 12,493 inhabitants, and is the station of a Ṣadr Amín. Hence there is another road to Ganjám, as follows:—Burhánpur, 16 m.; Chhatrapur, 14 m. 3 f.; Ganjám, 4 m. 5 f. Total from Madras to Ganjám, 675 m. 5 f. *Burhánpur* (Berhampore) is the chief military station in the Collectorate of Ganjám, having been selected for that purpose 41 years ago, when Ganjám was abandoned in consequence of a dreadful fever which raged there. Burhánpur stands on a rocky ridge surrounded by a well-cultivated plain, which is bounded on the W. and N. by a range of hills, at from 8 to 10 m. distance, and is open to the S. and E. The W. hills are high, and covered with jungle to their very summits, where are great numbers of bears, leopards, and chítás, as well as hyænas, tiger cats, jackals, and hares.

The native town, which has a population of 21,670, lies near the N. side of the cantonment. It is famous for its silk manufacture. A macadamized road leads to Russellkonda, and cost £14,224. The cantonment is properly called *Baupur*, to distinguish it from the town.

The town of *Aska*, which is but 24 m. 1 f. distant from Burhánpur, is worthy of a visit, in order to see the flourishing sugar factory of Messrs. Baring & Co. All the latest improvements in machinery have been introduced from England, and by its operations, this factory circulates no less a sum than £50,000 per annum in the district.

Chhatrapur is the place where the Collector resides.

The two stations between Ichchhápur and Ganjám require no particular notice. *Mansúrkóta* is a very large and flourishing village.

Ganjám, in lat. 19° 23′, long. 85° 7′, was deserted in 1815, both as a military and civil station, in consequence of a fever, which in 8 weeks carried off 700 persons. The public buildings and the houses and gardens of the civilians were on a scale of grandeur surpassing all others in the Madras Presidency. The principal arm of the Ṛishikulia r. is about ¼ of a m. broad, and, though fordable at most seasons, is at all times difficult for cattle and carts. Another more narrow but deeper branch is crossed by a wooden bridge.

This place gave its name to the collectorate, which has an area of 8313 sq. m., and a pop. of 1,388,976 persons. It is divided into 3 T'aluḳs, Gumsúr, Burhánpur, and Shríkákol, and 54 permanently settled estates. The Khond and Sanrah highlands contain a pop. of 125,000, scattered over 3400 sq. m.

The Route hence to Calcutta is as follows:—

Names of Stations.	Miles and Furlongs.			
	M.	F.	M.	F
Pryágí, t. o.	11	7		
Maulod	9	2		
Miṭhakúá	12	2		
Mánikapaṭṇam	10	1		
Narsingapaṭṇam	12	3		
1. **Jagannáth** or **Puri**, t. o.	7	6	63	5
Amṛitapur	12	0		
Pípalgáon, or Pípalli	12	0		
Balibanda, or Balwanta	14	1		
2. **Katak** (Cuttack), p. o.	11	5	113	3
Tangí	10	0		
Chattia	6	0		
Sankrádhí	11	2		
Kundita	7	4		
Akúapadda	8	2		
Báripur	10	0		
Bhadrak	7	6		
Simlia	8	2		
Soroh	11	2		
Khuntapára, or Nayá Saráí	12	0		
Baleshwar (Balasore)	10	6		
Haldipadda	8	6		
Bastah	7	3		
Jaleshwar (Jellasore)	11	4		
Dantun	12	4		
Bailda	10	0		
Makrampur	10	0		
Karakpur	9	5		
3. **Midnapur**	6	4	202	5
Munibgaṛh	8	0		
Debra	8	0		
Right b. of Khatan, or Kossái r. at Pánchkura Ghát	9	0		
Ditto, Rupnaráyan r. at Koyelá Ghát	11	0		
Ditto, Damuda r.	7	6		
Ulabareah	7	5		
Budge Budge	5	0		
4. **Calcutta**	12	0		
Total			361	0

ROUTE 28.

MADRAS TO TIRUPATI AND GUTTI, 257 M. BY MADRAS RY.; AND GUTTI TO GUNDAKAL JUNCTION, 16 M.; TOTAL 273 M. RS. 21.

Names of Stations.	Dist. in m. from Madras.	A.M. Trains.	Remarks.
From Madras to		H. M. 6.0	The names of the stat. along this rte. are all written in English and not in any Indian character.
1. Perambúr	3	6.10	S. on r.
2. Avadi	13	6.33	S. on l. Line passes through a vast level plain well cultivated, with low hills in the distance.
3. Tinnanúr	18	—	S. on. r. ditto.
4. Trivelúr	26	7.5	S. on l. „
5. Kudambatúr	29	—	— —
6. Chinnamapéṭ	36	—	S. on l. „
7. Arkonam	42	8.0	S on l. „
8. Tírútani	50	8.21	Pass seated image of Shiva, 15 ft. high.
9. Naggarí	59	—	— —
10. Putúr	69	9.11	Lofty mountains here.
11. Púdi	78	—	— —
12. Tirupati (Tripetty)	83	10.20	S. on l. Refreshment rooms. Stop here to see celebrated Pagoda.
13. Kudúr	109	11 45	S. on r.
		P. M.	
14. Reddipaḷḷí	121	12.19	S. on l.
15. Rájampét	129	12.40	S. on r.
16. Naudalúr	136	1.10	S. on r.
17. Wontimetta	147	—	— —
18. Kaḍapa (Cuddapah)	161	2.25	S. on l. Tea or coffee supplied here.
19. Kamalapúr	176	3.5	S. on r. Hills nearer and higher.
20. Yerraguntlu	185	3.30	S. on r. Hills swelling into mountains.

Names of Stations.	Dist. in m. from Madras.	A.M. Trains.	Remarks.
		H. M.	
21. Mudanúr	195	3.58	S. on l.
22. Kondipuram	210	4 40	S. on r.
23. Taḍpatri	227	5.32	Before reaching Taḍpatri pass river by low bridge without parapet. Height from bed of river 50 ft.
24. Ráyalcheru	242	6.15	
25. Gutti	257	6.45	S. on l. Refreshment rooms. Stop here to see Fort.
26. Gundakal (Junction)	273	7.35	S. on l. Stop here to visit Ballári and Bíjanagar.
Total	273	13.35	

The temple at *Tirupati* is one of the most celebrated in S. India, and has been very little visited by Europeans. It is therefore worthy of inspection, but it will be well to apply to the Collector of N. Arkát for letters to the Peshkár or agent of the temple, and the Munṣif or district judge, desiring them to render assistance, as there are dangerous and fanatical people in the locality. An English officer was attacked in 1878 at a spot near Tirupati and plundered of his things, maltreated, and with difficulty escaped with his life. Besides, Lower Tirupati, where the traveller must stop, is 6 m. from the rly. stat. of the same name, and a vehicle of some kind will be required to convey the traveller to the town. Arrived at Lower Tirupati, the traveller will do well to call upon the Munṣif. The town contains 10,423 persons, and is situated in a valley about the centre of a range of hills running N. and S. The town is 8 m. distant from the Pagoda, but not more than 1 m. from the foot of the hills. Looking from the town only one path up the hill can be seen, along which at intervals are 3 Gopuras or gate-

ways under which the pilgrims pass. The last Gopura is at the top of the hill. On the other side of the hill there are paths up, but all very difficult. For some years the temple was under the management of the British Government, but in 1843, charge of it was given over to a Mahant or Hindú Abbot, who with his co-authorities controls the expenditure and the worship. Although up to 1870 no Christian had ever seen the Pagoda, and none but a pure Hindú had been allowed to pass beyond the first portal, various information had been collected regarding the shrine during the time it was under British supervision. The antiquity of the temple is indisputable, but its origin is involved in obscurity, and the statement in the "Gazetteer of S. India," p. 271, that it was founded by Tondiman Chakrawartti, may be dismissed at once. The idol is an erect stone figure 7 ft. high, with 4 arms representing Vishnu. In his rt. hand he holds the Chakra or discus, in his l. the Chank or conch shell. The other rt. hand points downward, and the other l. holds the lotus. The idol is worshipped by votaries who pour in from all parts of India under many names. The 3 principal names are Venkataráma Swámi, "the repeller of evil;" Shrínawása Swámi, "the lord who dwells with Shrí," *i.e.*, the goddess Lakshmí, wife of Vishnu; and Sheshachallawánsah, "he who dwells in the hill of the King of Serpents." The god is said to have been in love with Padmávatí, daughter of Rájá Akaswa, and the festival of his marriage lasts for 9 days, which is the time when pilgrims are most numerous. No European ascended the hill on which is Upper Tirupati, that is the temple and its suburbs, till 1870, when the Superintendent of Police, in spite of the remonstrances of the Mahant, went up in search of an escaped murderer. Since then a revenue officer went up to decide a boundary dispute, and now the Collector, the Superintendent of Police, and the Forest Officer are allowed to visit the hill. It is 2500 ft. high, and quite bare and without vegetation. The S. ascent has been already mentioned. The N. ascent on the Kaḍapa side is from the small town of Bálapilli over hills and through thick jungle, where tigers and panthers are not unknown. The third ascent is 8 m. from Lower Tirupati. The hill has 7 peaks, Sheshachellam, Vedachellam, Garuḍachellam, Vrishabachellam, Náráyaṇachellam, Anjamyachellam, Shrí Venkatarámanachellam. On this, the 7th peak, is the Pagoda. At the top are ruinous houses in the form of a parallelogram, with a stone wall enclosure in the centre. The whole is surmounted by a turret shaped like a pepper-box, not superior to that of a second-rate pagoda in a small town. A broad belt of mango, tamarind and sandal trees surrounds the temple. On rising ground above the town of Lower Tirupati is a small cháwaḍi (choultry), where Europeans must stop. In the town is a dispensary in part supported by the Mahant. Many rich merchants also reside there who buy the gifts of pilgrims. If a man is cured of a bad leg, he will present a silver leg to the idol, and after a time this is sold to the merchants. Idols are very well carved in the town of brass, or of sandal wood, the *Pterocarpus santalinus*. In the temple is a tank called Pushkárini Tírtham. The tank is 100 yds. by 50, with 5 granite steps. There is also a Hall of 1000 Pillars, which cannot compare with that at Madura, or those at Chedambaram or Kánchí. There are 16 waterfalls in various parts of the hill. Other Tírths are Pápavinásham, Aksa Ganga, and Pánduram. It is said that Abbé Dubois was the first to visit the hill, but he probably did not ascend it. The Mahant is always a Maráṭha Bairágí of the Golla Bráhman caste. His disciples do not go through the 3 stages of a Bráhman's life. Next to the Mahant is the Jayangar, a Sanyásí. Besides the idol of Vishnu with the 4 arms, there is one of Vajra Shrínavása, and also one of Bhoga and Rannavisa, another of Sayana, and a fifth of Koluru. The festival is at the same time as that of the Dipavatí. The ceremonies are, 1st, Abhishekham or

anointing; 2nd, Pul Kal; 3rd, Palangi, or drawing the god in a car. 4th, Tarmála, throwing a necklace of flowers round the idol; 5th, Sahasramantram, invocation of 1000 men 6th, rocking god to sleep.

Kaḍapa is hardly worth a visit. It was formerly held by the chiefs of Chitavél under the Rájás of Vijayanagar. In 1589, it was taken by Muḥammad Kulí Ḳuṭb Sháh, King of Golkonda. When Mír Jumlah, vazír of Golkonda, made his expedition to the Karnátik, he left Neknám Khán in charge of Chinnúr T'aluḳ. This nobleman annexed the districts of Gandikot, Sidhávat, Badwel, Kambam, and Jammalmadugu, and founded a Muḥammadan city at Kaḍapa on the site where Mír Jumlah's army encamped. It was first called Neknámábád, but soon took the name of the ancient Hindú town adjoining, *i.e.*, Kadapa Ḳovil. In 1750, the Núwáb of Kadapa assassinated the Nizám Náṣir jang, when attacked by the French near Chenjí. In 1779, Ḥaidar 'Alí took Kadapa, and carried Halím Khán, the Núwáb of that place, to Shrírangpatnam, where it is supposed he was put to death. Kaḍapa was ceded in 1792 to the Niẓám, and by him to the British in 1800, at the same time as Ballári. Kaḍapa is a municipal town, capital of a Collectorate which has an area of 8367 sq. m., and a pop. of 1,351,194 persons, of whom 1,246,929 are Hindús, 103.676 Muḥammadans, 4 Jains, and 4973 Christians. The Collectorate comprises 11 T'aluḳs, as follows: Kaḍapa, Vollpád, Pallampet, Kádiri, Madanapalli, Ráyachoti, Jamalamadugu, Pallivendala, Proddatúr, Badwél. and Sidháwat. The T'aluḳ of Kaḍapa has 163,013 inhab., and Kaḍapa itself has 16,275. The Núwáb of Kaḍapa has been imprisoned for many years in the Fort of Ballári for the murder of his wife.

Gutti is a municipal town of 6730 inhab., the capital of a T'aluḳ with 144,568, in the Collectorate of Ballári. The fort is ruined, but was by nature one of remarkable strength. We first hear of Gutti during the reign of Aurangzíb, when it formed part of a small State held by the predecessors of the Sháhnáir family, who were dispossessed in 1758 by the Maráṭha chief Murári Ráo. It was taken from this chieftain in 1776 by Ḥaidar 'Alí, after a siege of upwards of 9 months, and Murári Ráo was sent prisoner to Shrírangpaṭṇam, and afterwards to Kabul Durg, where he died. His family were all put to the sword by command of Típú in 1791. When it was taken by Ḥaidar, the supply of water had failed, and the garrison were compelled by thirst to surrender unconditionally. The town is about 2 m. from the rly. stat., and it will be best for the traveller, if possible, to get an introduction to the Assistant Collector, who lives on the outside of the town at a moderate distance from the Fort, and at the foot of the hill. It may be as well to mention that Gutti is by no means a healthy place, and that fever is very often prevalent there. The English Cemetery is at the commencement of the ascent of the hill on which the Fort is built. In the centre of this cemetery, encircled with an iron railing, is a slab to the memory of Major-General Sir Thomas Munro, Bart., K.C.B., Governor of Madras, who died at Pattikonda on the 6th of July, 1827, and was interred at Gutti on the 9th. His remains were afterwards removed to the seat of Government, and deposited at St. Mary's Church, Fort St. George. There is also an inscription to the memory of Francis William Robertson, 15 years principal Collector of Ballári, who died at Anantapur on Sunday, 16th of December, 1838; and there are also several tombs to officers who died here of spasmodic cholera. It will be well for those who intend to ascend the hill on which the Fort is built to start not later than 5 A.M. The ascent is very steep and slippery, and zig-zags up the rock, passing at times over the *débris* of ruined walls. After about 10 minutes one passes on the rt. a square Muḥammadan tomb without any inscription. At 10 minutes after that one passes over a vast heap of stones, which appears to be the *débris*

of part of the fortification blown up by a mine. At about 25 yds. beyond this is the first gateway, the arch of which is standing, but the door is gone. In the wall opposite is a niche with some ornamental tracing. Soon after passing this gateway, the first platform is reached, on which are deserted barracks built probably by the English. About 70 ft. above that is a second gateway, over which is a relief of elephants pouring water over a deity. One then passes some 100 yds. along a steep incline with high bastions on the l. and a wall on the rt. In this incline is on the l. hand a hole in the wall, where there was a well, but it is now filled up with rubbish. At the end of the long incline a third gateway is passed, and a small platform is reached, whence there is an extensive view of the country round Gutti. After this an incline of 60 yds. is ascended to another gateway and a guard-room, on the second pillar of which is a Kanarese inscription. On the rt. just past the guard-room is a niche in the Fort wall, with some strange-looking idols coarsely carved and gaudily coloured. The gate is called from them the *Sati* Gate. Another long steep incline is then ascended which leads to another gateway, having passed which and gone another 100 yds., you come to a fifth gateway, which is much ornamented with carving. After passing this, the third platform is reached. It is very extensive, and defended with round bastions. On the rt. is a tank and a deep well, in which there is abundance of water. The guides tell you that a male and female panther live here, and bring up dogs from the town to devour almost every night. There are also a great many hares here. At the higher end of this are the remains of the English Commandant's b., long since deserted. Beside this is a steep ascent of 46 steps which leads to the sixth gateway, which is in ruins.

You then ascend 65 more steps, and pass several cavities in the rock full of water. You then come to the 7th and 8th gateways, near which last is a deep tank approached by a gate on the rt. You next ascend 2 flights of 7 and 8 steps to the 9th gateway, which is in ruins, and then you ascend 20 more steps to the flag-staff bastion. No flag is hoisted now, but there is a splendid view. To the N. at the distance of 2 m. is seen a number of white buildings, which represent the rly. stat. The Gutti tank is conspicuous 1½ m. to the W. To the N.E. is the village of Bámo Patti, with a tank. To the S.W. is Abu Doḍḍa village and tank, and to the S. Anantapur, where Mr. Robertson died. To the E. is Yagal Bandi tank. In descending notice 2 figures of cavalry soldiers on horseback. These mark where the magazine was. Turn there to the l. and stop at the Pavilion where it is said Murári Ráo used to sit and see prisoners hurled down the precipice. At the next descent from this is a b. which opens into an abyss whence criminals were cast headlong down. As a general description the Fort may be said to be composed of a number of strong works occupying the summits of a circular cluster of rocks connected with each other, and approached from the plain by two breaks or openings, protected by fortified gateways to the S.W. and N.W. An immense smooth rock rising from the N., limit of the circle and fortified by gradations surmounted by 14 gateways, of which many are now utterly gone, overlooks and commands the whole of the other works, and forms a citadel which in the old time. famine or treachery alone could reduce.

ROUTE 29.

GUNDAKAL JUNCTION TO BALLÁRI AND BÍJANAGAR.

Names of Stations.	Distance in Miles.	Trains.		Remarks.
		A. M.	P. M.	
Leave Gundakal Junction . .		8.10	5.15	S. on l. Train travels nearly due W.
1. Virápur .	18	9.4	6.15	S. on l. All the way through a level country well cultivated.
2. Ballári .	14	9 45	7 0	S. on l. Hills in the far distance.
Total .	32			

The traveller who determines to see Ballári and Bíjánagar must set apart 9 days for the trip, and should he wish to include the Hill Station of Rámandurg he must add 3 days more. 1 day will be spent in reaching Ballári and arranging for the journey to Bíjánagar, 1 day in the journey to Bíjánagar, 4 days in seeing Bíjánagar, 1 day in returning to Ballári, 1 day in seeing Ballári, and 1 day in returning to Gundakal Junction. The journey to Rámandurg will take 1 day going and 1 day returning, and less than 1 day would be insufficient to see the views at the Hill.

Ballári, in lat. 15° 8′, long. 76° 59′, is a municipal town, the capital of a collectorate, with an area of 11,007 sq. m., and a pop. of 1,668,006 persons, of whom 1,534,223 are Hindús, 127,783 Muslims, 5545 Christians, and 327 Jains. Ballári itself has 51,766 inhab., and is the chief town of a T'aluḳ of the same name with 182,244. The Collectorate has 15 T'aluḳs and the State of Sandúr. The T'aluḳs are, Ballári, Adoni, Gutti, Anantapur, Hospéṭ, Kudligi, Huvanhadgali, Harpanhaḷḷi, Alúr, Táḍpatri, Ráidurg, Dharmavaram, Pennakonda, Hindúpur, and Madakasera. The State of *Sandúr* deserves especial mention, as the chief of that place represents a family which has produced many of the most distinguished Maráṭha leaders, and especially Murári Ráo, whose name is constantly mentioned in the pages of Orme. The family title is Ghorpaḍé, which was obtained according to Grant Duff (vol. i. p. 87) by a Bhonslé, who in the 13th or 14th century scaled a fort in the Konkan up to that time deemed impregnable, by fastening a cord round the body of the large lizard called in Maráṭhí *ghorpaḍ* and by us iguana. There were 2 branches of the family, the Kapsí and the Madhol. Another famous chief of the family is repeatedly mentioned by Grant Duff, and at vol. i. p. 389, he says of him, "Santají Ghorpaḍé was one of the best officers of whom the Maráṭhí annals can boast, and his eulogy is best recorded when we say he was the terror of the Mughul detachments for 7 years." Another chief of this family, Malají Ráo, obtained from the King of Bíjápúr the title of Amíru 'l umará or "Chief of the Nobles," and the Jágír of Dutwál. His nephew, Siddojí Hindú Ráo Ghorpaḍé, took Sandúr from the Beders, and was the 1st Maráṭha chief who settled there. He died in 1715. Grant Duff mentions his acquisition of Sandúr at p. 432, vol. i., where he says: "Siddojí Ghorpadé, the son of Bhairojí, nephew of the famous Santojí, and youngest brother of the 1st Murári Ráo of Gutti, was induced to declare for Sambhají, by whom he was dignified with the title of Senápati ('Commander-in-chief'), and several of the Ghorpaḍés, both of Kapsí and Mudhol, joined the Kolhápur party; but Siddojí and his ally, the Patán Núwáb of Savanúr, were too intent on their own schemes of conquest and plunder, to quit the Karnátik. It was about this period (1713) that Siddojí made a great acquisition by obtaining possession of Sandúr, a fort situated in a valley of singular

strength, within 25 m. of Ballári. About 1779 Ḥaidar 'Alí took Sandúr and began to build the fort which was completed by Tipú. In 1790 Venkata Ráo, the grandson of Siddojí, drove out Tipú's garrison, but did not occupy the fort, and in 1799 the Peshwá claimed the territory, and gave it to Yeswant Ráo. a distinguished officer of Sindhia's army, and of the Ghorpaḍé family. He, however, never occupied the fort, and in 1818, on the fall of the Peshwa's government, the British government gave it to Shiva Ráo, a nephew of Yeswant, who had been adopted by Siddojí's widow. In 1826 the British government confirmed this grant to Shiva Ráo and his heirs for ever, free of tribute and of all pecuniary demands. Shiva Ráo was succeeded by a nephew, Venkat Ráo, who died in 1861. His eldest son Shiva Shan Mukha Ráo, was confirmed in 1863. He is now 30 years of age. His family name is Hindú Ráo Ghorpaḍé, and his titles are Mamlakat Madár ('Centre of the State') and Senápati ('Commander-in-chief'). He speaks Maráṭhí, Telugu, and Kanarese, and is a great hunter. The area of his State is 140 sq. m. with a pop. of 14,996. His revenue is 46,824 rs. "The administration is in the hands of a European agent, who is the chief executive officer, and whose decisions on both the revenue and judicial sides are final. The law in force is substantially that of British India." His territory lies 16 m. W. of Ballári, and ½ of it being hills, there are plenty of tigers and panthers. In 1846 the Madras government obtained from this chief's predecessor permission to establish a Convalescent Dépôt for the English troops at Ballári, on the plateau of Rámandurg in the Sandúr territory. The station is at 3180 ft. above sea-level, 1825 above Ballári, and 1200 above the surrounding plain. The temperature averages 74° 5′, whereas at Mahábaleshwar, the Bombay Sanatorium, the average is 75°. There is accommodation for 60 single men and 10 women. The plateau is 1½ m. long and ¾ m. broad.

The plain round Ballári is a rich black cotton soil, but near the hills it is of a deep red, and is generally thickly covered with stones of the same geological character as the rocks around, which are chiefly granite. The principal ranges of hills are the Nalla Malla on the N.E., and the Kámplé and Sandúr on the W. A spur from the Sandúr range runs along the S. side of the cantonment of Ballári and extends E. to Budihál, 8 m. distant, where it abruptly terminates. A high point in this range is opposite to the fort of Ballári, and within 4 m. of it, and is called the *Copper Mountain*, the height being 1600 ft. above the plain and 2800 ft. above the sea. There is a small tableland at the top, which has been thought appropriate for a sanatorium. The objections are the steepness of the ascent and the necessity of carrying up supplies of all kinds and even water. About 30 years ago, as a party of officers were preparing to ascend this hill, a baggage-tent pitched on the top was struck by lightning, and 2 or 3 men were killed. The copper ore found here is green carbonate in the state of clay, lying below the crest of the S. épaulement of the hill. Excavations are still to be seen, said to be the remains of mines worked by order of Ḥaidar 'Alí, but abandoned in consequence of the expense exceeding the profit. Besides copper, hæmatitic iron ore is found in large quantities, some of which possesses magnetic properties.

The Fort.—The first thing to be seen at Ballári is the *Fort*, to view which permission must be got from the general commanding at the stat. The fort is b. on a bare granite rock of an oblong or rather semi-elliptical form, the longest diameter of which extends from N. to S. This rock rises abruptly from the plain to the height of 450 ft., and is about 2 m. in circumference. Viewed on its E. and S. sides it presents a bold and precipitous aspect, and appears to be composed of a huge heap of loose fragments, irregularly piled on one another; but on its W. face it declines with a gradual slope towards the plain and exhibits

a smooth unbroken surface, indicating that it was originally one entire solid mass, and that, in its more exposed aspects, it has been gradually decomposed by the continued action of the elements. At the distance of a few 100 yds. to the N. is a long ridge of bare rugged rocks of similar formation, and a short distance to the E. are several lesser elevations of the same character. They are all of granite origin, and are chiefly composed of felspar and ferruginous hornblende, the former frequently presenting large rhomboidal prisms, which strongly reflect the rays of light, and the latter, disseminated through the rock in black shining crystals and granules, giving to it, when recently fractured, a dark grey colour, but which after exposure to the atmosphere first assumes a dull greenish hue, and afterwards a light rusty brown, apparently from the readiness with which this species of hornblende undergoes decomposition. The rock is defended by 2 distinct lines of works, constituting the lower and upper forts, both b. of granite. In the upper one, the summit of which is flat, and of considerable extent, stands the citadel, which is reputed to be of great antiquity, and might be rendered almost impregnable. It affords, however, no accommodation for troops, and is consequently never occupied except by a small guard. The cells for the prisoners are b. within it, and from the elevation are somewhat cooler than the temperature of the plain below. Several tanks or cisterns have been hollowed out in the rock, to hold rainwater. The lower fort, which is of more recent construction, consists of low turrets, connected together by curtains. Its shape is quadrangular; it has a dry ditch and covered way in front, and surrounds the base of the rock from its S.W. to its N.E. angle.

The ascent of the Fort Rock begins with 50 tall steps, when the 1st archway is reached, and by 110 more steps you come to a wooden gate. After 206 more steps you arrive at a vast boulder, under which is the passage, and 46 more steps lead to a passage under 2 boulders, and then 46 more steps lead to the 2nd gateway. Beyond this 2 tall steps lead to a steep incline, at the end of which is a still steeper ascent over a sheet of rock, which is very slippery, and is 60 ft. in length. This conducts to the gate of the citadel. This is old, but the lower fort was b. by Típú in 1792. Observe on the way up many beautiful specimens of umbrella trees, called in Kanarese *Tumma chettu*, the flowers of which are very fragrant. The botanical name is *Phlomis indica*, and in no part of India is this curious tree more common than at Ballári. On entering this gate you come to 24 steps which lead up to the officers' guard-room, whence there is a fine view of the great Ballári Rock in front, and of the Kaul Bázár to the rt. and Bruce's Petta to the l. or E. It will be well to walk round the upper fort, which has 6 bastions, and deep cavities always full of fresh water. Below is a sheet of rock, with other fortifications, and 11 small buildings which were prisons for soldiers. There is also a granite pillar 36 ft. high, with figures of Hanumán and other deities close to an ancient, squat pagoda sacred to Shiva. The portico is 7 ft. 6 in. broad and 7 ft. 5 high, and the temple, including the portico, is 19 ft. 5 deep. Before 7 A.M. it is tolerably cool here, but when the sun has been up a few hours the bare rocks get so heated as to be positively dangerous.

The *Fort* is to the E. of the cantonment and town. The artillery barracks are to the N.W. of the Fort. The Rámandurg rd. passes to the extreme W. of the barracks. The *Arsenal* is at the foot of the Fort Rock in the S.W. angle. A tank lies to the S. of the Fort, fed by a stream. The N. I. regt. lines are at the extreme S.W. of the cantonment. The barracks of the English Infantry are 1 m. 750 yds. to the N.E. of the N. lines. Here are the Roman Catholic church and Trinity church. The latter has no tower, but the inside is very neat. It is 150 ft. long from E. to W., and 75 ft. broad from N. to S. There is a tablet here

to the memory of a young civilian, Mr. Ralph Horsley, who was murdered at Ballári on the night of the 4th of July, 1856, aged 26. There is also one in memory of the Rev. Mr. Otter, who died of cholera at Harihar on the 13th of June, 1841, and one to 7 officers of H. M.'s 39th Regt., who died while the regt. was stationed at Ballári, one of whom, Lieut. Thomas White, was killed in action at Karnúl on the 18th of October, 1834. There is also close by a small but very handsome church, b. at the expense of Mr. Abraham, a contractor, of fine white stone brought from Sháhábád. This church is 50 ft. by 24 ft., and seats 100 persons. The military authorities refused the founder a small strip of ground to enlarge the compass of this church. The timber used in it is teak. It is a curious fact that no white ants are found in the Fort.

The *Jail* is also deserving of a visit. On the 8th of February, 1878, this *Jail* contained 1701 prisoners, of whom 1660 were men and 41 women. There were also besides these 9 boys under 16 years of age, and a little girl of 7 named Lakshmanaka, sentenced to imprisonment for life for the murder of an infant. This was one of the results of the famine. The mother told the child to throw the baby into a well, and, on her refusing, threatened her till she complied. There was also a boy named Obigádu, aged 11, who was sentenced to imprisonment for life for the murder of his infant brother. Obigádu's father was in jail, and he himself was starving. His mother had died a few days before, leaving the infant to his care. Wearied with the cries of the baby, the boy threw it into a well. A free pardon was of course granted to him, after a short imprisonment, as also to the girl Lakshmanaka. The jail is not well b., and was intended to hold only 420 prisoners, but the famine caused this influx of criminals. Many of them were reduced to mere skeletons, and weighed less than 6 stone.

Bíjánagar.—The distance to Bíjánagar, which lies N.W. of Ballári, is 34 m.

Names of Posting Stages.	Dist. in Miles.	Hire of 2 bullocks at 2 ánás per m.	Hire of a torch-bearer, including cost of oil, & torch at 12 ánás per 10 m.	Remarks.
From Ballári to		R. A.	R. A. P.	
1. Chattram .	7	0 14	0 8 5	
2. Kudatáni	5	0 10	0 6 0	b
3. Darají .	8	1 8	0 9 7	Collector's b. with furniture, but no crockery.
4. Nalapuram . .	8	1 8	0 9 7	
5. Kamalapur	6	1 2	0 7 2	b belonging to the head man of the village, but no furniture.
Total . .	34	6 6	2 8 2	

The traveller is particularly requested to pay the hire of the bullocks and other charges at the end of each stage, in failure of which *his further progress with the aid of Government will be stopped.*

There is an extra charge for detention called *bhátá*, amounting after 24 hours to 8 ánás for each pair of bullocks and 2 ánás for each torch-bearer *per diem*. The relays will await the traveller for 3 days, and will then be removed unless he arranges to pay the extra charge to the collector. If he has any complaints to make he must make them afterwards.

The rd. in 1878 was horribly bad, covered in many places with huge stones, and intersected with deep water-courses. At Nalapur, which probably has its name from the circumstance, there is a very bad water-course with huge stones and 3 ft. of water. In February, 1878, it took the author more than ½ an hour to cross this obstacle, although 5 men aided the bullocks, which constantly fell on their knees. An expedition by night along this road is not only most fatiguing but by no means without danger. It is impossible to sleep from the violent jolting, and though the vehicle, which travels only at the rate of 2 m. an hour, may not be overturned, it will be so broken as to need considerable repairs. There are

tigers in the locality, but they are not likely to approach the torches. Robbers, however, not unfrequently plunder people in this rd., and have been known even lately to attack the employés of Government. Although the ordinary rate of hire for a pair of bullocks is 2 ánás per m., it has been raised owing to the famine in some of the stages, and will perhaps not return to a lower figure. At Dárají there is a very fine lake and a b., to reach which it is necessary to go off the rd. and climb a steep incline. A tiger killed a man and a woman here in 1878, and was hunted but escaped. The lake is 8 m. long and 1 m. broad, and ought to be connected with the Tungabhadra r., in which case it would afford a never failing supply of water for irrigation. Snakes and scorpions are very numerous here. The ruins begin at Kamalapur and extend to Hampé, 3½ m. distant to the W.

The t. b. at Kamalapur, or rather beyond it on the outskirts of the ruined city of Bíjánagar, is itself an old temple, white-washed, with 4 pillars and 2 pilasters supporting stone thwarts. There are 2 small sleeping-rooms and a larger one for dining in. Even in February the place is very hot, but in March it becomes insufferable. The first thing to do after arriving is to engage a guide, to whom for 3 days it will be fair to give from 6 to 10 rs., for the fatigue is very great and visitors but few. Immediately on leaving the t. b. the ruins commence, but the first remarkable building is the Ladies' Bath. This is a rectangular building, about ¼ m. from the b., 78 ft. 5 in sq. with a ḥauz or reservoir in the centre 50 ft. 9 in. sq. and 6 ft. deep, in which fountains played, but there is no water now, and this structure has been a good deal injured. At the entrance are remains of the granite aqueduct which was carried from near the throne to the bath. There is now no roof over the reservoir, and perhaps never was any. The corridor of the bath has an arched ceiling, richly carved with flowers. On either side is a projecting gallery with 6 windows ornamented with carving, where inmates of the Seraglio sat to see their sisters bathe. The corridor is supported by 20 pillars. Proceeding 100 yds. or so to the N.W. of this you pass under a granite aqueduct. The stones forming the trough are 11 ft. 3 in. long and 6 ft. 7 in. broad, taking an average of several, and the supports are 5 ft. 8 in. high. About 50 yds. N.W. of the Aqueduct is a structure which the guide Baṛá Ṣáḥib (so he styles himself) calls *The Throne*. It is of granite and consists of a succession of platforms, the outer walls of which are carved in relief with representations of elephants, dancing-girls, and camels, well executed. You mount 9 steps, 15 ft. 6 in. broad, to the 1st platform and thence ascend ruined steps, 5 ft. high, to the 2nd platform, which is 106 ft. 3 in. from E. to W. and 229 ft. 6 in. from N. to S. The total height of the platform is 31 ft., and on the top are the ruins of a structure. There is an inner staircase which leads from the ground to the top of the platforms, and 150 yds. to the W. is an underground passage which is said by the guide to lead to the *Throne*, but it does not seem to have been explored for years. Some yds. to the N.W. of the *Throne* is a flight of steps which leads to the top of a structure, where it is said the Rájá sate to see his horses drink milk, and 40 yds. to the N. is a stone trough and monolith 42 ft. long by 11 ft. 10 in. circumference. The side in which the trough is, is 3 ft. 3 in. broad. To the N. of this about 100 yds. is a temple. The stylobate of the portico is 4 ft. 10 in. high, and has 2 pillars and a pilaster on either side. The pillars are 7 ft. 8 in. high, and are handsomely carved in relief with figures of dwarfs, women shooting with bows, &c. The periphery of the pillars is 7 ft. 3 in., and from the entrance of the portico to the entrance into the quadrangle of the temple is 33 ft. 1 in. The quadrangle, inside measurement, is 110 ft. from N. to S., and 200 ft. from E. to W. The temple has a vestibule with 8 outer pillars and a stylobate with 4 short pillars. The Adytum is supported by 4 black pillars most elaborately carved. On

the plinth of the l. gateway is a very long inscription in Old Kanarese. The stones of which this temple is b. average 7 ft. 7 in. long and 2 ft. 6 in. deep. Here for a m. the débris of great buildings as solid as Newgate cover the ground. The labour of destroying them must have been stupendous, and the fatigue of clambering over them is so great that the traveller will probably by the time he gets to the end find night coming on, and be glad to return.

The 2nd day may be spent in crossing the ruins from E. to W., that is from the t. b. to Anagundi, a distance of 4 m. All this extent of ground is covered with the wrecks of granite structures, and on the strange rocks around formed of huge boulders piled one on the other, are seen temples covering them to the very summit. The traveller would do well to mount a pony on this expedition. although the ascents and descents are so steep, and being all of rock are so slippery, that it will be necessary to dismount from time to time. The guide points out a spot in the heart of the ruins, about 1 m. from the b., where last year a tiger devoured a man, leaving only the hands and the feet. Here you see on the rt. a tall hill crowned with a large temple, to visit which is the labour of a whole day. A little beyond this is a water-course with water in Feb. 1878, 2 ft. 6 in. deep, but with such steep banks that a pony will hardly face it. About 1½ m. further to the W. is what the guide calls the oldest temple in Bíjánagar. Little except 2 Gopuras is left. Round the door of the 1st gopura is a very long inscription in Old Kanarese. In the 2nd there is a Nágarí inscription on the rt., and a Kanarese on the l. The bases of the pillars are carved to represent a man riding on a yálí, which is rearing up. The extensive ruins around show that the temple to which these gopuras belonged was of great size. Beyond this in the same direction is what is called the *Kasbin Bázár*, with a stone arcade on either side. It is 122 ft. broad from E. to W., and 1127 ft. long from S. to N., and must have been a most magnificent market place. About ¼ m. from this you come to a solidly b. temple to Ráma, on the bank of a branch of the Tungabhadra, 100 yds. broad, and very deep. People bathe here and wash their clothes, but the guide says there are many large alligators, and no doubt accidents often happen. In the adytum of this temple are grotesque modern images of Ráma, Lakshman, Sítá, and Hanumán. Ráma stands in the middle, with his brother on his rt., and Sítá on his l. At the door are images of Dwárpáls 3 ft. high, of Garuda and Hanumán. Opposite the temple is a magnificent tree of the *Ficus indica* species, with a good carving of the Shesh Nág at its foot. This is an excellent place for tiffin and rest. The rd. now turns to the rt. along the r. A vast old *Math* or monastery is now passed on the rt. which was tenanted by monks till about 40 years ago. About 100 yds. beyond this are the remains of a stone bridge over the Tungabhadra. Beyond this again is a gateway which may have been one of the gates of the fort. It is b. of great granite blocks 10 ft. long, but the stone thwarts which support the roof are still longer, being from 13 to 15 ft. A few yards beyond this you pass under a singular arch of granite, which the guide says was used for weighing goods. It is made of 3 granite blocks, 2 uprights and a transverse piece. The uprights are 20 ft. 10 in. high, and the thwart piece 14 ft. 7 in. long. About ½ of a m. beyond this is a truly wonderful group of 3 granite temples, which are called the *Bali*, the *Sugríva*, and the *Tárá*, the last named being the wife of Bali. It is, however, in reality very doubtful to which deity the temples were dedicated. The very numerous carvings of monkeys in one of the three especially, and more or less in the others, make it probable that they were dedicated to Bali, his brother, and his wife, but some think that the one where the Narsingh Avatár is represented belonged to Vishnu. Mr. Fergusson at p. 374, appears to ascribe the one which the local people refe

to Bali to Vitoba* (or rather Witṭhobá) but he is peculiarly a god of the Maráṭhas, and according to some his worship was not introduced till the 15th century. His image, too, at Panḍharpur, his most celebrated shrine, is totally different from any to be seen in the S. of India. The author went carefully over the ruins, but never heard the name of Witṭhobá mentioned The 3 temples stand in an enclosure which has 4 low gopuras, a stone *Rath* close to the temple on the rt. as you enter the enclosure, and 2 stone pavilions for lodging travellers. The temple on the rt. is 26 ft. 10 in. sq. There is an inner room with 12 pillars 10 ft. high to the plinth which supports a singularly massive entablature 8 ft. high, on which rests the roof which is very richly carved, and has a large lotus in the centre. The verandah or corridor that, surrounds this inner room has 20 pillars each 13 ft. 6 in. high. Beyond this 2nd row of pillars at the top of each flight of steps are 4 more, making 16 in all at the steps, and 48 pillars altogether, reckoning those of the inner room, the corridor, and the steps. The pavement in the centre, consisting of immense granite slabs. has been torn up, no doubt in search of treasure. The steps are 5 ft. high, and the roof has a projecting sloping eave about 3ft. broad. The pillars are magnificently carved with representations of men riding on yálís. The pillars, many of them, have bracket shafts. The stone Rath which stands a few paces from the temple just described, is 26 ft. 4 in. high. From the bottom of the wheel as it rests on the ground to the flooring of the car is 6 ft. 8 in., and the interior of the carriage is 7 ft. high. From the roof of the carriage inside to the top of the ornamental canopy is 12 ft. 8 in., total 26 ft. 4 in. The diameter of the wheels is 4 ft. 3 in. Whether the Rath was ever moved is doubtful. The wheels can be moved, and the sockets in which the axle works are worn and chafed as if by movement.

The 2nd temple, which is on the l. of the entrance into the enclosure, is much the largest, and perhaps the finest. The ceiling was formed of slabs of granite 35 ft. long, but all the slabs have been thrown down except one in the centre. Two slabs stand against the wall, and are 2 ft. 6 in. wide, and 2 ft. thick. In the centre of the ceiling (so it appears from what remains on the centre slab) was an ornament representing birds and flowers, apparently the Chakor and the Lotus. These have been painted blue and other colours. There are 14 columns, which supported the roof. Most of them are carved into representations of horsemen mounted on yálís. One represents the Narsingh Avatár. In some cases the yálís are supported by elephants. The pavement consists of huge granite slabs. One is 12 ft. 7 in. long, and 7 ft. 6 in. broad, and the others are about that size. There is an outer row of 28 pillars, and at each flight of steps are 4 more, making 16, altogether 58. Within is a court 100 ft. long from E. to W., and 62 ft. broad from N. to S. The Vimánah is 7 ft. 8 in. sq. This temple is thought by some to have been sacred to Vishnu, and the representation of the Narsingh Avatár makes this probable. On the S. side are numerous Kanarese inscriptions. S. of the temple is a large Dharamsála with 62 pillars, on which are curious reliefs of female monkeys and dwarfs, so this may be the Tárá temple. On the rt. of the entrance is a platform with 39 shorter pillars. These were carved with most curious representations of monkeys, their heads crowned with 2 small figures of gods. The 3rd temple is some 20 yds. N. of the Rath. It is 30 ft. long from E. to W., and

* See also the Indian Antiquary, vol ii p 178, which gives an extract from the Ballári District Manual, by J. Kelsall, M.C.S , which says, "The finest temples of all are about 1 m. lower down the river. One, dedicated to Viṭhal, a form of Vishnu, is said to be equal in its architectural detail to anything at Elúra " The author is unable to perceive any points of resemblance between this temple and those at Elúra. Mr. Kelsall adds, p. 292, "In the centre of the Vittala temple is the stone car of the god, supported by stone elephants, and about 30 ft. high." The only stone *rath* is *not* in the centre of the temple, but at some distance from it, say 15 yards, and it is 26 ft. 4 in. high.

28 ft. 9 in. from N. to S. From the steps at the entrance, including the porch, is 52 ft. It is probably sacred to Bali and Sugríva. It has 38 pillars.

From this the traveller may go 1¼ m. to the E. to the bank of the Tungabhadra opposite Anagundi. There is a large tree which affords some shelter from the sun while waiting for the ferry-boats, which are circular baskets covered with bullock hides and 10 ft. in diameter. They will each take 20 persons, or a pálkí with 12 bearers. The r. on the 11th of Feb. 1878 was here 50 yds. broad, and 5 fathoms deep. At this period of the year it flows in deep pools, with little or no flow of water between them. The boats are safe but inconvenient. There are some inches of water at the bottom of the basket, and passengers sit on the edge or rim, where it is quite easy to topple over. There are sharp snags on the rim of the basket which would prick you unless you put a stout cloth under you. The bed of the r. and its sides are very rocky. As soon as you land on the other side you are in the Nizám's dominions. On the Anagundi side, 30 yds. from the landing place, is a small temple to Ganesh, sheltered by a tree, and 10 yds. further on is the Gate of Anagundi, which has been a fort b. of granite. The palace of the Rájá of Anagundi, who is also Rájá of Bíjánagar, is ⅓ m. from the Gate. It is a square house of very massive construction. Beyond this ¼ m. is a Shiva temple overlooking the r., which is there very shallow, trickling over a sheet of rock. The people bathe here and wash their clothes without dread of alligators. But a short way down, just past a bluff rock, are deep pools in which are many large and dangerous alligators. The Rájá has shot 6 there, and also a tiger and tigress in the jungle on the banks. From this spot bearers will carry a pálkí to the t. b. in about an hour going full speed, so that it is about 5 m. distant.

The 3rd day may be devoted to a visit to the Pagoda on the high hill to the rt. of the Kasbin Bázár. The traveller will come to within a few hundred yards E. of that bázár and will reach the foot of the hill in about an hour. The ascent is excessively steep, and the pagoda, which is sacred to Markand, is unimportant, but the view over the ruins is one that will repay the visitor for his fatigue. The Tungabhadra is seen flowing on the W., with high granite hills in the distance to the W. S. of the ruins is seen a broad rd. which leads from the t. b. down to the Tungabhadra. Beyond this rd. and S. of it, is a line of fortifications, the granite wall of which, about 18 ft. high, has been in many places thrown down. Although the ruins are piled in almost undistinguishable masses, still the course of two principal streets parallel to the river can be indistinctly traced.

The 4th day must be given to the S. quarter of the ruins, and Hampé, and here a pálkí or a pony may be used. The traveller will leave the b. at dawn and go W. by a good broad rd., which is about 3 m. S. of the N. rd., and most of the ruins lie between the two. In about 10 minutes an octagonal *cháwadi* is reached. It has a corridor running round an inner room about 12 ft. in diameter, in very fair preservation. A m. beyond this you come to an ancient temple of Shiva, attested by a figure of Nandi and carvings of cobras. Beyond this 100 yds. and close to the rd., is a gigantic image of the Narsingh Avatár, carved out of a single block of granite. The figure is that of a colossal lion-headed man with enormous projecting circular eyes and a huge mouth. A spirited carving of the Shesh Nág forms the canopy of the idol, which is seated, and has its legs and arms broken. From the top of the Shesh Nág to the floor of the pedestal on which the idol sits is 22 ft. 6 in. The height of the pedestal above the ground is 2 ft. 6 in. The circumference of the idol 6 in. above the waist is 14 ft. 8 in. The total breadth, including side supports, is 20 ft. 4 in. The girth of the arm above the elbow is 8 ft. 6 in. This idol is in an enclosure of ponderous granite blocks. The monolithic uprights at the door are 18 ft. 8 in. high

out of the ground. Just outside the gate is an upright stone with a Kanarese inscription on both sides, A few yards to the W. of this enclosure is a small temple containing a pillar 4 ft. high and 11 ft. 2 in. round. This is the Lingam, and it is embedded in a Yoni, the circumference of which is 36 ft. This is no doubt the largest representative of these objects of worship existing.

About 60 yds. to the W. is a vast temple to Kṛishṇa. It is enclosed in granite wall 12 ft. high with a masonry coping 3 ft. high, so that the total height of the wall is 15 ft. The breadth of the chief court is 200 ft. from N. to S., and the length 320 ft. from E. to W. A granite Gopura leads into it. At the entrance of the temple is a stone 8 ft. high, with a Kanarese inscription on both sides. There is also on the columns of the Gopura an inscription in Nágarí and Kanarese. The pavement in the centre of the temple has been torn up in search of treasure. The roof of the temple is supported by 6 rows of pillars, and in the porch are 36 pillars and 4 at the steps. Other two parts of the temple are so much ruined and defaced as not to admit of distinct description. Leaving this temple and proceeding about 50 yds. to the W., one finds at about 50 yds. on the l. of the rd. a temple with a huge Ganesh 10 ft. high. A few yds. farther on towards the W. is a vastly solid granite temple to Ganesh, in which the idol is 18 ft. high. The visitor will remark the size of the enormous granite slabs which form the roof. After passing this temple, the precincts of what is now called Hampé are entered, and monkeys of the *Langúr* kind, but not large, here show themselves in considerable numbers. The visitor will now descend for 70 yds. a granite pavement cut into many small steps, and pass on the l. a square building which may have been a *Maṭh*. He will then come under the shade of some gigantic trees and arrive at the portal of the great temple of Hampé, which is sacred to Shiva. The Gopura at the N. entrance is truly gigantic, and taken in all its dimensions is perhaps the largest in India. It is impossible to ascend beyond the 11th storey, but from the basement of that to the ground the height is 133 ft. 5 in., and above it there is solid masonry for 30 or 40 ft. After that comes the *Shikr*, which is now broken, but must have been about 30 ft. high, so that when it was intact the total height must have been over 200 ft. The Gopura is 85 ft. thick from E. to W., and you pass under it for that distance from N. to S.; the arch is immensely solid. The length of the first quadrangle from E. to W. is 208 ft. 4 in.. and its breadth from N. to S. 134 ft. The 2nd quadrangle is larger, and has arcades all round built of granite. The authorities of the temple will not allow a European to go further than a few steps beyond the 2nd gopura, under which is the entrance to this 2nd quadrangle, nor will they permit any closer examination of the building. The chief Pujárí, or minister of the temple, says that it is sacred to Pampápati or Shiva, the Lord of Pampá or Párvati. He shows a copy of an inscription which is on a stone on the entrance to the Vimánah. It says that Kṛishṇa Ráyalu built the great gopura and other parts of the temple in 1430, of the era of Shálivâhan. There are 2 other gopuras, one to the E. and one to the W., but the middle one, that on the N., is the most remarkable from its vast size. From this point the visitor may turn in a S.E. direction, and after a walk of 2 m., he will reach a building which is called the Zanánah. The outer wall is about 20 ft. high, and built entirely of granite. The buildings within have for the most part been thrown down. On the l. of the entrance at the N.E. corner of the enclosure is what is called the T'alím Khánah, or gymnasium, where the guide tells you the young princes were taught to ride and wrestle. The arena is 69 ft. 8 in. long, and 17 ft. 8 in. broad, and the raised place, where the spectators sat, which goes round the arena, is 8 ft. 2 in. broad. The total length of the building, therefore, inside measure-

ment, is 86 ft. At the corners of the enclosure in which this building is there have been towers, and 2 remain. At the S.W. corner of the enclosure is a building which was probably a pavilion for the ladies. It has been covered with fine white cement. Close by it is a door, beyond which are many ruins and a temple to Hanumán, with a very spirited relief of the Monkey-god. E. of the Zanánah are the elephant stables, a long row of buildings with cupolas, something like pagodas. S. of the Zanánah, at the distance of 150 yds., is a monolithic and subterraneous temple or house. The room in the centre is 11 ft. 7 in. long by 5 ft. 10 in. broad, and 6 ft. 10 in. high. An inner room is rather larger, and the vestibule is a little smaller. In order to examine the ruins of Bíjánagar thoroughly, covering as they do more than 9 sq. m., a visitor ought to stop a month. A plan of the ruins is a great desideratum, and it can only be taken in December or January, for the reflection of the sun from the granite rocks and buildings is most trying.

It is surprising that no attempt is made to bring inhabitants to the place, as there is an ever-abundant supply of water from the Tungabhadra river, and when irrigated the land around yields good crops. Then cut stones for building are to be had to any extent, and, in fact, with a very small amount of labour hundreds of good substantial houses might be prepared in a few weeks. The ancient and most beautiful temples would certainly attract Hindús to reside in the locality; and were Government to make Bíjánagar the headquarters of a native Commissioner, and give other encouragement to immigrants, it hardly admits of doubt that the town would to some extent recover from the ruin which has overwhelmed it for three centuries.

ROUTE 30.

BALLARI TO RÁMANDURG.

Names of Posting Stages.	Dist. in Miles.	Hire of a pair of bullocks at 2 as. per m. in the Ballári Col. and at 3 as. per m. in Sandur.			Hire of a torch-bearer & daily price of oil and torch at 12 as. pr. 10 m			REMARKS.
		R.	A.	P.	R.	A.	P.	
From BALLÁRI to—								Extra allowance for detention after 24 hours is 8 anas for 2 bullocks & 2 ánás for a torch-bearer *per diem*. Hire is to be paid in full at each stage and complaints, if any, are to be made afterwards. The bullocks and drivers and torch-bearers will remain for the traveller 3 days, and in case of his not coming will be removed.
1. Chattram .	7	0	14	0	0	8	5	
2. Kodatháni	5	0	10	0	0	6	0	
3. Tornagal .	6	0	12	0	0	7	2	
4. Yettinhatti .	7	0	14	0	0	8	5	
5. Bhavihalli .	9	1	11	0	0	10	10	
6. Rámandurg	4	0	12	0	0	4	10	
Extra for hill work	–	0	4	0		—		
Total .	38	4	13	0	2	13	8	

The traveller is particularly requested to pay the hire of the bullocks to the owners thereof, at the end of each stage in Ballári Collectorate, and in advance at each stage in the Sandúr territory.

The height of Rámandurg being 3180 ft. above the sea, the temperature is pleasantly cool, but the area of the table-land is too restricted to admit of pleasant walks and rides. The house-room is also very limited, so that careful arrangements must be made beforehand to secure an apartment. The sportsman may find some amusement, as panthers are very numerous, and tigers are occasionally to be met.

ROUTE 31.

GUNDAKAL TO RAICHÚR. 77 M. BY MADRAS RY. 6 RS.

Names of Stations	Dis in Miles.	Trains.	Remarks
From Gundakal to		A. M. 7.50	The names of the stat are all written up in English and not in any Oriental character. The line passes through a vast level plain with low hills in the distance.
1. Nancherla	8	8.12	S. on r
2. Auspri.	13	8 51	
3 Adoni .	13	9.34	S on r
4. Kosgi .	17	10 21	S on r
5. Tungabhadra.	9	10 45	S on r The r here is about 700 yds. broad
6. Matmarri.	6	11 1	S on r.
7 Raichur	11	11 30	S on r.
Total	77	3.40	

At *Adoni*, often spelled by Orientals *Adhwani*, there are refreshment rooms. The town is of some historical interest. In 1871 the pop. was 22,429, of whom 40 per cent. were Muslims. According to tradition it was founded 3000 years ago by Chandra Singh of Bídar. Early in the 16th cent. it was taken by Kṛishṇa Ráyalu of Bíjánagar. His successor, Rám Rájá, received it as a dowry with his wife, and appointed his brother governor. After the battle of Telikoṭ in 1564, the Sulṭán of Bíjápúr appointed Malik Raḥmán Khán, an Abyssinian, to govern it, which he did for 39 years, and died there. His tomb on the Talibanda hill is still an object of religious veneration, and Government allow a small sum for annual repairs. He was succeeded by his adopted son Sídí Mas'aúd Khán, who built the lower fort, and the fine mosque known as the Jum'aah Masjid, at a cost of 200,000 rs., and the suburb of Bábánagar, called after his son. About the same time his minister, Venkanna Pantulu, built the large square well close to the mosque. At this time the revenue of Adoní district was 600,000 rs., and it maintained an army of 12,000 men. In 1690, Adoní was taken after a desperate resistance by one of Aurangzíb's generals, and afterwards fell to the Niẓám. Salábat jang granted it in jágír to Basálat jang, his younger brother, who made it his capital, and endeavoured to form an independent state. He died in 1782, and was buried at Adoní, and a fine mosque and tomb were erected over his grave, and that of his mother. Government grant 1200 rs. yearly for the support of these buildings and the charities connected with them, but the edifice has gone sadly to decay. In 1786 the citadel was captured by Típú after 1 month's siege. He demolished the fortifications, and removed the guns and stores to Gutti. In 1792 it was restored to the Niẓám, and exchanged by him with the British in 1800 A.D. for Kopála, Kanagiri and other places. The citadel is built on 5 hills, of which the best known are the Barakila and the Talibanda, both of which rise 800 ft. above the plain. Half-way up the rock is a fine tank containing good water and never dry. On the summit of the Talibanda is a fig-tree which stands alone, and is seen for 20 or 30 m. round.

Ráichúr formed part of the dominions of the Báhmaní kings in 1357. It was included in the government of Bíjápúr (see Grant Duff, vol. i., p. 65), and was governed in 1478 by Khwájah Jahán Gawán. When Bíjápúr became an independent kingdom, Ráichúr was its S. capital. In 1662 we find it in rebellion against 'Alí 'Ádil Sháh of Bíjápúr, and captured by him after an obstinate resistance. The rooms for the rly. staff are very comfortable, and there is a large bed-room in the upper storey, which is cool and has a good view. The first thing to be done is to see the *Fort*. The distance from the rly. stat. is about 1½ m. to the N. gateway. N. of this gateway is a considerable suburb, and between the two a wide rd. and some trees intervene. There are also trees near the gate. The local authorities say that the English burned the doors and burst all the guns. This gate is 33 ft. 1 in. high to the *Kunguraks*, or

battlements, which are 3 ft. more. Two towers, one on each side, project about 10 ft., and are 10 ft. higher than the gate, but both have been much injured. Above the gateway is written in Arabic, "Help is from God and Victory is near," then follows the creed, and "In the reign of Sulṭán Ibrahím 'A'dil Sháh, on the 1st of Ramazan, A.H. 977, this was built." There is also the insignia of the Fishes carved on the wall. Below are 2 figures of rhinoceroses very roughly executed. There is also a stone elephant not quite the natural size, carved out of a boulder, about 50 yds. outside the gate, represented as chained between 2 young ones. At rt. angles to this gate is another called the Kaṣbah Darwázah, and between the 2 are rooms in the wall for soldiers of the guard. Outside this gate is a door like the mouth of a cave, which is the door of a tunnel out of which the garrison came to close the gate, and then retired by the underground passage into the Fort. The moat has been deep, but is now nearly filled up, and crops are grown in it, but in some places there are pools of water. In the centre of the Fort is an old roughly built minaret, near which is a hospital. The Minár is 50 ft. high, and is ascended by 42 very high and difficult stairs. At bottom is a mosque of Ibrahím 'A'dil Sháh's time. A large black stone lies here broken in 3 pieces, which bears the date 973 A.H. The W. gate is called the Sikandariyah, and near it is the old palace, with immensely thick walls. It is now turned into a jail. On August 20th, 1875, there were 73 prisoners. Capital punishment here is inflicted by decapitation.

The *Citadel* ought to be ascended for the sake of the view. The ascent commences from near the N. gate. The hill on which it is built consists of immense boulders of rock, and is over 500 ft. high. The path up is broken into a series of great stones, some flat and some jagged, and with a chasm at one place which could not be passed in the dark. Women are in the habit of going to the top to pray. About ¾ of the way up is a gate, and then the path becomes smoother, with fine trees growing here and there. There is a 2nd gate at top with a big stone like a mile-stone in the centre of the door-way. On the rt. is a bastion, on which is a gun 20 ft. 7 in. long. It is of the metal called *bangri*, and has lost its breach. On the l. is a row of cells belonging to the Dargáh or shrine, and at the E. end, overhanging the precipice, is a stone pavilion. At a short interval from this on the E. side is the Dargáh, a mosque 18 ft. high, to which one mounts by a flight of 4 steps. Not far from this on the S. side is a place for a bell or gong 7 ft. high, with 4 stone supports and a stone roof. The bell or gong has long since been removed. The whole surface of the top is 70 ft. square, and there is a fine view all over the city as far as the Tungabhadra, which is 26 m. to the S., and to the Kṛishṇa, 12 m. to the N. It is a place where a whole day might be spent very pleasantly in reading and sketching. On the N. is a fine tank, another still larger to the E. called the Machchar Taláú, about 4 m. off. The visitor will not fail to remark the freshness of the walls of this fort, which where the walls remain perfect, looks as if it had been built a few years ago instead of centuries. The names of the gates at Ráíchúr are, the Fatḥ or Kánta on the S.; 2, its inner gate called the Kaṣbah, the Kulá on the W., the Nan rang, the Khás Báolí, the Sikandariyah, the Hilái.

ROUTE 32.

RÁICHÚR TO KALBARGAH (GULBARGAH). 89¾ M. BY MADRAS RY. 8 RS. 7 AN.

Names of Stations.	Distance	Trains dep.	Remarks.	
From Ráichúr to		P.M. 12 10		
1. Chikságar	10 2	12.42	S. on r. The l. passes through a level country, but with high hills, of which Yádigiri is the most remarkable, to the right. There are bears and panthers on this hill. W of Chikságar about 3 m is a hill where diamond	
2. Krishna .	5 4	1.7	S. on r.	mines
3. Saidapur	12 4	1.45	S. on r.	have been
4. Yádigiri	14 4	2.27	S. on r.	worked.
5. Nalwár .	15 6	3 11	S. on r.	
6. Wadí . .		3.33	S on r. Here is the Junction with the	
7. Sháhábad	7 0	{ 3.51 / 4.1	S. on r.	Haidarábád 1 & the Nizam's State Ry. begins.
8. Kalbargah	16 4	4.43	S. on r.	
Total .	89 6	4.33		

In *Kalbargah* the traveller will see a most interesting place, which has been less visited, perhaps, than any place in India of equal claims. One of the few visitors who examined it with attention is Sir A. Gordon, who made a plan of the most remarkable mosque, which will be found in Mr. Fergusson's "Architecture," p. 554, and a view of it occurs in the next page. This mosque appears to be the one in the Fort of which a description follows, and, if so, the singularity of its roof is explained by its having been converted from a Hindú place of worship into a mosque. Mr. Fergusson says: "During the short supremacy of Kalbargah as [illegible] of the Dakhan (A.D. 1347—5), it was adorned with several [illegible]tant buildings, among which was a mosque, one of the most remarkable of its class in India. Its dimensions are considerable, though not excessive; it measures 216 ft. E. and W., and 176 ft. N. and S., and consequently covers 38,016 sq. ft. Its great peculiarity, however, is that, alone of all the great mosques in India, the whole of the area is covered over. Comparing it, for instance, with the mosque at Mándu, which is the one in other respects most like it. it will be observed that the greater part of its area is occupied by a court-yard surrounded by arcades. At Kalbargah there is no court, the whole is roofed over, and the light is admitted through the side walls, which are pierced with great arches for this purpose on all sides except the W.

"Having only 1 example of this class, it is not easy to form an opinion which of the 2 systems of building is the better. There is a repose and a solemnity which is singularly suited to a place of prayer, in a courtyard enclosed by cloisters on all sides, and only pierced by 2 or 3 doors; but, on the other hand, the heat and glare arising from the reflection of the sun's rays in these open courts is sometimes most painful in such a climate as India, and nowhere, so far as I know, was it ever even attempted to modify this by awnings. On the Kalbargah plan, on the contrary, the solid roof covering the whole space, afforded protection from the sun's rays to all worshippers, and every aisle being open at one or both ends, prevented anything like gloom, and admitted of far freer ventilation than was attainable in the enclosed courts, while the requisite privacy could easily have been obtained by a low enclosing wall at some distance from the mosque itself. On the whole my impression is that the Kalbargah plan is the preferable one of the two, both for convenience and for architectural effect, so much so indeed, that it is very difficult to understand why, when once tried, it was never afterwards repeated. Probably the cause of its being abandoned was the difficulty of draining so extensive a flat roof during the rains. Any settlement or any crack must have been fatal; yet this mosque stands in seemingly good repair after 4 cent. of comparative-

neglect. Whichever way the question is decided it must be admitted that this is one of the finest of the old Pathán mosques of India, at least among those which are built wholly of original materials—and in the arcuate style—of Muḥammadan art."

He adds, "There are other buildings, especially 1 gigantic archway, in the city of Kalbargah, the use of which is not apparent, and some very grand old tombs with sloping walls; but we must wait for further information before they can be utilized in a history of Indian architecture."

For some m. before reaching Kalbargah from the Ráichúr side, the dome of Gísú Daráz's mosque and other buildings are visible, though in parts hidden by trees. They are distant in a direct line from the rly. rather less than 2 m. The t. b. is distant from the stat. about ¼ m. It is a comfortable one, and the P.O. is between the rly. stat. and it. The T'alukdár's house is 350 yds. N.E. of the t. b. Without his assistance it will not be easy to visit the sights of Kalbargah, and politeness requires that a call should be made upon him. The first thing to be seen is the *Dargáh*, or shrine of *Bandah Nawáz* or Gísú Daráz, whose name in full is Ḥazrat Kuṭbu 'laktáb Saiyid Muḥammad Ḥusainí: "His Holiness the Pole of Poles Saiyid Muḥammad Ḥusainí. This is about 1½ m. E.N.E. of the t. b. The rd. passes through a suburb of low houses with very thick walls of loose stones, and enters the town, when on the rt. you ascend a flight of 25 steps and find yourself at the Dargáh. On your rt. as you ascend the steps you have a plain old-looking mosque with 2 minárs 50 ft. high. At the steps every one must take off his shoes, and will soon find the small sharp stones and the pavement of the enclosure the reverse of pleasant. As you enter the spacious paved enclosure, the domed Mausoleum or Dargáh of the Saint is a few yds. on the l. It is a plain white Gumbaz about 80 ft. high, and some pious and learned men sit at the portal and inside reading and meditating. No unbeliever may step on the stone before the threshold, much less enter the tomb. There are several trees in the enclosure, and 1 of them very old indeed and much decayed. The Saint came to Kalbargah in the reign of Fíruz Sháh, who died 836 A.H.=1436 A.D. Parallel with the Gumbaz of the Saint is one where his grandson is buried, and both have silver shrines gilt, with ostrich eggs suspended above them. S. of the Saint's tomb is that of his eldest son Muḥammad Akbar Ḥusainí, who died 12 yrs. before his father. Over the door is the *Kalimah* and 2 *Ayats*. S. of the enclosure is a very handsome Naḳár Khánah or music gallery, and in the storey below a Kárwánsaráí or house for travellers, with a *Madrasah* or College on the rt., and a mosque, all of stone and exquisitely carved. This was b. by Aurangzíb, who stayed at Kalbargah a long time. Within the Dargáh of the Saint several pious verses from the Ḳurán are written in letters of gold, implying that just and holy men have nothing to fear, and that death has no dominion over them. There is also a Persian distich:

> "Like that of Gísú Daráz the Dakhan boasts no shrine!
> Gísú Daráz! the empire of Islám and of this world is thine!"

The date of the Saint's death is given in the symbolical letters which compose the words "Makhdum i dín va dunyá, "Lord of the Faith and of the world." On the door of the Dargáh is written the *Kalimah* and blessings on Fáṭimah, 'Alí, and their sons, and this distich:

> "The lamp, mosque, arch and pulpit in thee see.
> Abúbakr, 'Umar, 'Usmán, and fourth 'Alí."

Bandah Nawáz is called the "Sun of the South," as the Chishtí buried at Ajmír is called "Sun of the North," and is equally venerated.

The Tombs of the Báhmaní Ki[ngs] buried here are the next thing [to be] seen, and are ½ m. to the S. Th[e first] is that of Sulṭán 'Aláu 'd dín [Ḥasan] Gangú Báhmaní Sháh, as the nam[e is] written by the learned of Kalbargah, but it is not inscribed on the tomb. He died in 749 A.H.=A.D. 1359. The

Gumbaz is 70 ft. square inside, and about 100 ft. high. It is very plain, with one or two inscriptions in Arabic. It never could have been of value as a work of art, and is now very much out of repair. It stands on the brink of a tank called *Rozah*, in honour of the Saint's Dargáh, Rozah being Paradise. The stone lattice-work in the windows has been well executed, but is now broken. Beyond this to the S. is a very solidly built small Gumbaz, which is to be repaired, and beside it is another unfinished. It is not known of which kings they are the tombs. To the W. are several other plain edifices of the same kind, plastered with cow-dung and turned into stables for horses. All these are in a suburb of the town. On the W. is a gateway, and the nearest Gumbaz on the l. is said to be that of Aḥmad Sháh, but this is a mistake, for he is buried at Bídar, in a far handsomer mausoleum than any here.

After this the *Fort* may be visited. It lies 1½ m. to the W. by S., and is far stronger than that at Bídar. The wall here is quite 30 ft. high, and the bastions and walls near the gate rise to 50 ft. The entrance coming from the Tombs of the Kings will be by the Daulat Gate, which is, in point of fact, five gates, with zigzags between and guard-rooms for soldiers. The outer wall is 50 ft. high, and the ditch 10 ft. deep, with water at that part which is on your l. as you enter. The ditch is dug out of the solid rock. There is an inscription over the door, but too high to be legible. The massive wooden doors of the gate are bound with iron, and from 6 to 10 ft. from the ground are studded with spikes of iron 6 in. long, to prevent elephants from pushing against the door. After this, [illegible]ost at right angles, comes the [illegible]lat Gate, in the wall of which are [illegible]es taken from a Hindú temple, for [illegible] are sculptured with the figures of [illegible] deities and elephants. They are [illegible]ir rt. as you enter. Between this [illegible]nd the 1st or Daulat Gate, which [illegible]also called the Zanjír, is an inscription in Persian, which says that the Daulat Burj, as it is here called, or Bastion, was built in 951 A.H. by Ḥaidar, an officer of Abú'l Muzaffar Ibrahím 'Ádil Sháh. Next comes the Habshí Gate, and then follows the Ḥusainí, and then the Sírá. Altogether this is one of the strongest defences of the kind existing in India. Besides this gate of 5 gates there are 2 other gates into the fort, one to the E. and the other to the W., but they are now closed up. About 300 yds. from this gate in a S.E. direction is a bastion called that of the twelve-yard-gun. It is a strong bastion 40 ft. high, and in it is a cannon made of the blue metal called *Bangri*, 26 ft. long, 7 ft. 6 in. round at breach, and 6 ft. at mouth. The bore is 11 in. in diameter. The gun has 20 pairs of iron rings attached to it, probably for lifting it. There are other smaller guns in the Fort. Rather less than ¼ m. to the E. of this bastion is a stone building 212 ft. 6 in. from E. to W., and 166 ft. 9 in. from N. to S., supported by 100 stone pillars, the inner ones being 3 ft. 9 in. thick, and the outer 7 ft. The room is about 35 ft. high. The floor is in a most filthy state, as cattle are penned here, but this is the temple of Rájá Kálchand, which the King Gangú Báhmaní converted into a mosque. In the centre, from the number and thickness of the pillars it is rather gloomy, but the aisles from the open arches are light. From the top of this building or from the bastion it can be be seen that the whole interior of the fort is a mass of ruins, but a few people live in it, and also, it is said, a good many panthers. There is a bázár 570 ft. long by 60 ft. wide, with 61 arches on either hand, with pillars said by Mr. Fergusson to be "of a quasi-Hindú character, and with a block of buildings of a very ornamental character at either end." There is also a gigantic archway.

The next visit will be to the Dargáh of the ecstatic Saint Ruknu'd dín, a contemporary of Bandah Nawáz. It stands on a hill 3 m. from the town to the N.E. For ⅔rds of the way there are buildings with cupolas, tombs of departed worthies, and ruins. Opposite the steps by which the hill is ascended, there is a stone block and

some smaller stones, on which you have to take off your shoes. It will be well to put on thick socks here. You mount 42 steps, and then come to a paved slope which leads to the summit of the hill, where are a stone pillar for lamps, a small mosque, and the tomb of the saint, who was surnamed *Tola*, or "Weigher," because he weighed 2 spotted deer that Bándah Nawáz sent to him. But with what object he weighed the animals we are not informed. The tomb is covered with a silk cloth. There is an extraordinarily superstitious feeling attached to the place. Even men of education will try the *sortes Virgilianæ* before going, and nothing will induce an inhabitant of the locality to stop at the tomb during the night. If any one does stop, he is said to be hurled headlong down the hill. It is more than probable that wayfarers have been attacked by wild beasts here, and this has given rise to the superstitions.

From this tomb a very bad road leads after a m. or so in a S.E. direction to the ruins of old Kalbargah. The dirt and the huge stones render locomotion very difficult. Here are the Dargáh and tomb of Siráju'ddín, who was the spiritual adviser of Bandah Nawáz, or at all events preceded him in authority at Kalbargah, and is said to have lived to the age of 111. The mosque has 2 black minarets about 70 ft. high. Over the door is written some honorific titles of the saint. The present inheritor of the sacred office, Sáhib i sujjádah, as it is called, is Shaikh Muḥammad 'Aláu'd dín Junídí, a very handsome old man, who dresses in a red robe. He says that Kursh, 8 kos. from Kolhápúr, and Mirich, 8 kos. from it, belonged to his family. Aurangzíb seized the greater part of his ancestor's lands. He also claims for a still earlier ancestor, that he it was who bestowed on Hasan Gangú the kingdom. On the way back to the D. b. a visit may be paid to the Juma'ah Masjid, a low structure with a great quadrangle. The Niẓám's Government have spent 1800 rs. in repairing it, and the N. side has now 96 pillars of stone. It is a vast plain building.

ROUTE 33.

KALBARGAH TO ḤAIDARÁBAD. 138 M. BY NIẒAM'S STATE RY. 11 RS. 15 AN.

Names of Stations.	Distance	Trains	Remarks.
	M.	A M	
Kalbargah to		dep. 8.13	S. on l. A pretty stat with large show of flowers.
1. Sháhábad	16	8.54 dep 10 0	S. on l. Middling sized town.
2. Wádi Junction	7	10.25	S. on l Junction with the Raichur l here.
3. Chittapur	9	11 0	S. on l. Fine stat
4. Siram . .	14	11.48	S on r. × 2 r to Illahpur & 2 forts on l Low jungle.
5 Illahpur	10	12.25	S. on l.
6. Tandur .	10	12.58	S on l Large town -beautiful avenue of trees on r
7. Dárúr .	14	1 46	S. on l. × stream by very handsome granite bridge.
8. Illampalli	13	2 47	S on l Low jungle
9 Rattapur.	17	3.54	S on l.
10. Lingampalli . .	13	4.44	S on r. Forest ends here.
11. Haidarabad .	15	5 33	S on l.
Total . .	138	12.20	

From Illampalli to Lingampalli, 30 m., a low but thick forest extends, in which are many tigers and panthers, and a few bears. In the last 20 years the tigers have been very much thinned down by English officers. Colonel Hastings Fraser, for instance, has killed nearly 100. These animals used to come quite to the outskirts of Ḥaidarábád itself, but now they must be sought for miles away. The tiger here is a handsome and formidable animal, but not so large as in Lower Bengal, especially the Sundarbans and in the forests round the Nílgiris. Thus, out of nearly 100 Ḥaidarábád tigers, it has been found that not one exceeded 350 lbs. in weight.

Ḥaidarábád, the capital of the Niẓám's country, in lat. 17° 15′, and long. 78° 35′, stands on the S. side of

the Músí r., which more than once in the rains has swept down part of the walls and inundated the adjoining quarters of the city. In the summer, however, it has but a few feet of water. The pop. of Haidarábád, exclusive of the Residency and its bázárs, but including several populous suburbs, is reckoned at 400,000, but no exact census has been taken. The State of which Haidarábád is the capital covers 98,000 sq. m., with a pop. of 12,000,000, and is by far the largest Native State in India. It is divided into 4 great provinces, Haidarábád, Bídar, Aurangábád, and Birár, or Elichpúr. Of this fine territory the province of Birár has been placed under the control of the British Government, and the Resident wields the power of a local government without any reference to H. H. the Nizám at all. The area thus controlled amounts to 18,000 sq. m., so that 80,000 m. remain under the direct administration of Sir Sálár jang and the Shamsu'l umará, who are the regents for the Nizám during his minority. The revenue of Birár is collected to pay the Haidarábád Contingent, a force of 5000 infantry, 2000 cavalry, and 4 field-batteries of artillery commanded by British officers. The services of this force are to be given to the Nizám in case of rebellion against his authority. The Nizám's territory is now on all sides surrounded by that of the British, on the E. by Nágpúr, on the N. by Ságar, on the W. by Sholápúr and other districts of the Bombay Presidency, and on the S. by Ballári and other parts of the Madras Presidency. The Godávarí r. almost bisects the Nizám's dominions, and the Varada is the boundary on the N.E. until it joins the Wain Ganga. The united rivers, under the name of Pránhita, continue the boundary, until they fall into the Godávarí near Sirúnch. After this the Godávarí forms the E. limit. In the same way the Tungabhadra is the S. limit, until it joins the Krishna, whence that river continues the boundary as far as the E. Ghâts. The drainage is entirely from W. to E.

The sub-divisions and chief towns are as follows :—

Taluks or Districts.	Chief Towns	Dist. from Madras	Dist. from Haidarábád.
HAIDARA'BA'D.			
1. Pángal . .	Pángal . .	308	98
2. 'I'dgarh . .	'I'dgarh . .	,,	120
3 Ghanpúr . .	Ghanpúr .	332	64
4. Dawarkonda .	Dawarkonda .	376	112
5. Nalgunda .	Nalgunda . .	334	64
6. Kammamet .	Kammamet .	335	160
7. Warangol .	Anamkonda .	410	112
8. Bongarh . .	Mutakurúr .	374	48
9. Golkonda .	Fort Golkonda	395	6
10. Koilkonda . .	Koilkonda . .	350	76
11. Malkár . .	Malkár or Muzaffarnagar .	,,	88
12 Maidak . .	Maidak . .	445	60
13. Kaulas . .	Kaulás . .	483	90
14. Elgandal . .	Elgandal . .	460	64
15. Malangarh .	Aknur . .	,,	104
16. Rámgarh . .	Chimúr . .	490	192
AURANGA'BA'D.			
1. Bagláua . .	,, . .	,,	,,
2. Daulatábad .	Daulatábad	706	300
3. Jálnapur . .	Jalnah . .	656	240
4. Bhir . .	Bhir . . .	640	234
5. Fathábád . .	Fathábád or Dharur .	597	180
6. Perainda . .	Perainda . .	590	200
BI'DAR (Beeder).			
1. Kalbargah (Kalberga or Gulbarga) . .	Kalbargah .	430	120
2. Naladurga (Naldrug) .	Naladurga . .	561	160
3. Akalkót . .	Akalkot . .	,,	,,
4. Kaliyáni . .	Kaliyani . .	510	100
5. Bídar . . .	Bidar or Muhammadábád	469	80
6. Nauchira .	,, ,,	,,	,,
7. Pahtarí . .	Pahtarí . .	600	212
BERA'R.			
1. Baitálbárí (Ajayanti) . .	Sougaon . .	,,	300
2. Narnala .	Fort Narnala .	,,	340
3. Gúálgarh (Gáwelgurh) .	Fort Gáwel .	,,	360
4. Maikar (Maihker . . .	Maikar . .	646	240
5. Wásim (Waussim) . .	Básim . .	625	320
6. Malwar (Mahore) . .	Mahúr . .	656	260
7. Kalam (Kullum) . .	,,	,,	350

After emerging from the jungle between Illahpur and Lingampalli the line for the last 15 m. to Haidar-

ábád passes through a singular country. which looks as if a deluge had taken place, and had washed the rocks into all sorts of fantastic forms, and then left them dry. In some places 8 or 10 flat rocks 20 or 30 ft. across, and from 5 to 15 ft. thick, are piled one atop of the other, and very often the largest is super-imposed on the others. Thus Haidarábád is surrounded with a barrier of stone and a barrier of jungle, so that it has been difficult for an enemy to find supplies in the neighbourhood, and that is perhaps one reason why the Maráṭhas, although they more than once attacked Haidarábád, never succeeded in taking it. The stone belt extends from 18 m. on the W. of the city as far E. as Bhúnígáon, 28 m. E. of Haidarábád. The rly. after leaving Wáḍí Junction runs E.N.E. to Trimalgarhi, which is 8 m. N. by E. of the city of Haidarábád. The line then runs S. to the Residency, which is 1 m. N. of the city and separated from it by the Músí r. With his usual good taste Sir Sálár jang has arranged a very beautiful public pleasure ground 350 yds. N. of the stat. In this garden are 2 pavilions, and at one end a menagerie with some fine tigers and bears. There is also a piece of water in the grounds. The garden has 3 gates N.W. and E., but the N. gate is the principal. Dominating the N. part of the garden is a black rock called Naubat Pahár, "the Guard Rock," which is very picturesque.

The first visit which the traveller should make after having located himself, which he can do at the stat., or at the t. b. at Sikandarábád, for there is no t. b. at Haidarábad, should be to *the Residency*. This building stands N.W. of the city about 1 m., in a suburb which is called Chadar Ghát, and is surrounded by a Bázár containing 12,000 inhabitants. The grounds are extensive, and full of grand old trees, and are enclosed by a wall, which was strengthened by Colonel Davidson after the attack upon the Residency on the morning of July 17th, 1857. That attack was made by a band of Rohillas and others, headed by Jam'adár Ṭurabáz Khán and Maulaví 'Aláu'ddín, and was repulsed by the troops at the Residency under Major Briggs, Military Secretary. The Jam'adár was shot dead, and thé Maulaví was taken prisoner and transported to the Andamans. Bastions were then erected commanding the approaches, but the place was not attacked again.

On the site of the Residency there was formerly a villa belonging to a favourite of Niẓám 'Alí, and in it Sir John Kennaway, who was appointed Resident in 1788, was received. But the house was small and inconvenient, and in 1803, shortly before Niẓám 'Alí's death, and while Aristú jáh was Minister and Colonel Kirkpatrick Resident, the present Residency was begun. After various interruptions it was completed during the time that Mír 'A'lam and Chandú Lál were Ministers about 1808. The design was planned by Mr. P. Russell, son of the Royal Academician of that name, and an officer of the Madras Engineers, who also superintended the erection of the edifice, which is remarkable as well on other accounts as because it was constructed entirely by Indian workmen. The N. front, at which is the Grand Entrance, looks away from the r. Músí and the City. A flight of 22 gigantic granite steps, the lowest being over 60 ft. in length, having on either side a colossal sphinx, leads up to a magnificent portico 60 ft. long and 26 ft. broad, and having in front, supporting the roof, 6 Corinthian columns 50 ft. high. These pillars are coated with *chunam* of a dazzling whiteness. The 3 points of the Pediment are surmounted by statues, and the Company's arms in *alto riliero* form the centre ornament. The interior of the portico and cornices are richly carved. The pavement is an imitation in *chunam* of black and white marble. The lowest storey of the building consists of arches which elevate the reception-rooms to a level with the top of the steps and render them dry and cool. At either end of the portico is a sitting-room, 33 ft. long, that on the l. of the entrance being used as a library, and that on the rt, as a boudoir. Three lofty fold-

ing-doors lead into a stately hall 60 ft. long, 50 ft. high, and 33 ft. broad, with a gallery supported by 32 columns. Three splendid chandeliers hang from the ceiling; the furniture is of mahogany manufactured at Calcutta. In this hall is a picture of General Cubbon at one end and a portrait of the Rájá of Maisur at the other. Between them is a picture of Chandú Lál in a white turban and robe. There is also a remarkably fine tiger-skin 10 ft. 4 in. long. S. of the grand room is a breakfast-room and another room in line with it. The floor of the grand room is of Ságwán wood in the centre and parqueted at the sides. S. of the building is a colonnade 10 ft. broad; it is handsome, and the S. entrance is fine. Two flights of 16 and 27 steps lead to the storey above the grand hall, where are rooms only used on State occasions. There is a banqueting-room 30 ft. 6 in. long, and 18 ft. broad, with a drawing-room 32 ft. long, and a bedroom at each of the 4 corners. These apartments blaze with gilding and the richest hangings. The mirrors between the windows reach from the ceiling to the ground. The chandeliers cost a prodigious sum, and the lighting of the Residency in former times for a single reception night entailed an expense of £1000. On such occasions the crowd was so great and the number of those who tried to force an entrance so excessive that swords were often drawn, and it is said that blood was shed. While the male visitors were being received by the Resident, their wives were entertained in a mansion attached to the Residency, called the Rang Maḥall. This was b. by Colonel Kirkpatrick, a former Resident, who married an Indian princess and b. this palace for her abode. It was enclosed after the Asiatic manner by high walls, the centre containing a large marble basin filled with water and fed by numerous fountains, lined with stately cypress trees. The pavilions, galleries, and terraces around, were ornamented in the richest style of Oriental architecture, with a profusion of delicate trellis-work, painting and gilding. This, however, no longer exists. To the W. of the Residency is a private mansion for the Resident, where he can withdraw into complete privacy. There is also a house for the doctor and one for the Military Secretary, and another for the 1st Assistant. Among the trees the visitor will remark 4 enormous specimens of the *Ficus indica*, the trunk of one measuring 30 ft. round. There is also a very gigantic tamarind tree. The Park contains an obelisk raised by the officers of the Russell Brigade to the memory of Lieut. William John Darby, who was killed on the 20th of August, 1815, within the city of Ḥaidarábád, while gallantly leading the grenadiers in a charge against some rebels. Close to the Residency garden is a small cemetery, which is kept locked. Here is buried Eric Sutherland, Lieut.-Col., Military Secretary to the Resident, who died 27th of February, 1846. There is also the tomb of George Alexander Bushby, Resident at the Niẓám's Court, who died at Boláram, on the 30th of December, 1836, and a large domed building in the centre to Francis Sydenham, who was also Resident, and died 22nd of October, 1807. There is also the tomb of Sir William Rumbold, Bart., who died 24th of August, 1833. Remark also the tomb of Arthur Austin Roberts, of the Bengal C.S., who died Resident at Ḥaidarábád on the 10th of May, 1868. Other tombs there are of less distinguished persons.

The next visit should be to the city itself, which is in shape a trapezoid, of which the N.W. side is more than 2 m. long, the S.W. side is 1 m. 1220 ft. long, the S. side is about 1⅓ m. The total area of the city is 2·18 m. On the N.W. side are 5 gateways, viz., on the extreme E. the Chadar Ghát gate, next on the W. the Dihlí, or Afẓal Gate; next in the same direction are the Champá, the Chár Maḥall, and the Old Bridge gates in succession. In the S.W. side there is 1st, the Dudhní gate, then the Fatḥ, which is exactly in the centre, and then the 'Alíábád in the S.W. corner. In the S. side are the Gaulipúr and the

Gh// Gházíband, and on the E. side are the Mír Jumlah, the Y'akúbpúr and the Dáúdpúr gates. The Músí r. on the N.W. side is crossed by 3 bridges. Farthest to the E. is the Oliphant Bridge, which was planned and erected by Colonel Oliphant, of the Madras Engineers, afterwards a director of the E. I. C. This fine structure was b. in 1831 of square granite stone. It has 8 semi-elliptical arches, each of 56 ft. span and 18 ft. rise, with piers 10 ft. wide, and a land arch on the N. side of 77 ft. span and 16 ft. rise. It is 24 ft. wide on the roadway and cost £10,200. There is the following inscription: "This bridge was erected in the year of Our Lord 1831, by order of H. H. the Niẓám Náṣiru'd daulah Bahádur, and during the ministry of Rájá Chandú Lál. J. Oliphant, Madras Eng., Architect."

The next bridge to the W. is the Afẓal bridge, called from the late Niẓám, and then comes the Old Bridge. The traveller will cross the Afẓal bridge, but will stop on his way to see the Residency School, which is on the l. hand near the Residency. He will then go a little further and stop near the bridge to see the City Hospital, which is under the superintendence of the Residency surgeon, and is called the hospital of Afẓal Ganj. An Indian gentleman, a native of Ḥaidarábád, Muḥammad Vazír, is the resident principal. After passing the archway of the entrance you find a building for cases that require separation. The rest of the hospital is only 1 storey high. The right wing is devoted to 50 poor patients, who are fed as well as treated. The accommodation consists of 14 apartments, besides 3 rooms for a better class of patients, who pay for their own food. In the centre of the quadrangle is a basin of fine pure water brought from a source 3 m. distant in pipes, for the Afẓal Mosque, which adjoins the hospital to the N. and is a noble building with 4 lofty minarets. The hospital dispensary supplies 150 out-door patients with medicines daily. Professor Muḥammad Vazír is a first-rate operator, as is certified by the Residency surgeon, and also by the numerous articles in the museum showing the operations he has successfully performed. On the other side of the rd. is a hospital for women, which for some time was presided over by an American lady. This establishment can be inspected by ladies only. After crossing the bridge and entering the Afẓal gate, you arrive in a broad street, which runs from it completely through the city. After a few hundred yds. you come to the Palace of the Núwab Mukhtáru 'l mulk. Sir Sálár jang Bahádur, G.C.S.I., who has been Prime Minister of the Niẓam's Government since 1853, having succeeded his uncle Muníru 'l mulk in that office. Sir Sálár has thus been the virtual governor of a country not very much smaller than Great Britain, and as populous as England was at the time when William Pitt succeeded to power, in 1783, for 26 years. Considering that the city of Ḥaidarábád contains many thousands of Rohillas and Arabs, the most mutinous and sanguinary of men, it will be seen that Sir Sálár has displayed extraordinary abilities in administering the country and in restraining turbulence, with little or no recourse to severe measures. Sir Sálár's palace is called the Bárah Darí, a common name for palaces, literally "12 doors." The great drawing-room is very richly furnished, and contains a number of portraits of former Residents and other distinguished personages. It looks upon a small piece of water with fountains. The gardens are tastefully laid out, and in the stables are many beautiful and valuable horses. Sir Sálár sometimes permits distinguished visitors to mount his own riding elephant in order to see the city, and this means of locomotion is by far the best. Sir Sálár's elephant Khudádád is perhaps the largest in India, and is 11 ft. 6 in. high. Seated on the haudaj a person's head when riding this elephant will be upwards of 15 ft. from the ground, so that he will be able to see over the crowd to long distances. Proceeding along the central street at about ¼ m. from the Afẓal bridge, one comes to the Chár

Minár, a magnificent rectangular building with 4 minarets 186 ft. high. Just before reaching it one passes under an arch which is called the Machhí Kamán, or "Arch of the Fish," that being an insignia of high rank. There are 4 arches 50 ft. high at this point across the street, one to each quarter of the compass. Here, too, is a small garden called the Gulzár or Chársú. Each side of the Chár Minár measures 100 ft. in length. It is said that the building was once a college, but if so, it must soon have been disused for that purpose, as the rooms are a very great height from the ground, and now they cannot be ascended, as from them there would be a view over the Niẓám's Palace. A little to the E. of the Chár Minár is the Makkah Mosque, the principal mosque in the city, and so called from its resemblance to the mosque at Makkah. It is a grand but sombre building, with 4 minárs and 6 arches in front. The minárs are 90 ft. high, and the façade of the mosque 70.

The Niẓám's Palace.—Turning off from the W. side of the Chár Minár down the Chauk, a broad street, you arrive at the *Niẓám's Palace*, and passing under a gateway you find yourself in a quadrangle about the size of that of Christchurch, with buildings on either side about 40 ft. high. At the S.W. corner of this there is a lane which leads into a 2nd quadrangle, in which are generally about 2000 servants, horsemen, &c.; a passage from the S.W. corner of this leads into a 3rd quadrangle about the size of Lincoln's Inn Fields, where 1000 or 2000 attendants are generally to be found. The buildings on each side are handsome and resemble the Sháh's palace at Tehrán, but are finer. Visitors here dismount from their elephants, and are received by the Chamberlain, who wears a white robe. They are conducted into a handsome pavilion, filled with courtiers, handsomely furnished and with 5 immense chandeliers. Here H.H. the Niẓám Maḥbúb 'Alí Khán receives visitors. H. H. is now 13 years old, and is very intellectual looking. He understands and writes English. It is said that the palace contains 7000 persons. During the Muḥarram H. H.'s troops to the number of 30,000 pass in procession in front of the palace, and the spectacle is altogether a very magnificent one. The procession takes place on the 10th of Muḥarram, and is called the *Langar*, and is said to be in honour of Ḳuṭbu 'd dín Ḳulí Sháh, the sovereign, who built the Chár Minár and the Makkah mosque. Various stories are told about this procession. It is said that *Langar* means the chain with which a *Mast* elephant is confined, and that Ḳuṭbu 'd dín Ḳulí Sháh was run away with by his elephant, which suddenly became furious and rushed about for 3 days, keeping the king without food and in peril of his life. On the 3rd day it became tractable and the *Langar* was fastened on it. In a side street 200 yds. beyond the palace is the house in which the well-known minister Chandú Lál died. It is a low but highly ornamented Hindú house. Beyond the Chauk, where all the bazázís, or mercers, live, and near the W. wall of the city, is the vast palace of the Bárah Darí, which was built by the Shamsu'l umará, father of the present nobleman so entitled. From the top of this palace there is a fine view over the city. To the W. Golkonda Fort is seen, and the Mausoleums of the kings close by it. A silver streak between marks the position of the Mír 'Alam tank. One can see also the Pul i Purána or Old Bridge. To the S. the *Jahán Numá* palace is visible, and a mosque built by the Amír Kabír. To the N.E. is the palace of the Niẓám, an immense building, covering perhaps $\frac{1}{18}$ of the whole space within the city walls. Beyond this appears the Makkah Mosque, and beyond that again the Chár Minár. There are a great number of trees within the city, and probably not more than 200,000 inhab. In this palace are shown the arms and armour of Abú'l Fatḥ Khán Bahádur Tígh jang Shamsu 'd daulah, Shamsu 'l mulk, Shamsu 'l umará, grandfather of the present colleague of Sir Sálár, who since the death of his brother

bears the title of Shamsu'l umará. Abú'l Fatḥ was a gigantic warrior, measuring over 6 ft. 5 in. His picture is shown, and is evidently that of a very large man on a very large horse. His steel cap is of a peculiar shape, with a bar to guard the nose, and weighs 20 lbs. It covers the head and face of an ordinary man. His coat of chain armour has an inner vest of rings and an outer one of bars, and weighs from 70 to 80 lbs. The sword has a blade 4 ft. 8 in. long, and 4 in. broad, with a long steel hilt which protects the arm up to the elbow. This sword weighs 18 lbs.; the handle, however, is small for so large a weapon. Tígh jang was a companion of the 1st Niẓám, and died in 1786. The prince has a number of ostriches, which are ridden by men. The birds travel with great speed, but are very difficult to manage. There is another palace without the city walls called the *Jahán Numá*, also built by the Shamsu'l umará, which ought to be visited. It stands in a suburb of the same name containing 1·42 sq. m. You pass to it from the 'Aliábád gate. A causeway, built amongst rice fields impassable from deep mud, leads to this suburb, and you enter a very long bázár, consisting of neatly built houses forming 2 long but narrow ellipses. These houses seem to be rented at particular times to the attendants of great personages coming to visit the city at particular seasons. They extend about ¼ of a m. After passing through them you enter a court where there are hundreds of soldiers, horse and foot. At the end of this is a carpeted staircase which leads into a reception room. The palace is full of curiosities of all kinds. There is a round ball with 4 speaking trumpets, and on speaking into 1 of them in English, Persian, Arabic, or any other language the answer comes from below in that language. There is also a figure of a grenadier, who keeps swallowing miniature fish after fish. After passing through rooms filled with curiosities of this kind and ascending a number of steps, you suddenly come out into a beautiful garden, which seems to be over these rooms, but in point of fact is a terrace raised as high as the top of the house, into which the staircase from the house conducts you. Here too are a number of birds, particularly an immense collection of cranes of all kinds, among which the adjutant reigns supreme, making them all fly in terror from his gigantic beak. There are also a number of fine leopards and other beasts. The *Jahán Numá* faces due N. Another morning may be passed in visiting the Mír 'Alam tank, which is 2 m. from the S. wall of the city. The lake is 7 m. round, and 2 m. long from S.W. to N.E., and 1¼ m. broad. The E. bank is walled with masonry, the top of which is b. in a waving pattern which looks well. The embankment is formed of a series of 21 very large granite arches, laid on their sides, with the semi-circular projection opposed to the body of the water. These arches are not ranged in a straight line, but form in the aggregate the segment of a circle. 19 of them are 150 ft., the other two 250 ft. in the span, with 150 ft. of wall at the end, making in all 3350 ft. The lake was finished by Munír'l mulk at a cost of £80,000.

At 300 yds. from the bank is a b. where you can take refreshments, if you bring any with you. Sir Sálár jang keeps a steam yacht here of about 50 tons burden, with a French captain, who is also a great sportsman, and has killed some 30 tigers on foot. He has also shot several alligators in the lake, the largest 12 ft. long, and when one makes its appearance he does not rest until he has killed it. As the yacht draws too much water to come close to the bank, you have to go on board in a boat, which is rowed by women, who are very athletic and pull with great force. At the extreme W. end of the lake, which has picturesque coves and windings, is a wooded hill about 80 ft. high, surmounted by a building which is the Dargáh, or shrine of Maḥbúb 'Alí. At the N. end the lake receives the Músí r., and when full it is there 45 ft. deep, and the water at the S. end rises and spreads 2 m. further

than usual. In order to see the Dargáh you have to disembark and walk about a ¼ m. away from the lake, and then ascend a number of steps and come back to it. You will then have to take off your shoes after passing a door which has the ensign of the fish over it, and also this quatrain—

"Thou art mindful of the indigent,
Thy heart on thoughts of mercy is intent,
What though earth's treasures all belong to thee,
Thou wilt ne'er of the poor forgetful be."

The Dargáh is a beautiful structure and well placed, looking down on the waters of the lake that ripple at the foot of the cliff on which it stands. It is small but symmetrical, and was once covered with blue tiles. On the rt. hand over a sort of doorway is a Persian distich—

"Whose face has humbly pressed this hallowed ground,
Higher than heaven has exaltation found."

On the l. are 4 other Persian verses. Were the place kept in good order, and were the people a little more courteous to strangers, no more agreeable visit could be paid in the environs of Ḥaidarábád than to this shrine.

There is another noble lake, the Ḥusain Ságar, which lies on the l. hand of the road going to Sikandarábád, and which the traveller will see spread out before him as he goes to that cantonment. The suburbs altogether cover a much greater area than the city within the walls. 1st, the Jahán Numá suburb, which is to the S.W., covers 1·42 m.; 2nd, the Kerwán suburb on the N.W., covers 1·48 m.; 3rd, the Chadar Ghát, Residency, Bígam Bázár, and Afẓal Ganj on the N., covers 3·07 m.; 4th, the Nain Palla, due N., covers ·73 m; 5th, the Y'aḳúbpúra, 1·7 m.; 6th, Sarúr Nagar, ·69 m.; total, 18·46 m., add the city, 2·18. Grand total 10·61 m. At the S.E. corner of the city is the Mír Jumlah tank by which the rd. to Sarúr Nagar passes. That suburb is 3 m. 7 f. from the tank. It is here that the hunting with leopards takes place. English gentlemen are often invited to witness the sport, and will probably have to ride on a pad elephant, which will give them every opportunity of displaying their gymnastic powers, as it is only by holding on with one's whole force that it is possible to retain one's seat. The leopards are generally taken in pairs, and are hood-winked, until a black buck passes near enough to be chased. The run is generally for about 400 yds., when the leopard overtakes its victim, strikes it to the ground, and sucks its blood from its neck. Sometimes, however, the buck escapes to a wood enclosed with a high wall, which if it jumps, it generally gets off.

The next visit should be to *Sikandarábád*, which is N. by E. of Ḥaidarábád, and 5½ m. from the Residency. Thence the traveller can visit Trimalgadi, which is 3 m. N.N.E. of Sikandarábád, and Boláram, which is 2 m. due N. of Trimalgadi. On the way to Sikandarábád the traveller will pass a vast house called Pestanji Kothí, built by a Pársí. who many years ago farmed the revenues of Bírár and erected this grand villa, in which the chief engineer under the Niẓám's Government now lives. S.E. of this house and 1 m. from the Residency is Rájá Khandú Swámi's house, standing in handsome grounds. He is the Hindú agent for the Niẓám's Government, and is the son of the famous Chandú Lál. Near this is Mrs. Palmer's house, where there is a picture of General Palmer, who married a Bígam of Oudh. St. George's Church, to which most of the English inhab. of Chadar Ghát go, is 200 yds. N. of Pestangi Kothí. In the churchyard of this are a number of tombs. Among them is that of the famous William Palmer, who was called "King Palmer," and was the head of the great house, who banked for the Niẓám. He was the son of General Palmer and the Bígam. His tablet is eulogistic of his 3rd wife, on whose fortune he was supported after the failure of the house.

The Parade Ground at Sikandarábád is of immense extent, and would admit of a large brigade manœuvring upon it. On the N. side are many officers' houses, the rly. stat., which is handsomely b. of granite, and the

church, which is large enough to hold a European regiment. On the S. side of the Parade Ground is the cemetery, in which a vast number of officers are buried. The Assembly Rooms and theatre are conveniently situated on the Parade Ground. At Trimalgaḍi is an entrenched camp, the best of its kind in India. It is so placed that the Europeans in Bolárain and Sikandarábád could at once retire into it. It is surrounded by a ditch 7 ft. deep, and a rampart rising from the inner side of the ditch to the height of 7 ft., with a stone revetment. There are several bastions on which guns are mounted, and also a bomb proof. The camp is well supplied with water from wells, and has a Commissariat store and Bakery b. of granite. The Store can hold bread and provisions for the force located here for 12 months. The average out-turn of bread at the Bakery is 3000 lbs. a day. There are now 50 bakers employed, and if that number were increased, the daily out-turn might be raised to 6000 lbs. Bread is kneaded by coloured men, and the work is so hard that they cannot labour at it more than 5 hours a day. The women carry the sacks, and get 6 rs. a month, while the men get from 6 to 9. The wheat used is grown in Ḥaidarábád, and is darker than that grown at Puna, but far superior in gluten. The military prison here is popularly called Windsor Castle, from its high tower and castellated look. It is an imposing building in the form of a cross, each arm of the cross having 2 storeys, but the upper storey is only ⅔ the length of the lower. It has 52 cells, 8 in each of the lower storeys, and 5 in each of the upper. There is a Governor, who is a sub-conductor, and there are 6 warders. Most of the prisoners are in for selling their clothes, the punishment for which is 6 months' imprisonment. The hard labour is lifting and carrying a 16-lb. shot, and an hour at this is severe work. The men also make mats and cord, etc. Lord Napier has recorded his opinion that "the prison appears to be an admirable one, and creditable in every respect to those who constructed it, and to the existing mana c-ment." This prison stands due W. of the S.W. bastion of the entrenchment, but there has been some talk of bringing it inside, though as it stands it would be a valuable out-work. There is a printing press in the 2nd storey of the tower, at which all the camp orders are printed. The clock is in the storey above. The visitor will ascend to the roof of the tower by an almost perpendicular staircase. The tower, which is 80 ft. high, stands due N. of the city, and the Chár Minár, 10 m. off, can be dimly seen from the top. The entrenchment is commanded by several hills about 200 ft. high, such as the Gun Rock, which is ¾ m. to the N.W., Chotá Maul 'Alí, which is 1¼ m. to the N.N.E. of the jail, and Baṛá Maul 'Alí, which is 5 m. to the E., and probably out of range, and there is also a rocky ridge about 1¼ m. to the S.E. The cemetery at Trimalgaḍi is S. of the jail, and a little N. of it are the houses of the Catholic Bishop and Priest. The barracks of a European Regiment of Infantry are E. of the entrenchment, those of the Artillery are to the N. The hospital for the European Infantry, a handsome white building, is due S. of the S.E. bastion of the entrenchment. Between the W. and S. wing of the jail is a well of excellent water, which is 60 ft. deep, and even in the dry weather holds 14 ft. of water. The water is beautifully clear, and the messes do not filter it. The Resident's country house at Bolárain stands in very pretty grounds, which swarm with mungooses, who go about in packs of 6 or 7, and are encouraged as destroyers of snakes, which abound here. Close to the Resident's villa is a fine house belonging to Sir Sálár jang, with beautiful grounds. Panthers come to these grounds constantly, and also to a hill ½ of a m. from the Resident's villa, on which is an obelisk to the memory of Major Adolphus Elizabeth Byam, who got the name of Elizabeth from the Duchess of York, his godmother. He was military secretary to the Resident, and died at the Cape of Good Hope, November 12, 1839. A favourite diver-

sion at the cantonments of Sikandarâbâd and Trimalgaḍi, is the riding after panthers and bears with spears. The panthers are numerous even at the present time, as proved by many occurrences, such as that of a large panther in broad daylight springing into a room in which 6 officers were assembled.

Another visit which the traveller must make, and which will take him a whole morning or evening, is to the tomb of M. Raymond at Sarúr Nagar. The traveller will drive or ride across the Oliphant Bridge, and proceed 3½ m. to the S.E. of the city and into the suburb of Sarúr Nagar. He will thus have arrived in the hunting grounds of H.H. the Niẓâm. The country here is *accidenté*, rough ground with woods enclosed in stone walls, about 7 ft. high. Innumerable herds of black buck and spotted deer wander over this tract undisturbed, for no one may fire at them without permission, and all they have to dread is an occasional chase from the hunting leopard, and now and then a few shots from some distinguished sportsman. There is a carriage road passing through these grounds; but it is full of deep ruts and is otherwise difficult. Driving or riding along this road the traveller will soon perceive *Raymond's Tomb*, which stands on very high ground. At the foot of this eminence is a rest-house for Indians, open in front. From this you ascend the high ground and arrive at a spacious *chabútarah*, or building on a terrace. This structure is 100 ft. long from N. to S., 50 ft. broad, and 15 ft. high. In the centre is an obelisk of grey stone, 25 ft. high, with simply the letters J. R. on each side. Further S., at the end of the *chabútarah*, is an edifice like a Grecian temple, about 20 ft. high and 15 ft. sq., where travellers may repose and enjoy the air, which is here deliciously cool even in August. No date is recorded; but the gallant soldier in whose honour this fine structure has been erected, died on the 25th March, 1775. There is a Muḥammadan tomb close by. The repose and quiet of the place, the shade and fresh air and the continual passage of herds of deer render it a charming rendezvous for a picnic.

Golkonda is due W. by N. of the city, and 4¾ m. as the crow flies, from the Chár Minár, but by the rd. about 7 m. After leaving the cantonment as one approaches Golkonda, the country assumes the character of the stony belt. The plain is heaped with enormous masses of black granite, so fantastically piled together that the task seems done by art. One huge rock is thrown upon another until a gigantic minaret is raised, the crowning mass being often the largest of all, and apparently requiring but a touch to roll headlong down, and topple all its supporters with it. The natives account for this chaos after their usual strange fashion; they say, "the great Architect of the Universe having finished the earthly part of creation, threw the fragments and refuse materials on this spot." In this strange scene the deserted hill crowned by the gloomy fort in which no sign of life is ever visible, and the long array of towering mausoleums at the foot of the hill, seem like a city of the dead. On the l. as you approach is the fort crowning a conical hill about 250 ft. high, and once deemed impregnable, every advantage being taken, according to the Indian style of fortification, of the masses of granite heaped together by the hand of Nature. The fort has several defences, one within another, and the works are in good repair. No person is ever permitted to visit the interior of the fort, unless the Nizám himself should go there, and, as that seldom or never happens, the persons who can describe the details of the fortification are few or none. The tombs are all of a uniform character. Each mausoleum stands in the centre of a vast quadrangular terrace, approached on all sides by flights of steps, which enter upon a rich arcade formed of an equal number of pointed arches on each front, and finished with a lofty balustrade and a minaret at each angle. The body of the building, also quadrangular, rises about 30 ft. above the upper terrace of this arcade, and is also

surrounded by a balustrade flanked with minarets of smaller dimensions than those below. From the centre of this part of the building springs the *Kubbah* or dome, which by its magnitude adds greatly to the grandeur of the edifice. The principal material employed is grey granite, ornamented in some parts with stucco, and in others with porcelain tiles. The colours of the tiles retain their brilliancy to the present day, and the extracts from the Ḳurán, in white characters on a polished blue ground, have all the richness of enamel. Originally a mosque was attached to each tomb, which formerly possessed the privileges of a sanctuary, and its revenues, besides supporting a number of priests, afforded a daily meal to the neighbouring poor. The surrounding gardens were beautifully planted, and adorned with fountains, and with their falling waters formed a delicious retreat during any season in the year. This description, however, had begun to grow obsolete from the time when Aurangzíb besieged the fort. The fire of his guns had to some extent damaged the tombs, and sacrilegious hands had torn away many of the ornamental tiles which adorned the roofs. From year to year the edifices decayed, and there was none to repair them, until at the time of Sir Sálár jang's advent to power the complete ruin of every mausoleum seemed imminent. The court-yards were overgrown with jungle and long grass which harboured innumerable serpents. Desolation and silence reigned around, and, except the echoes which the footstep of some rare traveller awakened, not a sound was heard. To Sir Sálár alone it is due that these magnificent monuments of the grandeur of departed kings have been rescued from destruction. Their present state will now be recorded, but it is desirable in the first instance to relate how it was that Golkonda, from having been the capital of a great kingdom, and an over populous city, descended to the comparatively deserted state in which Aurangzíb found it. It appears then that Golkonda was a mere village until 1512 A.D., when Sultán Ḳulí Ḳutb Sháh, Governor of Telingána for Mahmúd Sháh Báhmaní, declared his independence, and assumed the title of King of Golkonda, from the village where he b. his capital, calling it Muḥammadnagar, after Muḥammad Sháh Báhmaní, but the original name of Golkonda prevailed. The city was repeatedly devastated by pestilence, owing to the scanty supply of water, and Muḥammad Ḳulí Ḳutb Sháh in 1589 determined to remove the seat of his government to a new site. He therefore, determined to build a new city on the banks of the Músí, and called it Bhágnagar from his favourite mistress Bhágmatí, but after her death he named it Ḥaidarábád, the city of Ḥaidar, though for many years it retained its former appellation. It was he who b. the Chár Minár, the Makkah Mosque, the *Langar* almshouse, and other fine edifices. Soon after establishing himself in his new metropolis, Muḥammad Ḳulí commenced an aggressive war with the neighbouring Hindú Rájás. He took the strong fortress of Gandikóta, and one of his detachments sacked the city of Kadapa. Some of his troops penetrated even to the frontiers of Bengal, and he defeated the Rájá of Orissa, and subjugated the greatest part of the N. Sarkárs. In 1603 an ambassador from Sháh 'Abbás, King of Persia, arrived at Ḥaidarábád with a ruby-studded crown and other magnificent presents. The palace of Dilkushá was allotted to the envoy, and he remained there 6 years, receiving from Muḥammad Ḳulí £2000 yearly for his expenses. When he returned to Persia, Ḥájí Karam 'Alí, an officer of the Court of Ḥaidarábád, accompanied him, bearing return presents, amongst which was some gold cloth, manufactured at Paitan, which it took 5 years to complete. In 1611 Muḥammad Ḳulí died after a most prosperous reign of 34 years. After the transfer of the seat of government to Ḥaidarábád the population of Golkonda rapidly declined, but it still numbered some thousands until the fort was taken by Aurangzíb. After

that only the garrison was left, and at the present time this does not exceed a company or two. The tombs are about ½ m. to the N. of the outer wall of the fort, which surrounds the foot of the hill. Sir Sálár has surrounded the principal of them with a handsome stone facing to the platform on which they stand, and an enclosing wall. Outside of this is the tomb of the 6th King, Sulṭán 'Abdu'lláh Ḳuṭb Sháh. This is one of the largest. The rectangular base, outside measurement, is 94 ft. sq. The supporting arches are 4 ft. 6 in. thick. The room within the building is 56 ft. 3 in. sq. In the centre is a tomb of black stone, consisting of 5 decreasing plinths, all inscribed with *ayats* of the Ḳurán, or prayers, except one which bears the name of the king and the date. It states that 'Abdu'lláh, son of Sulṭán Muḥammad Ḳutb Sháh, was born on the 26th of Shawwál 1023, ascended the throne on the 14th of Jumáda-'lawwal 1034, and died on the 4th of Muḥarram 1083. This tomb and the others are all placed with the head to the N., and the face to the W. The height of the vaulted chamber inside is 50 ft. There is a flight of 24 very high steps, each more than 2 ft. high to the first gallery, or platform, from which rises a wall 30 ft. high, and above that rises the dome about 35 ft. more. At each corner of the platform is a highly ornamented Saracenic or Egyptian minár, and the borders of the tops of each stage of the building are splendidly carved. There is a 2nd platform, which is reached by 31 steps. Leaving the 1st tomb and going N. you pass a small old mosque on the l., and further on a much decayed tomb, the upper half of the dome of which was entirely gone in 1872, but the building has since been repaired. This is the tomb of the daughter of Abú'l Ḥasan surnamed Thánah Sháh, who died at Aurangábád, a prisoner to Aurangzíb, and was buried there. The inscription on the black stone in the centre inside has become illegible, and fragments have been broken off it, it is said, by Europeans. The pieces of another black stone lie about. You now come to an incline and enter an enclosure surrounded by a wall 15 ft. high. On entering you have close on your l. a domed tomb 50 ft. high, inside which there are 2 tombs of black stone. On that on the l. is the date 1035, and at the end to the l., as you enter, is Fáṭima Sulṭán, a daughter of Sulṭán Muḥammad Amín. On the rt. hand is a tomb inscribed Muḥammad son of Ḳutbu 'd dín Aḥmad, 18th Sh'abán 1021. He was the son of the person buried in the ruined tomb at the entrance. Leaving this tomb and going to the rt. you pass fine borders of fruit trees, and come on the rt. hand to a handsome white mausoleum, which has been repaired. It is that of Ḥaiát Bakhsh Bigam. The basement is 50 ft. sq., and to the top of the dome the edifice is about 100 ft. high. Inside there is a tomb of black stone, formed of a series of 7 decreasing plinths. She was the daughter of Sulṭán Muḥammad Ḳulí Ḳutb Sháh, 4th King, wife of Sulṭán Muḥammad, 5th King, and mother of Sulṭán 'Abdu 'lláh, whose tomb is outside the enclosure. The 3 lowest plinths have nothing written on them, the top 4 are inscribed all round. This tomb is surrounded by a wooden rail, and the dome has been restored by order of Sir Sálár jang, but there is no colouring. On the S. side of the 6th step is "Ḥaiát Bakhsh Bigam, died on the night of Tuesday, the 28th of Sh'abán 1027." To the N.W. is a very handsome mosque, richly ornamented, and particularly with 2 representations of maces about 17 ft. high. There are 2 minárs about 60 ft. high, in the Egyptian style. More to the W., but quite close, are 2 small tombs, one of *Bhím Matí*, the other of *Tárá Matí*, beautiful Hindú wives or mistresses of Sulṭán Ibrahím, 3rd king, with the date 1073. The 3rd large white mausoleum is W. of the above, and is the tomb of Sulṭán Muḥammad the 5th king. The black stone inside has a series of 7 decreasing plinths, the 3 lowest being plain. On the E., S. and W. sides of the 4th plinth is inscribed a chapter of the Ḳurán to the end. On the N. side is the prayer called

the Nád 'Alí. On the 5th plinth on the E. side is the portion of the Kurán called Súrah i Ikhlás, and that called Súrah i Falak. On the W. side is the *Súrah i Kadr*, and on the S. side the *Súrah i Káfirín*. On the 6th plinth, on all four sides, is the *Amínulláh Rasúl*. On the 7th plinth, on all 4 sides, is the *Ayat i Kursí*. On the surface at top is the *Kalimah* and the *Ayat i Shahádat*. The date on the top is 1036. On the S. side of the 6th step is written "Muhammad Kutb Sháh, son of Mírzá Muhammad Amín, son of Ibrahím Kutb Sháh, died on the 13th of Jumáda 'lawwal, 1035. He was born in Rajab 1001, and began to reign on the 17th of Zí'lka'dah 1020. He reigned 14 years and 6 months, and his age was 34 years and 10 months." You now leave the enclosure, and find on your rt. a long Kárwánsaráí, and pass through a ground covered with a number of stone pillars, about 7 ft. high, set up by the Nizám Násiru 'd daulah for training grapes. To the l. of these is the mausoleum of Sultán Muhammad Kuli Kutb Sháh, the 4th king, who b. Haidarábád. Between this tomb and the fort wall is a very handsome stone *'I'dgáh*. The pediment is about 80 ft. sq., the E. side being 79 ft., and the S. side 80 ft. 8 inches. The black stone inside has 6 plinths, the 2 lowest are plain, the 3rd has the Shádullah to the end, and on the N. side the Nád 'Alí. The 4th plinth has the 3 *Súrahs* of *Kadr*, *Káfirín* and *Ikhlás*, and the *Manzain*. The 5th plinth has the *Ayat i Amín i Rasúl* to the end. The 6th has the *Ayat i Kursí*. On the surface at the top is the *Kalimah* and *Ayat i Shahádat*, with the date 1024. On the 5th plinth is "Muhammad Kulí Kutb Sháh, son of Ibrahím Kutb Sháh, died on the 17th of Zí K'adah, 1020 A.H. His age was 49, and he reigned 31 years."

This magnificent tomb, which is one of the largest, and certainly the finest of all, is 180 ft. high. The dome is 60 ft. high inside the lower storey, and to the 1st gallery is 56 ft. It is impossible to get up to the 2nd gallery, but that is certainly not less than 25 ft. The dome outside above the gallery is conjecturally 30 ft., and the ornament above it 10 ft. Total, 181 ft. Outside each portal are 2 granite pillars, and 2 pilasters, made of single blocks 22 ft. high, and the porticoes are roofed with slabs of single stones. Between the stonework outside there was a facing of coloured tiles, and of these enough remains to shew how beautiful the building must originally have been. Going S. you come to a black tomb in the open air, with an upright slab at the head covered with an inscription. This is the tomb of Neknám Khán, the Mujauwir of Sultán Ibrahím's tomb, to whom that monarch gave a grant of land, the purport of which is here recorded. Close to it is the mausoleum of Ibrahím Sháh, 3rd king, brother of Jamshíd, and son of Kutb Sháh. The black stone inside has 7 plinths, the lowest 3 have no inscription. The next has the *Alláhuma salli* to the end. The 5th plinth has the *Súrah i Kadr* and the *Ayat i Salám*. The 6th plinth has the Nád 'Alí on the E. side, and between it is written the portion of the Kurán which begins Kál Muhammad Nabí. On the N. side of the 6th plinth is written in Arabic (a beautiful specimen of writing) "Sultán Ibrahím Kutb Sháh, died on the 5th of Rab'iu s-sání, 1010 A.H." This Gumbaz has had at the base 4 corner pillars with small arches like flying buttresses. One remains, the others have been broken off, and the local people impute the mischief to Europeans. On the S. side a number of large nails driven into the wall show where depredators got up to tear off the tiles. S. of Ibrahím's tomb, and next to it, is the small *gumbaz* of Sultán Muhammad Amín, the youngest son of Ibrahím. The black tomb inside has 6 plinths, the 2 lowest quite plain. On the 3rd is the prayer which begins "*Alláhuma salli 'alá 'l Mustafá*" to the end. On the 4th plinth there are some Arabic verses. On the 5th is the Nád 'Alí, and on the 6th the Ayat i Kursí, and on the top surface the *Shahádat*, and the date of his death, the 15th of Sh'abán, 1004 A.H.

Jamshíd, the 2nd king and parricide, has no other memorial than a chabútarah or terrace on the S.W. of Ibrahím's tomb at the end of a row of 4 small buildings. N. of Ibrahím's gumbaz is a slim gumbaz to Kulsúm Bígam. Kulsúm means plump, thus Fáṭima the daughter of the Prophet was called Ummu Kulsúm, "Mother of plumpness." This lady was the daughter of Ḳuṭb Sháh. The gumbaz has 3 storeys, and inside are 3 tombs without inscription. That to the W. is understood to be the tomb of Kulsúm herself, that to the E. is the tomb of her husband, name unknown, and the little tomb in the middle is that of her daughter. Close to Kulsúm's gumbaz is that of the 1st king, Ḳuṭb Sháh, founder of the dynasty. The black tomb inside has 7 plinths. The top plinth has no inscription, but the figure of a tomb at the top. The 3 lowest are plain, but the 4th has the verse which begins *Ṣallí 'alá 'l Muṣṭafá;* the 5th plinth has the *Ayat i Kursí*, and the *Ṣadaḳa Alláh*. This tomb is distinguished by having the inscription written in Arabic by a Persian caligrapher, whereas the other inscriptions are with the exception of the extracts from the Ḳurán written in Persian by Indian penmen. It records that the martyred King Sulṭán Ḳulí, whose title was Ḳuṭb Sháh, died on the 22nd of Jumada's ṣání 950 A.H. The base of this structure is 38 ft. 5 in. sq.

ROUTE 34.

HAIDARÁBÁD TO BÍDAR. 75 M. 3 F.
BY PALKÍ.

Names of Stations.	Distances M. F.	M. F.	Remarks
From the Arsenal at Sikandarábad to Rasulpur . .	1 2		
Bigampét . . .	0 6		
× n. to Bálánagaram	1 3		
1. **Kukatlapalli** .	2 7	6 2	Low hills & jungle. Water abundant.
Nizámpéṭ . . .	1 6		
Miyánpurah . .	2 4		
× n. to Rámachandrapuram . .	5 2		
2. **Pattancheru** . .	2 4	12 0	b. low hills & jungle.
3. × 3 n. to **Khandí** . .	12 2	12 2	Khandí contains 1000 inh.
× 2 n. to Potareddipalli . . .	2 0		
× 5 n. to Nandi Khandi	6 5		
4. **Sadashivpéṭ** . . .	2 4	11 1	b. t. s. Large population.
× n. to Yampalli and Nayakpalli .	3 6		
5 × 3 n. to **Munupalli**	3 3	7 1	
× 2 n. to Peddachilmaira . . .	5 2		
× n. to Partanapalli	1 2		
× n to Jarralapalli .	1 6		
6. × 4 n. to **Sangam** .	4 3	12 5	b.
× 3 n. to Sítápur .	3 4		
× 1 n. to Dumsalpúr	1 3		
× 1 n. to Rámatírtham	3 0		
7. **Gunjatti** . . .	0 4	8 3	
× 1 n to Shamsallapúr	2 6		
Gumia	2 7		
× 3 n. to Allod where Bidar begins . .	2 0		
8. Bidar	1 0	8 5	b t. s
Total . .		78 3	

The road passes through the plain of Golkonda, leaving the fort and the tombs to the l. It is usual to encounter whole droves of bullocks carrying grain and firewood to Ḥaidarábád, and these delay the traveller, and in the dry season raise clouds of dust. Small tombs and mosques line the road for 2 m. after passing Golkonda. After that the road passes under a viaduct near the rly. stat. of Lingampalli. *Pattancheru* is a beautiful station, thoroughly clean and comfortable, with splendid trees about it, and on the other side of the road is a garden belonging to Sir Sálár jang.

S. of the t. b. ½ a m. is a fine tank. Before the railway was made the b. here was always full, but now no one comes, except for shooting. The b. is provided with a large zinc bath. After leaving Pattancheru a large *Gumbaz* is passed on the rt., and then the town of Kaulampet, where there is a ruined fort. At *Sangam* the t. b. has, since March, 1875, been handed over to the engineer of the District. This is a famous spot for shooting. The snipes in November, and the hares at all times, are innumerable. In the hills near are plenty of bears, and in those to the E. there are tigers, and near the Pakhol hills wild elephants. Here Mr. Gay, an engineer apprentice, was killed by a tiger. The land about *Sangam* is very valuable, and pays a very large revenue easily. At Sadáshivapéṭ the t. b. is ¼ m. from the town, which has been a strong place. Some bastions and archways remain, and are very solidly built. The town is long and straggling. After this the water-courses all the way to Bídar are very troublesome, and during the rains can hardly be crossed. The cultivation is very considerable, and large herds of cattle are seen. At *Gumia* there is a large *gumbaz*, and before reaching it a picturesque ruin about 40 ft. high, with 3 trees growing at the top, is passed on the rt. *Bídar* is visible about 4 m. off, and the appearance of the city is very striking. On the rt. among trees appear 2 large domes, a lofty minaret, and 3 sq. buildings, and to the l., at a greater distance, are many lofty buildings with domes. The road passes along the wall of the fort for about a mile before it reaches the t. b., which is at the N.W. end of the fort and outside it. The lands on the rt. hand side of the road from Sangam to Rámatírtham are among those assigned to Shamsu'l umará for the support of the Niẓám's troops. The total territory so assigned brings in 26 lákhs —£260,000 a year. The Bídar District begins at Rámatirtham.

Bídar.—The W. gate of the city is called the Sháh Ganj Darwázah. It is about 300 yds. from the t. b., and is 32 ft. high. There are in all 8 gates, viz., the Sháh Ganj, the Fatḥ, the Ḳawí, the Thal Gháṭ, the Pátal Naẓarí, which is closed, the Halím, which is closed, the Khandah, and another, and there are 72 bastions, of which 27 are in the citadel called the *Ark*, and 35 in the city wall, which extends 6 m. There is 1 tank, the Náni Kundah, 11 *bigahs* and 10 *biswas* in extent. It is on the extreme N. of the fort. The wall of the citadel is 2½ m. in circumference, and has 2 gates, the *Sharzah*, or Lion Gate, where 2 effigies of lions are seen high on the wall. The 2nd gate is an inner one to the Lion one, and is called the Gumbaz, to the l. of which, and close by is the old palace called the Rang Maḥall, where the Sadr T'aluḳdár, or Commissioner of Division, lives and holds his office. The traveller will commence his circuit by ascending the Sháh Ganj gate by 2 flights of 16 and 10 steps. This brings him to the top of the rampart, the inner glacis of which within the walls is 50 ft. broad, and might be made a beautiful walk. The wall is topped with *kunguraks*, or battlements. These battlements are in many places 8 ft. high, and at every 600 ft. or so is a platform for a cannon. There were in the city wall 6010 *kunguraks*, but many have fallen, and plain walls have been substituted for them. From the Sháh Ganj going W., the first large bastion that you arrive at is called the Fatḥ Burj, or Victoria Bastion. Here is a monster gun made of the blue metal called *bangrí*. It is 20 ft. 4 in. long. The muzzle is 1 ft. 10 in. diameter, and the orifice 9 in. There is an inscription in gold letters, beautifully written, of 7 distiches, which says that the gun was made in the reign of Ḳásim Baríd Sháh, in the month of Muḥarram, 988. There are other two couplets lower down on the gun, and still lower is a line which says the ball weighed 5 *mans* and ½ of a *sír*, and the powder 1 *man* and 10 *sírs*, and if you wish it to carry further add 10 more *sírs*. From the Fatḥ Burj to the Sháh Ganj gate is 1350 ft. The said gate's arch is 24 ft. high and 12 ft. 8 in. broad, and from the top of the arch to the top of

the bastion is 7 ft. At the top the gate is 19 ft. broad. The battlements here are 3½ ft. high and 2½ ft. broad. The ditch is here 16 ft. deep, and the wall, except near the gateway, is 16½ ft. high; but close to the gateway on the rt. of it it is 23 ft. 4 in. high. Further to the W. there are 3 more guns with inscriptions, 2 having the date 1135 A.H. The name of Muḥammad Ḳásim appears upon them. There is a small gun lying near them, with a rod projecting from it. In another bastion there is a gun 4½ yds. long, with a bore of 9 in. diameter. In another bastion there is a gun 11½ ft. long, the muzzle having a diameter of 2 ft. 3 in., with a bore of 14 in., with an inscription which says the gun's name is Fatḥ Lashkar, and that it was made in the time of Mírza Sháh Maḥmúd, whose title was Baríd Sháh, with the date 988. After visiting the bastions in this direction, the next thing will be to enter the *citadel* by the Sharzah or Lion, and Gumbaz gates, and then go to the Rang Maḥall. This building faces N.N.E. The lowest story is now filled up with débris, and you ascend a number of steps into what is now the ground floor. You then pass through a courtyard, in which is a basin of water 10 ft. by 7 ft., in front of a room with an open façade, 28 ft. long and 16 ft. broad, called the Sháh Nishín. This most curious room has evidently been the manḍapam of a Hindú temple. It has 4 pillars and 8 pilasters quite black with age, and most curiously carved in the Hindú fashion at the top. These carvings were covered with gilding, which was white-washed some years ago. Over the arch in the centre is written a Persian couplet expressive of adulation. From this you pass into a square dark room about 8 ft. each way, which opens into a room 15 ft. by 14 ft., where the idol of Deví was placed. There is a small basin of water in the centre, where the idol was washed, and there is a window at each side of it to give light for the ceremony of the *pradakshina*. Over these windows are now written Persian sentences formed of mother-of-pearl and gold. This was the palace of Rájá Pratáp Rudra, before the Muḥammadans conquered the city. The S. window looks on the wall of the fort, the nearest part of which is 80 ft. from it. There is also a fine view of the Madrasah, which is due S., and which will be spoken of presently. It is a ¼ of m. from the Rang Maḥall. The couplets over the other windows extol the beauty of the place, and commence with the Divine Name. Above these rooms, in the next storey, is a large and comfortable sitting-room, whence it is customary to see the monkeys fed. They are a colony of black-faced baboons, who, when sitting, are about 2 ft. 9 in. high. They have an allowance settled on them, which probably dates from the time of the old Rájás, of 60rs. a month, which is expended in feeding them with bread made of the *Jawárí*, or, *Holcus Sorghum*. As nobody is allowed to kill them they have multiplied to an incredible number, and pillage all the country round of grain and fruit. These detestable creatures are not only mischievous but dangerous, as has been shown on many occasions, and particularly on one, when Niẓám 'Alí was most severely bitten at a great feast he was giving at Bídar. In the midst of the entertainment, although there were thousands of people about, and the city was illuminated, a large baboon came and bit the Niẓám so severely that he lay ill for weeks. If the traveller proposes to sleep during the heat of the day in the room which has just been mentioned, he will have to set guards to prevent the monkeys attacking him. However, the spectacle of seeing them fed is a very curious one. Great panniers of bread are brought on to the terrace, and a call of "Ao, ao" ("Come, come") is raised, whereupon swarms of huge baboons come bounding along the roofs of the houses, and descending perpendicular walls with incredible agility. It is said that one of these apes ascended the minaret of the Madrasah, but in descending he lost his hold, and had to spring down 100 ft. on to the roof of a house,

through which he passed, but was transfixed with a piece of wood and killed. From the Rang Maḥall the traveller will proceed to a strong outwork on the W., where about 150 prisoners are kept in chains. On the wall of this building is written "Malik Sháh Marzán built this, 1087 A.H." In [g]g there one will pass along through [m]any rooms of the Rang Maḥall, which is a very large building and most solidly built, but to a great extent deserted. Remark the huge stone rings to which the stone doors have been attached. Remark also the doors of the city gates, which are immensely strong, and plated and bossed with iron. At ⅓ of a m. from the Rang Maḥall is another huge gun. In going to it you pass over lines of ruined buildings, and among them a magazine, in which it is said Mír Mughul 'Alí Khán was confined by his brother, Niẓám 'Alí. There is some powder here which has become caked together from age. There are also 532 cannon shot, some of stone and some of iron. The bastion where the big gun lies is called the Sát Gaz, or "seven yards," as if the gun were of that length, but it is only 15 ft. long. It is rifled and made of *bangrí* metal. It has fallen on its side, and points N.E. by E. It is really beautiful, the dark blue metal being polished like a mirror, and covered with inscriptions in letters of gold. Proceed now S., and pass the *Takht Maḥall* Palace, a vast pile of ruins in which are plenty of serpents. It looks upon the Thal Gháṭ, or "Low Country," for here the Bálá Gháṭ, or "Upper Country," upon which the city of Bídar is built, advances like a ridge to within ½ a m. of the Thal Gháṭ. Proceed now S.W. to the *Gagan Palace*, which was the King's private residence, and to reach it pass through the Tír Kash, which is a building 5 storeys high, where the king gave public audience. The Ṣadr T'alukdár holds his office at the Gagan, and here too the Bídar work is done. Iron vases or cups have flowers or figures cut upon them, and pieces of silver, corresponding in size and shape, are hammered into the grooves. A plate of this work is sold for 8 or 10 rs. The specimens are of course very heavy. A little to the N. of the *Gagan Palace* is a mosque of the Báhmaní time, with several inscriptions by Aurangzíb. There is here, too, a *Sarái*, b. by Niẓám 'Alí, when he marched against the Maráṭhas in 1203 A.H. The visitor will observe in the Gagan Palace, in the N. wall of the citadel, and in the Sháh Ganj gate, a number of stones taken from Hindú temples, with carvings of deities upon them. The Hindús still continue to offer incense to the figures on these stones. The visitor will now leave the Citadel and drive S. to the *Madrasah*. On the way he will pass on the l., the house in which the Niẓám Násiru'd daulah was born, and in which Sikandar jáh lived 3 years. Part of it fell down about 50 years ago. The Madrasah has been a magnificent building. It is 200 ft. long from E. to W.. and 170 ft. broad from N. to S. The body of the building is 55 ft. high, and with 3 ft. of parapet 58 ft. There were 3 minarets, but 100 years ago one in which a quantity of powder was stored was struck by lightning. An explosion took place, which threw down the minaret and destroyed that part of the building. The other minaret is 100 ft. high, and covered with encaustic tiles, some blue and others green and yellow. About half the screen remains, splendidly inscribed with letters 4½ ft. high, of a blue colour. To the top of the screen is 80 ft., and to the 1st circle round the minár 100 ft. The ruins of the fallen side are 20 ft. high. Until a few years ago these buildings were full of jungle, where panthers used to lodge. Sir Sálár jang has had them cleared out. From this proceed to the Chan Bárah, a round black tower 40 ft. high and several centuries old. It is impossible to mount to the top, owing to the filthy state of the building. The next visit will be to the tomb of Sháh Abú'l Faiẓ Min'ulláh, a saint and grandson of Bandah Nawáz of Kalbargah. The road lies along the W. and S. sides of the city and

through the Mangalpéṭ suburb, coming out by what is called the Habshí's guard, a position which has been fortified. Close to this is a grove of trees, where are the tombs of the saint and his family. It is *de rigueur* to take off your shoes, and as the ground is very rough, this does not add to one's comfort. The Dargah has its S. gate handsomely adorned with blue encaustic tiles, and the door itself and the stones to which it is hung and on which it closes are painted green. Within are 3 tombs with silk coverlids. A number of coins are let into the stones near the door and into the pavement near it. The dome is 80 ft. high, and S. of it are 2 tombs, which are said to have been brought from Aurangábád, and are those of 2 sons of Níẓám 'Alí, called Mír Ḥisámu'd dín and Mír Riẓa 'Alí. Beyond is a *chabútarah*, or terrace, in the centre of which are 2 stone *kishtís*, or receptacles, which are, at certain times, filled with food for the poor. There are several other tombs here, and to the W. that of Niẓám 'Alí's wife, 'A'shúra Bígam, with curious lattice work. Of the Báhmaní kings the 5 first, the 7th and the 8th died at Kalbargah and were buried there. The 6th, Sulṭán Shamsu 'd dín Sháh, died a prisoner in the fort of Bídar; but his tomb is not extant, unless it be one of the 12 6 m. E.N.E. of the city. The 10 last kings from Sultán Aḥmad Sháh died at Bídar, and were buried there. Their tombs are about 6 m. from the city, and will of course be visited by the traveller. But before doing so it will be advisable to see the tomb of 'Alí Baríd, which is 2 m. W. of the t. b. In order to reach the terrace on which this mausoleum stands, you pass through a richly ornamented building, called the Nakkár Khánah, or music gallery. In the lower rooms a guard of soldiers was kept, and in the upper music used to play when a personage of rank approached. The mausoleum itself, which is about 150 yds. beyond the Nakkár Khánah, is a perfect gem of art, and is so symmetrical that it does not appear to be as lofty as it really is. The square on which the dome rests is 76 ft. high, and the dome itself 64 ft., but there is an ornament on the top about 10 ft. high, so that the total height is 150 ft. The whole is of granite, admirably put together. Each side of the sq. base is perforated with an arch 32 ft. high, and ornamented inside with beautiful inscriptions in gold and blue, and with devices of flowers. The lower part of the dome also is elegantly carved. In short, it would seem that everything that art and money could do has been done for this mausoleum. Close by are 60 low tombs which are said to be those of 'Alí's wives, and a strange legend adds that they were all killed by his order in a single night. No doubt 'Alí Baríd met with terrible reverses. Having offended Sháh Táhir, the envoy of Burhán Sháh, who was sent to congratulate him on his accession, he incurred the resentment of that monarch, and in the war which followed, he was divested of almost all his territories. The grandson of Burhán Sháh, Murtaẓa Niẓám Sháh, besieged Bídar, and would have taken it but for assistance rendered to it by 'Alí 'A'dil Sháh of Bijápúr. It is possible that during these reverses 'Alí 'Baríd may have ordered his wives to be slain, but more probably these tombs are those of children and relatives who died during 'Alí Baríd's long reign of 45 years, or subsequently. Further to the W. are many other tombs and domed buildings, but none comparable with the mausoleum of 'Alí Baríd. Moreover, the other buildings and the spaces between are overgrown with long grass in which many serpents harbour, and the visitor will probably think the view of a number of edifices, of which he has already seen the best specimen, would be hardly worth the risk of being bitten. The tombs of the Báhmaní kings stand to the E.N.E. of the city, and are 12 in number. The largest is that of Aḥmad Sháh Báhmaní, who moved his capital from Kalbargah to Bídar in 836 A. H. = 1432 A.D. It was he who b. the wall of Bídar city. His mausoleum resembles those at Golkonda and Kalbargah. It

has a sq. basement measuring 50 ft. each side. The wall is 12 ft. thick, and in it are 4 arches 27 ft. high. This basement is surmounted by a dome, the top of which is 120 ft. from the ground. The dome and walls were inlaid from top to bottom with stones of various colours on a gold ground and mixed with mother-of-pearl; in the lapse of time these ornaments have been impaired, and the inscriptions have unfortunately faded. Aḥmad's son, 'Aláu 'd-dín, rests in a mausoleum of similar dimensions, but far less richly ornamented. In it there is a slab with an inscription in Persian and Maráṭhí, in which occurs the name Ḳádir Khán, and the date 840 A.H. = 1437 A.D. This is probably the record of a grant of land to Ḳádir for taking care of the mausoleum. Besides the tombs of the kings, there is at this place the mausoleum of Sháh Khalílu'lláh, surnamed But Shikan, "Iconoclast," the spiritual guide and teacher of Aḥmad Sháh Báhmaní. The rd. to this mausoleum lies through the Páin Gháṭ gate of the city on its N.E. side, and a short way outside this gate you descend a rocky and difficult path about 100 ft. to the low country. You then ride through fields of rich black soil, and a flourishing village to the distance of about 1 m., which brings you to the tomb. The building stands on a terrace 8 ft. high, and consists of a hexagonal building of stone 60 ft. high, the inner diagonal of which is 66 ft. This base is sur mounted by a dome 45 ft high. There are 3 galleries outside the dome, the lowest being 15 ft. broad, the 2nd very narrow, and the 3rd quite open. The building is very symmetrical, but there is no inscription except a verse from the Ḳurán. In the same enclosure are 2 other mausoleums, of which one is superbly ornamented.

ROUTE 35.

BÍDAR TO AURANGABAḌ. 232 M. 4½ F., BY PALKÍ OR ON HORSEBACK.

	Names of Stations.	Distance.				Remarks.
		M	F	M.	F	
	× 1 n. to Nanábád	3	1			
	× 2 n. to Kulár . .	2	0			
1.	× n. to Kánapúr .	4	4	9	5	Small village.
	× several n. and a mountain pass to					
2.	**Halbarga** . .	4	7	4	7	b.
	Taigampúr .	1	6			
	× 2 n. to Ahmadábád	1	0			
	× 2 n. to Úpalla	1	6			
	× 2 n to Ambarsingu	2	1			
	× 2 n to Kotikilwádi	1	7			
	Kurrasudal . .	1	3			
	× Inaiyatullah n. to					
3.	**Doánkuprah** . .	2	2	12	1	Small village.
	× n to Manjíra r. b. . . .	3	0			
	Ditto, l. b. . .	0	1			
	Alsúr . .	0	1			
	× 2 r to Chandasur	2	5			
	× n to Digí	0	7			
4	× Daiu r to **Murgpétta** .	1	4	8	2	b.
	× Chikal n to Tugerí	3	6			
	Sáwargaum . .	1	4			
	× 4 n to Mugah .	1	0			
	Bahmaní . .	1	0			
	× 3 n. to Malawáḍí	2	0			
5.	× 1 n to **Udgír** .	2	6	12	0	b A town with 1000 houses.
	Somnathpur . .	1	2			
	× Ghát to Usnakawádí . .	2	6			
	× Ghát and 6 n. to Kallúr . .	2	2			
	Ismailpúr . .	0	4			
	Ekruka . .	1	3			
	× n to Kinní . .	2	0			
	× n to Sukní	1	1			
6.	× 3 n. to **Halli** . .	2	2	13	4	
	× Tair r. to Anderaguli . . .	0	6			
	× 3 n. to Gadaiwaḍí	2	0			
	Sopalli . . .	2	0			
	× n to Surúr	2	0			
	× Laindí n. and 3 n to Kalaigaum .	3	0			
	× 2 n. to					
7.	**Rájurah** . .	2	4	12	2	
	× 3 n. to Kalaigaum	2	4			
	× Manár r. & some n. to Sumtana .	3	0			
	Kandálli . . .	2	4			
	× hill and 2 n. to—					
8.	**Sáwargaum** . .	4	0	12	0	
	Jogalgaum . .	1	4			
	× Kallátí n. to Potí	1	3			
	Khandallah . .	2	0			
	Kandgaum . .	1	7			

	Names of Stations.	Distance. M. F.	M. F.	Remarks.
	× **Masúl** r. . .	0 1		
	Wádí . . .	1 3		
9.	× hill to **Ganga-Khair** . .	3 1	11 3	t. s.
	Godávarí r. r. b. .	0 2½		
	Ditto, l. b. . . .	0 1½		
	Chota Khair . .	0 1		
	Mullí	2 1		
	× 4 n. to Sousigaum	2 0		
	Jaurah . . .	1 5		
	Dondí	1 6		
	Takelli . . .	2 3		
10.	× 3 n. to **Pángrí** .	1 5	12 1	
	× n. to Bhorwan .	3 1		
	× Indadí r. twice to Ugralamba . .	3 5		
	× n. to Bábúlgaum	1 2		
11.	× 2 n. to **Mandakalli** . . .	2 2	10 2	
	× 2 n. to Balúdi .	2 7		
	Saurgaum . . .	1 4		
	× n. to Saulí . .	1 0		
	× 3 n. to Utarwádi	2 4		
12.	× n. to **Manwat** .	2 3	10 2	
	× 3 n. to Karobah .	3 0		
	Káranjí . . .	1 4		
	× n to Pippalgaum	2 2		
	× Kajurah r. to Dikarsi . .	1 5		
13.	**Sailá**	3 6	12 1	
	× 2 n. to Rawalgaum	3 2		
	Utgaum . . .	1 6		
14.	× n. to **Bara Satonah**	2 2	7 2	
	× 2 n. to Chhotá Satonah . . .	1 7		
	× 2 n. to Rohna .	2 7		
	× Worpar r. to Worpal	3 3		
15.	× n. to **Partur** .	3 7	12 0	Town of 1000 houses.
	× n. to Maslah . .	2 0		
	× 2 n. to Jaulah .	2 0		
	× n. to Rámjinni .	3 3		
	× n. to Chitragaum and Dudhna r. b.	2 6		
	Ditto, l b. . .	0 1		
	Pippalgaum . .	1 3		
16.	× Gundalka r. to **Kárlah** . . .	2 1	13 6	Small village
	Wadí	2 7		
	Waigaum . .	3 0		
	× n. to Sarwádí .	1 5		
17.	× 2 n. and the Gundalka r. to **Jálnah** cantonment. .	3 6	13 2	P. O.
	Kádírábád . . .	0 6		
18.	× Gundalka r. to Jálnah Fort Gate .	0 5	1 3	
	× Gondalka r. .	0 4½		
	× 3 ravines and 1 n. to Nargawádí .	3 6		
	× 2 ravines to Jalgaum . . .	4 1		
	× ravine to Pándi .	1 0		
	× n. to Padallí .	1 3		
19.	× Dúdhná r. to Badnapúr Fort .	0 4½	11 3	
	× n. to Wahaigaum	6 1½		
	Chhotá Jalgaum .	0 4		
	Karrígaum . . .	1 7		
	× Lohára r. . .	0 6		
	Jalgaum Fort . .	0 1		
20.	**Karrumád** . .	3 5	13 0½	
	× n. to Kumbaipal.	2 7		
	× n. to Chadravi .	1 6		
	× 3 n. to Jándah .	2 5		
21.	× n. to Chikalthanah	1 4½	8 6½	
	Píraswádí . . .	1 5½		
	Pásípur, E. gate .	2 2		
	,, W. gate . .	0 3½		
22.	**Aurangábád**, E gate	0 2		
	,, W gate . .	2 0½	6 5½	
	Total . . .		232 4½	

Jálnah, in lat. 19° 50′, long. 76°, is a considerable town and cantonment in the province of Aurangábád on the banks of a river, the name of which is written in the Route-book as Condulca, and in the same book, in another place, Goondulca, in the Gazette of S. India as Kundoolah, and in another place as Goondla, and again as Goondlacama, but which is perhaps correctly spelled Gundalka. A regiment of the Ḥaidarábád contingent is cantoned there, numbering about 907 men, with a few cavalry soldiers, about 13 in number, to act as orderlies. It will be here convenient to give a distribution of the contingent for the years 1870–1, which has been pretty closely adhered to for subsequent years :—

	Bolárám nr Haidarábád.	Aurangábád Brigade, head-qtrs.	Ellichpúr.	Jálna.	Hingolí.	Mominábád	Lingságar.
Artillery.	130	128	130	—	128	—	—
Cavalry .	493	565	80	13	496	578	85
Infantry.	916	900	883	907	890	—	893
Total strength	1,539	1,593	1,093	920	1,514	578	978

	Total.
Artillery . .	516
Cavalry . . .	2,310
Infantry . .	5,389
	8,215

The cantonment is situated on a gently sloping declivity, with a small range of hills in front, from 1 to 2 m. distant, forming a sort of amphitheatre. The cavalry lines are on the S.E.; those of the horse and foot artillery on the N.W., and the infantry in the centre. The town of Ḳádirábád lies within 2 m. of the cantonment in a S.W. direction. The small r. Gundalka forms the boundary of the cantonment. The cantonment is capable of affording accommodation to 1 troop of European horse artillery, 1 regiment of native cavalry, and 3 regiments of native infantry. The cavalry lines are situated on a gentle acclivity, the barracks or places for saddlery and arms, 8 in number, facing to the N.; the store-rooms, gram go-down, and standard yards are on the opposite side, lying parallel with the horse lines. In the centre is the hospital. At the extreme end of the barracks, within about 100 yds., are the lines for sick horses, facing N. and S. The officers' houses are in the rear of the barracks, and the Sipáhís' huts 200 yds. to the southward of these. The climate of Jálnah is admirably adapted for horticulture. Figs, grapes, peaches, and strawberries, are grown in perfection, as also all kinds of European vegetables.

Aurangábád.—This city was first called Khirkí, and was founded by Malik Ambar in 1610. He was the head of the Abyssinian faction in the Aḥmadnagar State, and died in 1625. The t. b. at this place is close to the church and post-office, and is comfortable. The town lies to the E., the cantonment and the road to Daulatábád, Rozah, and Elúra to the W. The first place to visit is the *New Cemetery*, which is surrounded by a high wall, is shaded by fine trees and is well kept. In the centre of this cemetery, and most conspicuous of all the tombs, is a lofty obelisk on a square base, reached by 9 steps, and which is the tomb of Lieut.-Colonel Richard Seger, Commandant of the Aurangábád Division, who died April 20th, 1833. Observe also the tombs of Capt.-Commandant, Charles Parker, commanding the 6th Regiment of Infantry of the Ḥaidarábád contingent, who was killed at Aurangábád on September 22nd, 1853, in a battle between the Ḥaidarábád contingent and a strong body of rebel Arabs, and of Ensign Horace Bosworth of the 26th Bombay Native Infantry, who was killed in the same battle. There is a beautiful white marble cross, with a wreath of white flowers round it exquisitely carved, to an infant son of Lieut.-Col. T. T. Turton, and a handsome white marble tomb, made at Genoa, to the memory of Major James Johnston. The *Old Cemetery* is in quite the opposite direction on the outskirts of the city, 300 yds. S. of the mausoleum of Rabí'a Durrání, which edifice may be visited at the same time. It is 1 m. N.E. of the city. The great door at the gateway is plated with brass, and along the edge of the door is written, "This door of the noble mausoleum was made in 1089 A.H., when Atáu'lláh was chief architect, by Haibat Rái." Near the inscription is an infinitesimally small figure, which is said to be a bird, indistinctly carved, and there is a similar carving on the door of the mausoleum itself; and it is a common joke amongst Indians, when any man asserts that he has been to Rabí'a's mausoleum, to ask if he saw the bird there, and if he answers in the negative, to dispute his having seen the mausoleum at all. From the great door to the beginning of the reservoir of water which occupies the centre of the grounds is 107 ft., and thence to the end of the reservoir nearest the tomb is 494 ft. and thence to the wall of the mausoleum is 27 ft., so that the mausoleum is 628 ft. from the gate, and the greater part of this distance is occupied by a long narrow basin of water, in which originally fountains used to play. On either side of the water is a walk and ornamental wall, and on the rt. side, as you go to the mausoleum, about 60 yds. back from the wall, is a handsome building, now used for picnics. On reaching the wall of the mausoleum you pass a 2nd but much smaller door, only 6 ft. high, plated with brass, where the 2nd bird is pointed out,

The carving of the flowers on this door is curious, and that of the dragons particularly so, and extremely like Japanese. The bird is on the edge of the door close to the upper central knob. 21 steps must now be ascended to reach the platform on which the mausoleum stands, which is 184 ft. from E. to W., and 183 ft. from N. to S. Descend now 22 steps to the tomb, stepping with care on the white marble pavement before reaching them, as it is very slippery. The tomb is enclosed in an octagonal screen of white marble lattice-work exquisitely carved. The raised marble platform of the tomb is 12 ft. 2 in. from N. to S. and 8 ft. from E. to W. The place for the slab is 6 ft. 4 in. long from N. to S., and 2 ft. 3 in. broad from E. to W., and is empty and nothing but earth appears. This is what Muslims consider very proper, as showing humility. The marble enclosure has 23 panels besides the open door, and the total circumference of this most beautiful and costly work is 71 ft. There is no inscription anywhere. In the gallery above the tomb is a marble door exquisitely carved. The mausoleum itself measures 78 ft. from E. to W., and 77 ft. from N. to S., and has 4 corner rooms, the doors of which are, or have been, plated with brass. To the W. of the mausoleum is a mosque of brick faced with *chunam* of a dazzling whiteness. The pavement is very remarkable, for it is entirely covered with tracings of sujjádahs, or prayer-carpets. There are 7 rows of such tracings in the body of the mosque, and 56 tracings in each row, which gives room for 392 worshippers. There are 6 rows of 7 scalloped arches, each supporting the roof. The *mimbar*, or pulpit, is of marble, and is reached by 3 steps. The Government of the Nizám has gone to great expense in restoring this beautiful mausoleum, which it is the fashion to decry as a poor copy of the Táj. An impartial observer will fail to detect any signs of attempting to copy the Táj, or indeed any resemblance between the two buildings. The only fault of this otherwise beautiful building is the want of sufficient height in the entrance archway. Observe the curious roof of the gateway of the mausoleum. There are 10 rows of what seem to be ostrich eggs, and above each egg 10 other eggs gradually diminishing in size. It is understood that the Rabí'a buried here was the wife or daughter of Aurangzíb, but there is no inscription to testify to the fact.

The next visit will be to the *Pan Chakki* or water-mill, which is the prettiest and best kept shrine in the S. of India. It is situated on the rt. of the rd. as you approach the bridge to cross to Bígampúra from the cantonment, and on the very edge of the Kham, the r. of Aurangábád. Turning to the rt. you enter by the side of a brimming tank of clear water, which overflows into a lower one, and that again into a 3rd, which is only a narrow conduit. The tank is of masonry, and is 117 ft. 10 in. long from N. to S., and 80 ft. broad from E. to W. The E. and S. sides of the place are open. On the W. are buildings and a wall 20 ft. high. The N. side is partly shut in by a building. The S. side, which is open, displays a beautiful garden. The tank is full of fish from 1 ft. to 3 ft. long, of a species called Khol. In 1877 the shrine and the grounds were under the management of Fazil Sháh Nakshbandí Alkádirí, and to him the exquisite cleanliness and beautiful arrangement of the place was due. The saint entombed here is named His Holiness Bábá Sháh Musáfir. He was a Chishtí, and was originally from Bukhárá, and was the spiritual preceptor of Aurangzíb. His successor at present in enjoyment of the place is Ḥamídu'lláh Sháh. Among the beautiful trees here is a very fine cypress. Beyond the first tank and the ornamental garden is a 2nd and much larger tank, which is not seen until you enter the garden near the tomb of the saint. This tank is 162 ft. from N. to S., and 80 ft. from E. to W., and is entirely supported on arches. Below it is a noble room to which you descend by 15 steep steps, the first of which is 5 ft. high. The chamber below is on the brink of the r., the

water of which in the rainy season inundates the pavement, but might easily be kept out by a low wall. There are 2 rows of 15 pillars each, each pillar being 16 ft. round. The weight of the great body of water resting on them is enormous, and altogether it is a stupendous work. The 4th of Rajab is the *'Urs* or festival of the saint, and the walls and gateway are so contrived as to admit of myriads of lamps being placed within them, which sparkle in the water like diamonds. As you pass along by the 2nd tank you have a fine mosque on your rt. hand, the roof of which is supported by 4 rows of massive pillars. In 2 of the rows the pillars are of teak, and in 2 of masonry; the pulpit has 3 steps. At the S.W. corner of this mosque is a little garden, in which is the tomb of the saint. It is of beautiful light coloured marble, but very diminutive, being only 5 ft. long and 2 ft. broad. It has 2 ridges. At the end of this garden on the wall of the sanctuary are 2 inscriptions, the 1st of which gives the date of the saint's death as 1126 A.H. There is also a chronogram in the inscription which gives the date 802 A.H., which may refer to an earlier member of the family. After leaving the *Pan Chakki*, drive ¼ of a m. N. to the *Makkah Gate* of the city, and the *Makkah bridge*, which are probably some cents. old. The gateway from the top of the parapet is 42 ft. high, to the rd. passing over the bridge, but it goes down below that 11 ft. to the surface of the r. in the rains. Besides this, the tower has a sort of dome 12 ft. high. Its total height therefore is 65 ft. Inside the tower there is a black mosque b. of stone of that colour, by Malik Ambar. There are 3 plain arches. The total length is 53 ft. 4 in. and the depth is 25 ft. 3 in. The pulpit has 3 steps. In the centre is a niche with the Divine Name, and "Victory is near." Above that is the *Kalimah*, and some verses of the Kurán written in difficult Tughrá. Close by is a recess with a bell-shaped ornament. This is perhaps the oldest mosque in the city. From this the visitor will drive to the Government offices, which are 2 m. to the S.E. of the cantonment, and in or near the *Ark* or citadel b. by Aurangzíb. This spot a few years ago was entirely covered with cactus and jungle, the haunt of hyenas and other wild animals. It was, however, the site of gentlemen's houses in the reign of Aurangzíb, when Aurangábád was the capital of the Dakhan. Sir Sálár jang, who has restored so many cities in the Nizám's dominions, ordered the site to be cleared, and when this was done, numerous reservoirs, fountains, and other works of art were discovered. These have been repaired, and the wilderness has literally been changed into a blooming garden. On the high ground looking down upon the Revenue Settlement's Officer's Rooms, and on those of the Municipality a fine hall is being erected, and in front of it is a beautiful tank of most pellucid water. Behind the hall is a well-arranged garden, and in rear of that again is the Bárahdarí or Government House, with a fine fountain in front throwing up a volume of water 12 ft. high. The façade of the Bárahdarí is ornamented with tracery in white chunam, in a peculiar manner resembling lace. Only 1 archway of Aurangzíb's citadel remains, and the walls which enclosed it, but here 53 great princes, like the Mahárájahs of Jaipúr and Jodhpúr, attended the court of the emperor with thousands of armed retainers, and Aurangábád was then the Dihlí of the South. As soon as Aurangzíb was dead all the princes at once departed, and Aurangábád sank at once into comparative insignificance. Returning from this visit the traveller will stop at the Jám'i Masjid, which is on the rt. of the rd., amid a grove of some of the finest trees in India. One immense *Ficus indica* stands close on the rd. and shades some 300 ft. of it. The Mosque is low and so are the minarets. But the façade is rendered striking by an ornamental band of carving 2 ft. broad, along the whole front. The pulpit has 3 steps. Over the central niche are the *Kalimah* and inscriptions in Tughrá writing, as in Malik Ambar's Mosque. The build-

ing is 168 ft. long, and 84 ft. deep. There are 4 rows of pillars, and arches with 10 pillars in each row, 5 on either side of the central arch. This mosque is wonderfully well kept, and there is what is not seen anywhere else, a net covering the entire façade, so that no birds or other unclean creatures can enter. Malik Ambar b. half this mosque, and Aurangzíb the other half.

The Caves.—The next visit will be to the caves of Aurangábád. The visitor will drive to the N. outskirts of the city near Rabí'a Durrání's mausoleum. He will then alight and ride or walk to the ft. of the hills, which are here about 500 ft. high. In these hills 4 or 5 m. off are the waterworks, whence the tanks of the *Pan Chakki* are supplied with water. The ground at the base of the hill is very rough, and intersected with deep ravines. The visitor will climb over a very rough and slippery rock about 250 ft. up to the caves. He will then see the mausoleum of Rabí'a 1½ m. to the S.E. 15 steps lead to the entrance of Cave No. 1. On the l. of the door is Buddha in the teaching attitude, that is holding the little finger of the left hand, between the thumb and fore-finger of the right. He is seated with his feet upturned on a lotus, which is supported by Nágas, known by the cobras' heads which canopy their heads. A Gandharva is flying nearly over Buddha's head. On the l. is the Padma Páni, "lotus holder," an attendant. The other attendant on the r. is Wajara Páni, "lightning holder," who, in many cases, is represented holding the thunderbolt in his hands, though it is not distinguishable here. Above the side door on the l. are 3 Buddhas, 2 of which are cross-legged with the soles of their feet upturned, and the 3rd is in the teaching attitude with the usual attendants. On the r. of the main entrance are Buddha and 3 figures similar to those on the l. On entering the shrine a large figure of Buddha sits facing you, with the soles of his feet upturned, and the back of his right hand resting on the palm of his left. A round circle in *rilievo* on the wall represents a halo round his head. Padma and Vajara are one on either side as usual, with Gandharvas over their heads. On Buddha's l., in niches, are 2 sitting figures of Buddha in the teaching attitude, and 1 standing in that of a mendicant. In the upper niche, on the r., is a Buddha seated in the teaching attitude, with the usual attendants. The large central Buddha is of black stone, and is 6 ft. high from the place where he sits to the top of his head. He measures across the shoulders 3 ft. 10 in. The face is much mutilated. The shrine is 9 ft. broad, 8 ft. deep, and 8 ft. 10 in. high. A passage 9 ft. 4 in. broad goes all round the sanctuary. This cave has been white-washed, and the white patch on the side of the hill can be seen from a mile off in the plain below. By the inner wall it is 40 ft. 2 in. in length, taking the 3 sides, and has been all cut out of the solid rock. There is an ornament like prongs round the archway. Number 2 Cave is a Chaitya Hall with a semicircular roof with stone ribs, like the Vishwa Karma Cave at Elúra, and a triforium. It consists of a nave 15 ft. long on either side, besides a bow or curve 16 ft. 10 in. long. The 15 ft. on the r. as you enter have fallen, and are quite ruined; the aisles are choked with earth, and the floor is a heap of ruins. Near the end of the nave, however, there is a dahgopa with a Tee very perfect. The ribs of the roof are 13 ft. 2 in. above the cupola of the dahgopa. Number 3 Cave is a Vihára 68 ft. 9 in. deep from N. to S. The outer verandah is ruined. The inside room or hall next to it is 10 ft. broad and 42 ft. long from N. to W. The centre hall is portioned off as usual with 12 pillars, with plain bases, shafts, and brackets. They are 9 ft. high, and 10 ft. round the lower part. The vestibule is 8 ft. 8 in. deep, and the sanctuary 12 ft. 7 in. The central Buddha is 9 ft. 6 in. high. On either side are 7 worshipping figures. The struts in the pillars in the vestibule are figures of human beings. Number 4 Cave is a small Vihára. Buddha is seated on a *Singhásan* in the teaching attitude,

with the soles of his feet upturned. All round on the wall are smaller Buddhas. The sanctuary is 8 ft. 4 in. sq. The Vajara Páni has a dahgopa in his crest, and 2 figures of Buddha. The Nágas, known by their snake-heads, stand at the sides of the 2 attendants. A good example of the dahgopa crest is in the corridor to your r. as you enter, after passing the first division, about the middle in point of height. Number 5 Cave is higher up in the face of the cliff, and is not worth the trouble of a visit. These caves are, as is generally the case, in the centre of a semi-circular ridge as at Elúra. When the traveller descends he will find at the distance of 300 yds. from the foot of the hill a beautiful *tóp* or cluster of trees, of which the principal are 2 immense specimens of the Indian fig-tree. This is a good spot to take refreshment. There are many other places of interest to be seen in the hills around, but the demands of Daulatábád, Rozah, Elúra, and Ajanta will be so excessive on the traveller's time, that unless he can stop for months. he must confine himself to these last-mentioned places. The journey to Daulatábád from Aurangábád can be done in 1 hour in a *tonga* with 2 good horses. 3 m. from Aurangábád is the village of Mitmitha, where a change of horses is often placed. About 3 m. W. of Daulatábád is a village called Fatḥábád, where there is a dargáh or shrine, with 2 old tombs about 38 ft. high, with bulbous domes. There is a pretty garden here. washed by a stream of water. The walls of the tombs have a curious ornament, a chain with a bell attached to it, delineated on them. But it will not be worth while for the traveller to go out of his course to see this place.

ROUTE 36.

AURANGÁBÁD TO DAULATÁBÁD, 8 M. ROZAH, 7 M. TOTAL, 15 M.

It will be necessary to arrange beforehand for a relay of horses at Daulatábád to get on to Rozah the same day. At Daulatábád a ghát or steep hill is passed, which tries the horses very much, and sometimes it is necessary to have *kulís*, or labourers, to assist them. Permission must be obtained from the Niẓám's government, represented by the Ṣadr T'alukdár of Aurangábád, to see the fort of Daulatábád. The first thing on arriving at Daulatábád is to see the *Kil'ahdár* or commandant of the fort, and ask permission to taste some of the famous grapes of this place, which are the finest in India. There are 4 kinds: 1st, the *Habshí*, a black grape, the most delicious of all: and the *Ṣáḥibí*, which is a white grape, and the best of that colour; 3rd, the *Fakhrí*; and 4th, the *A'bí*, which the villagers call *Bakrí*. There is a convenient shelter from the heat of the sun afforded by some fine trees at the spot where the traveller will stop and wait for the appearance of the deputy-commandant before he begins to explore the Fort. To reach this spot he will turn off from the main road from Aurangábád to the W. at 1¼ m. before he reaches Daulatábád. The Fort is built on a huge isolated conical rock of granite about 500 ft. high, with a perpendicular scarp of from 80 to 120 ft. all round. The rock above this scarp is of a sugar-loaf shape with a sharp point, and the whole may be likened to a compressed bee-hive. At the base is a straggling patch of houses and huts. which is all that remains of the native town. It is defended by a loop-holed wall with bastions, which on the E. side joins the scarp of the fort. At the bottom of the scarp is a ditch, before reaching which 4 lines of wall, including the outside wall of the town, must be passed. The fosse can be crossed only in one place by a stone causeway,

so narrow that only 2 men can obtain a footing on it abreast, and commanded on the side near the fort by a battlemented outwork. The only means of ascending the rock is through a narrow passage hewn in the solid stone, and leading to a large vault in the interior. From this a ramp or gallery, gradually sloping upwards, and also excavated in the solid rock, winds round in the interior. The first part of the ascent is easy; towards the end it is difficult. The height of the passage averages from 10 to 12 ft., with an equal breadth, but it is so dark that torches are requisite. The entrance is on the E. side. First of all you pass 2 gates armed with very formidable spikes of iron to resist elephants, and at the 3rd gate 3 Hindú pillars and 3 pilasters are found on either side. Facing this 3rd gate is a bastion 56 ft. high, It has a balcony or gallery with Hindú curved supports, and is called the Naḳḳár Khánah, or music gallery. It has a small window, on which are carved in *alto rilievo* 2 leopards like those in the royal shield of England. The 4th archway faces to the E., and beyond it on the r. is an old Hindú temple, with a broken lamp tower 13 ft. high. The face of this temple has 2 pillars and 2 pilasters or engaged pillars 4 ft. 6 in. high. On the l. of the road is a small *chattri* or pavilion, which is the Dargah of the Pír i Ḳadús. Advancing 40 ft. one comes to a flight of 18 steps, which lead to a masonry tank 23 ft. deep, 150 ft. 10 in. long from E. to W., and 100 ft. broad from N. to S. Passing along the side of this tank, and turning to the l., you come to the entrance into a mosque which has been an old Hindú temple, and ascend 22 steps to enter it. Prayers are said here in Ramazán, and at the Baḳrí 'Id, otherwise it is not used, and is in a very dirty and dilapidated state. On the W. side are 4 rows of pillars and 2 of pilasters 16 ft. high. The centre of the mosque is octagonal. There are 11 pillars in each row on either side of the centre. The whole side is 233 ft. long and 44 ft. 9 in. broad. There are 160 pillars in all. The diameter of the dome in the centre where they pray is 23 ft. 6 in. On the rt. of the centre, looking W., in a niche, is a stone 3 ft. 7 in. long and 2 ft. 6 in. high, covered with a Sanskṛit inscription; but the stone has been white-washed, and it is very difficult to read the words now, and the more so as the stone is placed half topsy-turvy. It weighs about a ¼ of a ton, and in 1877 there was talk of sending it to Bombay to be deciphered by the Bráhmans. Going out of the temple to the N., you come to a minaret 120 ft. high, said to have been erected by the Muḥammadans in commemoration of their first capture of the place. No one will venture to ascend this minaret, as there are nests of hornets there which the Indians call *Sárek*, and which are so formidable that the most courageous men will not venture to encounter them. There have been 3 balconies or galleries to this minaret; the two upper have fallen, and nothing remains of them but some black timbers, which look hideous. The lowest gallery is conjecturally 60 ft. from the ground, and, though broken, is still very handsome. Some persons assert that the minaret is 180 ft. high, but it can only be measured by observation with proper instruments, which were not at hand when it was examined. The minár has a conical top, and is said to have been erected in Malik Ambar's time. There is said to be an inscription on it, but it is impossible to ascertain the truth of this statement until the hornets have been driven away. The 5th gateway leads to a platform, which goes partly round the hill, and has on the rt. a building called the Chíní Maḥall, in which Thánah Sháh, last king of Golkonda, was imprisoned for 13 years. His cenotaph is at Golkonda, but his real tomb at Rozah. Ascend here 24 steps to a bastion, on which is a cannon indented in two places by cannon balls. It is 21 ft. 10 in. long, and the muzzle has a diameter of 8 in. There are 4 inscriptions on it: at top is "Victory is from God" and "Good news for the Faithful, victory is near." Near the breach is written, "This is the gun of

Muhyíu'd dín Muḥammad Bahádur, the King, Subduer of Infidels, 'Alamgír Aurangzíb." In the next division is "Made by Muḥammad Ḥasan the Arab." In the next division is, "This gun is called Ḳil'ah Shikan, leveller of forts." There is a stone near this with an Arabic inscription. The really difficult and in all times impregnable part of the fortress is now entered upon. By descending 20 steps and ascending 7 and crossing a narrow stone, the ditch that surrounds the citadel is now crossed. It is filled with water covered with green scum, the mud of which has not been removed for centuries, and is probably 10 ft. deep. The breadth of this ditch varies from 30 to 50 ft., and, except at the one place where the crossing is made, there is a scarp of 50 ft. high and upwards. Ascend now 16 more steps in the platform beyond the ditch and enter a door, on the l. of which is a tall bastion ascended by steps, and crowned by a long gun without inscription. Then enter a passage cut out of the solid rock and observe two different strata, the lower of limestone, the upper a sort of tufa. The passage here is 73 ft. long and 28 ft. 9 in. broad. Descend some steps into a passage with a sculptured architrave over the gateway, and enter another passage in the solid rock with a passage bored above it to give it light. This passage is 30 ft. long and 34 ft. 6 in. broad. It is supported by 4 pillars, each 13 ft. round. Ascend now 4 steps to a vestibule 20 ft. sq., with 4 pillars. Pass then through a very long passage or tunnel, which cannot be measured without numerous torches, as it is pitch dark. Ascend 27 steps cut out of the solid rock. Here the traveller may sit down with a rocky scarp below him of from 80 to 100 ft. deep. From this ascend 29 steps to a platform, and look out over a garden with immense nests of hornets hanging from the branches of the trees. Ascend now 43 more steps and come to an opening covered over with an iron shutter 20 ft. long and 1 in. thick, made in ribs. Part of this shutter is gone, but in case of siege it was heated red hot, so that if assailants could have penetrated so far they would have encountered a fiery roof quite unapproachable. Ascend now 29 steps to a gateway, and 21 more to the shrine of the Faḳír Sukh Sulṭán. A crenellated wall here surmounts the scarp which rises from the ditch. Ascend 131 steps to a pavilion, from which there is a fine view. The hill here has diminished so much that it is not above 200 ft. in diameter. You sit in a wide verandah with a precipice of from 100 to 200 ft. in front and a view to Aurangábád on the S.E. and to Rozah on the N. On a level with this, but on the N. side, is a descent to a vast tank, the water of which is very clear and palatable. Ascend now 100 more steps to the citadel, which is 160 ft. by 120 ft. At the N.E. corner is a one-gun battery, 60 ft. by 30 ft. The gun is 19 ft. 6 in. long, with a bore of 7 in. Now ascend 79 steps, and go down 58, and ascend 5 to a bastion with a gun. Thence ascend 24 more steps to another bastion with a large gun, on which in Sanskrit letters is written, *Shrí Durgá*, and also a Persian inscription. It should be said that in several parts of the ramp are small trap doors, with flights of steps communicating with the outer ditch. Tavernier says that the gun on the highest platform was raised to its place under the directions of a European artilleryman in the service of the Great Mughul, who had been repeatedly refused leave to return to his native land, but was at last promised it on some occasion when the Emperor was passing near if he could mount the gun on this spot. Stimulated by the promise, he at last succeeded. The outer wall of the fort is 5000 yds. in circumference, and is 15 ft. thick at the base, and 48 ft. high. The best authorities (see Ritter, vol. vi., p. 537) pronounce Daulatábád to be the same as the ancient *Tagara*, and it seems probable that there must have been a vast population in this region at the time the Elúra caves were excavated, for these works could have been finished only by multitudes great as those that erected the Pyramids,

However, it is now thought that *Tagara* was b. on the plateau of hills to the N. of Daulatábád, and that this isolated hill was merely a defence of the city. Extensive ruins have been discovered on the said plateau, but it is possible that interesting discoveries might be made there if anyone would go with tents and a sufficient staff to examine the ground. It is doubtful, however, whether water would be obtainable, and certain that no supplies would be got, and that there would be much annoyance from wild beasts. In the year 1293, 'Aláu 'd dín, afterwards emperor of Dihlí, took the city of Deogaṛh, which was the former name of Daulatábád. The citadel still held out. He raised the siege on receiving a ransom, the amount of which may well appear incredible, being 15,000 lbs. of pure gold, 175 lbs. of pearls, 50 lbs. of diamonds, and 25,000 lbs. of silver. In 1338 A.D., Muḥammad Sháh Tug͟hlak removed the inhabitants of Dihlí to Deogaṛh, the name of which he changed to Daulatábád. It was this emperor who dug the ditch round the rock, and made the fortifications so strong. The people who had been brought from Dihlí soon fled back to their homes, and though the tyrant made a second attempt to establish his capital in the Dakhan, he was finally baffled. Still we may suppose that Daulatábád received some accession to the number of its inhabs. by these forced migrations, enough at all events to repair the ravages of the Muḥammadans under 'Aláu 'd dín. Under the Niẓám the commandants of Daulatábád sometimes played an independent part. In March, 1795, Niẓám 'Ali was obliged by the treaty of Kahrah (Kurdla), to cede Daulatábád to the Maráṭhas under Mahdú Ráo. From Daulatábád may be seen to the S.E. another isolated hill of about the same height, on which are some curious buildings which have never been properly examined. The hill from Daulatábád is called Pippal Gháṭ, Pippal being the *Ficus religiosa.* It was paved by one of Aurangzíb's courtiers, whose name and the date when he performed this good work are recorded on 2 pillars about half way up the hill. Horses will not pull a carriage up the hill, and bullocks generally lie down, so that the best way is to get the carriage pulled up by labourers, of whom 3 or 4 score will undertake this work for 1¼ rs. On reaching the pillars there are fine views of Daulatábád, but afterwards the rd. winds round the hill, and the fort is shut out. Until the ground becomes level again, there is a steep descent of some 100 ft. on the rt. hand, and you have a fine view over the level to the N. After about 2 m. you come to a place called Kág͟hazpúr, "paper-town," where there is a paper manufactory which was much patronised by Niẓám 'Alí. After another 2 m. you come to a paved ascent 130 ft. long, and so steep that it is difficult for a horse to mount it. After ascending this you turn to the rt. into a quadrangle, on the rt. hand of which is a mosque, which has this peculiarity, that it has a chamber equally large below it, which serves as a schoolroom in the hot weather for the boys of the neighbourhood. In the rainy season this chamber cannot be used on account of the water. The quadrangle of the mosque is 121 ft. from E. to W., and 95 ft. 10 in. from N. to S. The façade of the mosque consists of 5 scalloped arches. On the N. side of the mosque is the shrine of Saiyid Zínu 'd 'dín, into which you may go without taking off your shoes. On the E. side of the shrine are 14 verses very well written, which state that the death of the saint took place 771 years ago. N. of the mosque is the tomb of Aurangzíb. The screen for the lower part is of white marble 5 ft. high, with wood above. The door is of teak carved in lattice work like the screen. It has 2 leaves, and each leaf is 2 ft. 10 in. broad. The wooden lattice over the marble lattice is 5 ft. high. One leaf of the door got broken about 17 years ago, and cost 100 rs. to repair. The visitor will no doubt be disappointed with Aurangzíb's tomb, which is not to be compared with that of his wife Rabí'a Durrání, and not to be mentioned in the same breath with

the Táj, but its simplicity is in accordance with the religious feelings of Muḥammadans. At some distance from this is the stone wall which encircles Rozah. Rozah itself is a vast cemetery in which are many domed buildings, most of them very much gone to decay. There is one, however, about 35 ft. high, which has been very solidly b., and is now used as a rest house by the officers at Daulatábád, and it is necessary to get their permission to inhabit it. At about 250 yds. N. of this is a good rd. made by Sir Sálár jang, to descend from the table land of Rozah to the foot of the hill along the face of which are the Elúra caves. Elúra itself is a neat village embosomed in trees, about 1 m. distant to the W. The rd. descends exactly where the famous temple of Kailás has been excavated, and as that is 96 ft. high, and you descend some way before you come to the top of it, Rozah must be at least 150 ft. above the plain in which the village of Elúra stands. All the caves face to the W., as it is the western face of the hill which is excavated. Sir Sálár jang has not only made a rd. down to the foot of the hill where the caves are, and established a *chaukí* or "guard" there, but he has also at the expense of many thousand rupees, cleared out many of the caves which had been filled up, and put them all in better order than they had been in for centuries before. It is to be regretted that after this meritorious work had been done, some Pársís came to the place and scrawled their names very conspicuously over some of the best carving. Since then, at the suggestion of the author of this book, Sir Sálár has ordered that parties visiting the caves should take a guide with them, who will see that no mischief is done. The caves, with intervals between them, extend altogether about 2¼ m. from S. to N., but, perhaps, it will be best on descending the hill to turn to the l. and begin from the S. *No.* 1 *Cave* in this direction has no name, and is silted up. You can creep in and find yourself in a space 40 ft. sq., with the plain rock around you. On the 8th of March, 1877, when the author visited this cave there was a hole scraped in the middle, where a wild boar had been lying. There were also the footprints of a panther quite fresh. There are in fact at the caves 2 very large panthers, a male and a female, who kill the cattle in the neighbourhood, and who have been repeatedly hunted by English officers, but have always charged at once and wounded several men without being injured themselves. They are of the largest size, and have killed and dragged away male buffaloes. This cave and the next 2 or 3 are called the *Ḍher Wáṛá* group, or "outcast's quarter." *No.* 2 *Cave.* On the rt. of this is a Buddha teaching, and 2 Boddhisatwas, or incipient Buddhas. To the rt. are 3 Buddhas sitting on *padmásans* or lotus seats. There are *dwárpáls* 9 ft. high. At the N. end of the door is a sitting male figure, 6 ft. high, perhaps the patron of the cave. Here, too, is Buddha supported by deer, with a Wheel of the Law between them. The central hall has 12 columns of the Elephanta type, that is, with cushioned capitals, but superior in finish and design. It is 30 ft. 6 in. sq. The *dwárpáls* are gigantic. That on the l. is 13 ft. 10 in. high, and that on the rt. 14 ft. 4 in. The corridor is 9 ft. 9 in. broad. The Buddha facing the door is 11 ft. high, and his feet 2 ft. 6 in. long. From the knee to the ground is 4 ft. His breadth at the shoulder is 5 ft. 3 in. The face is 1 ft. 10 in. long, and the whole head from the top of the hair knot is 3 ft. 1 in. From the seat to the top of the head is 8 ft. 4 in. On either side is a *Chaurí* bearer. Observe that one of those figures, that which is on the l., is always more richly dressed. Next are Boddhisatwas or Buddhas standing, and 12 ft. high, and next to them, nearest the door, are 5 rows of devotees. This is a flat-roof *Chaitya.* Chaityas are usually arched. The rock is amygdaloid and volcanic. There is a cell on either side of the shrine. In the corridor at 4 ft. 4 in. from the ground in the centre, are galleries filled with sitting Buddhas. On the l. of the

entrance, on the inside of the front wall, is a female carrying a lotus. with attendants. She is probably Lakshmí or *Máyá*, the Mother of Buddha, with the head-dress of a *Jatin*. The insides of the windows, which are 2 ft. broad, are filled with Buddhas and attendants. The caves, all except the first one, are wonderfully clean, as Sir Sálár has appointed 3 sweepers to attend to them. He has also caused from 3 to 10 ft. of earth outside the cave, and from 1 to 2 ft. inside to be removed. Going a little way to the N. you find a well which has not been cleared out, but, in case it were, the water would probably be found drinkable. After passing a bit of unworked rock 12 ft. broad, you come to *No.* 3 *Cave*, a Vihára with 12 sq. pillars. Half of the front has fallen away. The centre chamber is 25 ft. sq. The shrine is like that of *No.* 2, but is more ruined. There is no gallery, but there are cells in the corridor. To the l. or N. of the entrance is a recess, on the rt. of which is a group of figures. In the centre is Padma Páṇi, and to his rt. there is what Mr. Burgess calls the *Litany*. There is a figure praying help, 1st from the sword, 2ndly from chains, 3rd from shipwreck. On his l. is another figure praying for deliverance, 1st from a lion, 2nd from slavery, 3rd from an elephant, 4th from Kál or death. *No.* 4 *Cave* has been a flat-roofed *chaitya*, destroyed probably by the action of a stream, which in the rains pours over the top. A chapel on the rt. of the entrance remains, and 2 of a group of praying figures like those in the Litany first mentioned, but they have a pair of supplicants repeated in front of each. All these caves are on a ledge 54 ft. above the bed of a torrent, to which there is a precipitous descent. The shrine is on the l. with a cell on either side. The *dwárpáls* are 7½ ft. high, and are well executed, but injured. On the l. is a Padma Páṇi, with a deer skin over his shoulder. Ascend now 10 ft. to the Refection Cave, *No.* 5, which has 8 pillars of the Elephanta type on either side, of inferior execution. The roof has been plastered and painted. It is 104 ft. 4 in. long, and 60 ft. broad. The side chambers are each 15 ft. wide. The corridor is 8 ft. 6 in. broad, but near the entrance 8 ft. 8 in. There are 20 cells on the side of the corridor. This cave is beautifully clean. A parapet wall has been b. for 15 ft. along a dangerous place outside. *No.* 6 *Cave*. The front of this vast cave has fallen. Mr. Burgess thinks it possibly had a wooden façade, as there is a check in the wall, as if something had been put up in front of it, with holes for fastenings. The depth from the front of the rock to the door of the shrine is 53 ft. The total length of the cave was 97 ft., of which 59 ft. have fallen. Pársís have scribbled their names here with charcoal. On the rt. hand of the vestibule of the shrine is Saraswatí, with a peacock on her rt. hand. A Pandit is reading below. In her l. hand is the squamose fruit *Sítá Phal*. Overhead on either side are Makars or alligators, with *torans* or garlands issuing from their snouts. At her l. side is a female attendant with a high headdress. In the shrine is Buddha on a Singhásan, with *Chaurí* bearers on either side. Buddha has a halo or nimbus, but no Bo Tree. *No.* 7 *Cave* is under Cave 6. It is a large unfinished Vihára with 4 pillars, and measures 51 ft. 6 in. from N. to S., and 44 ft. from E. to W. There are 11 cells, but no shrine. *No.* 8 *Cave* is a Vihára with a shrine, in which Buddha is seated on a *singhásan*. There are dwárpáls, and each has a female attendant, with flowers in her hair, and a curious cap set jauntily on one side. Buddha in this cave has *Chaurí* bearers, and each has a female attendant. There is a chapel on the N. side with a Buddha and a small figure on a shelf reading. In front of the principal shrine are pillars of the Elephanta type. On the rt. of this is Saraswatí with the *Hans*, or swan, well executed. Step out now into the verandah, and observe the handsome façade of *Cave* 9 above *Cave* 8. *No.* 9 *Cave* faces S. The shrine and verandah are all of which it consists. Buddha occupies the central compartment, and his

usual attendants are separated from him on either side by a pilaster. In this cave is written up P. Hyde, 1822. In this cave is an indication of the way in which the attendants of Buddha obtain separate worship. With this cave ends the series called the *Dhér Wárá.* After an interval of 15 yds. you now come to a single cave, called the Vishwa Karma, called by Europeans the Carpenter's Cave. Remark the echo here. The total length from the front wall to back of apse is 85 ft. 10 in., and the total width is 43 ft. 2 in. The nave is 61 ft. 10 in., by 22 ft. 10 in., supported by 28 octagonal pillars, 14 ft. high, and 2 sq. pillars at the door. The octagonal pillars are 2 ft. 10 in. apart. The width of the aisle is 7 ft. 9 in. The roof has 36 ribs on either side, and 13½ ribs in the apse. Buddha sits on a *singhásan* in the front archway, 16 ft. 10 in. high, with *dwárpáls*, *gandharvas*, and a Bo tree on the arch. Behind is a dahgopa with a Tee. The height of the roof is 34 ft., and that of the dahgopa 26 ft. 10 in. A frieze, or triforium, 4 ft. deep, surrounds the nave between the pillars and ribs of the roof. On the top of the triforium is a line of Nága figures. Then comes a line of Buddhas in compartments, each with 4 attendants, 2 on either side, and below them a narrow band of fat figures like Ganesh. In the side aisles are doors, one to each, one with a Greek fretwork round it. The front court, including the side corridors, is 71 ft. wide by 55 ft. deep. Observe the N.W. corner pilaster with florid drooping-ears pattern, and another corner one with a knotted rope pattern. Ascend stair to N. and observe fine verandah and façade with music gallery inside the triple windows of the cave. Deep holes in the floor have been dug by Jogís. There is a date on a pillar, Shak, 1228 = A.D. 1306. The ribs over the gallery are 20 in. deep and 6 broad. There are 3 recesses in the verandah. On the rt. is Padma Páṇi, on the l. of which is another Padma Páṇi. Observe a row of fat figures above on the rt. and the names of a Pársí and his sons from Aḥmadnagar.

There is now an interval of 28 yds. and then a single cave called the *Do Tál*, or Two Storeys. The breadth of the façade at bottom is 102 ft. 7 in. There are now 3 storeys, but the lower one was not discovered until 12 ft. of earth had been removed in 1876. There are 10 pillars and 2 engaged pillars or pilasters at irregular intervals. The interval between the N. pilaster and the 1st pillar is 9 ft. 10 in.; between the 1st and 2nd pillar, 8 ft. 11 in.; between the 2nd and 3rd pillar, 9 ft.; between the 3rd and 4th pillar, 9 ft.; between the 4th and 5th pillar, 9 ft. 2 in.; between the 5th and 6th pillar, 8 ft. 11 in.; between the 6th and 7th pillar, 9 ft.; between the 7th and 8th pillar, 9 ft.; between the 8th and 9th pillar, 9 ft.; between the 9th and 10th pillar, 9 ft.; between the 10th pillar and S. pilaster, 7 ft. 10 in. On the N. side is a closet in which is a Padma Páṇi in a recess and a figure of Lakshmí with 4 arms; there is also a decapitated Buddha in a recess. The lower storey is not even yet sufficiently excavated, but one can see in it 2 cells, and a shrine with the figure of Lakshmí on the wall between. Ascend 14 steps to the 2nd storey, where there are 3 Lakshmís on the wall. Descend 2 steep steps into the sanctuary, where there is a large Buddha sitting with his rt. hand on his knee, and his l. in his lap. His throne is supported by Ganesh, and a female figure holds a cup up before him. There is another female bestriding a prostrate figure. Buddha is 10 ft. high from his seat to the top of his crown, and 8 ft. broad from knee to knee. Vajrapáṇi, 13½ ft. high, is on the l. of Buddha, and holds a flower-stalk on which is the Vajra, or thunder-bolt, exactly like that represented by the Greeks. The next 3 figures are males, 8 ft. high, with nimbi. The first holds a flower-stalk, with a *Pothi* or book tied with a string (most distinct). The next holds a *Dwaj*, or short pennon. Next is a woman who seems to correspond to a sitting male figure on the other or l. side, holding in his rt. hand a fruit, and in his l. a purse from which

coins are dropping. Underneath is a round vessel from which something is falling. These are probably the patron and patroness of the cave. On Buddha's rt. is 1st a Padma Páṇi and 3 figures, the 1st and 3rd holding flowers, and the 2nd a sword. Above are 8 squat Buddhas with foliage over their heads. On the throne behind Buddha are 1st, an elephant, 2nd, a magar, or alligator, 3rd, a *shárdula*, and above is a magar with a human figure issuing from his mouth. In the central shrine is a Buddha on a *singhásan* with 2 attendants. S. of this is a sanctuary, the same as the 1st, omitting the figures of the patron and patroness, with some variations in the arrangement. The sanctuary to the S. exhibits 3 male attendants on the rt. of Buddha, and 3 females on his l. Ascend 3 steps, then 6, and then 9 to the 3rd storey, where the pillars have been slightly carved and are 2 ft. 5 in. sq. You now enter a chamber, 104 ft. long, with 8 pillars in a row. The central part consists of 2 cross aisles divided by these 8 sq. pillars. In the centre is a sanctuary with a sitting Buddha and the usual attendants. To his l. is the beginning of a sanctuary, to his rt. a small shrine with a devilish-looking Buddha smoked black; the names T. R. James and H. Priestly, H.M.'s 25th, are written here.

There is now an interval of 45 yds. and you come to a single cave called the *Tín Tál*. The central pair of front pillars are among the most elaborately carved of their kind at Elúra. The design is a vase with flowers. There are 3 rows of 8 pillars each, and 6 in the vestibule of the shrine, making 30 in all. The height of the cave is 11 ft. 6 in., and of the pillars 10 ft. In a recess to the l. on the back wall is a compartment with Buddha and 8 figures in squares. Padma Páṇi and Vajra Páṇi are to the rt. and l., and above and below 6 figures like those in the *Do Tál* with a sword, bud, and book, and a flag, and buds. Before the chief shrine *dwárpáls* are sitting. Buddha is 11 ft. high from his seat to the top of his head, and 9 ft. 6 in. broad from knee to knee, and his foot is 2 ft. 6 in. long. *Chauri* bearers and 4 other figures stand on either side. and there are 5 Buddhas up above on shelves. There is a lobby to this on the S. side with the same 9 figures twice repeated. Ascend 12 steps to a side chapel, where in the central recess is Buddha on a *singhásan*, with 2 attendants, and on the wall to the rt. and l. the same 9 figures and Padma Páṇi with a female figure to l., and a male to rt. Ascend 11 steps to the 2nd storey, where there is a chamber the same as the upper floor of the *Do Tál*, except that there are 3 cross aisles instead of 2. Before the central shrine is Vajra Páṇi, holding the *Vajra* on the top of one finger of his rt. hand. Buddha has been coloured red lately, and a black moustache has been given to him. His figure is the same height as that of the last mentioned Buddha, and has the usual attendants, and 4 figures on either side of the shrine. On the front wall on either side are the male and female patron. On the l. of the entrance is a recess, and on the E. wall is a row of figures, and the representation of a Dahgopa. There is a seated figure of Buddha, with his legs down, and the wheel of the law between them, and antelopes on either side. Ascend 12 steps to a figure on horseback in the window jamb, the only such figure among the thousands of Elúra, and then 11 steps to the 3rd floor. Here is a great hall 102 ft. long, with 42 square pillars. On the l. side are 4 sitting Buddhas, in compartments at the end of the aisles, and on the S. side 5 of the same. On the back wall are 9 *Manushya* Buddhas. Each has a different kind of tree over his head. On the other side are 9 Gyánán or *spiritual* Buddhas. The Buddha in the central sanctuary has had the face smeared yellow, and a clay nose added, with a ribbon of tinsel. This sanctuary is peculiar, as you can walk round the central Buddha. There are the usual *chaurí*-bearers, and 4 male figures on either side. There are figures also of the patron and patroness. The Buddha is 11 ft. 6 in. high to the top

of his head, and 9 ft. from knee to knee. His feet are 2 ft. 6 in. long. In the vestibule are 6 seated females, 1 of which on either side has 4 arms. The others hold the usual emblems. There are 18 Buddhas seated above on shelves. On a pillar in the centre on the 2nd floor is an inscription in old Sanskrit characters. There is a cistern on the l. of the entrance which was dry on the 9th of March, 1877, but is usually full of good water.

After an interval of 35 yds. you come to the 1st Bráhmanical cave, which is called Rávan Ká Khai, "the ashes of Rávan." In this cave there is a hall with 12 pillars and a corridor with 4 pillars. 2 pillars, however, in the corridor, and 1 in the hall have perished. The central hall is 30 ft. sq., and the pillars 3 ft. sq., and carving begins at 5 ft. 6 in. from the ground. In the N. recess in the corridor is Durgá treading on a tiger, and in the S. recess another figure of the same goddess killing a buffalo, probably intended for *Maheshásur*, the buffalo-headed demon. In the next niche on the N. is Lakshmí, with attendants and elephants pouring water over her. Below are lotuses and figures holding water-bottles. In the 3rd niche is the Varáha Avatár, with a female figure representing *Prithwí*, "the earth." In the 4th niche is Vishnu, with Sítá and Lakshmí and attendants. In the frieze in front is Garuda. In the 5th niche are Vishnu and Lakshmí, with Ganas below. In front of the central shrine are dwárpáls, with a grotesque dwarf holding a crooked stick. The shrine is empty, with a fragment of a figure of Durgá with the *Trisul* or trident and *Damra* or drum. To the rt. of the shrine are Death, and Kálí on the rt. side of the *Pradakshina*. Death has a scorpion on his breast and a snake round his arm, and holds a skeleton by the head. Then follow figures of Ganpati and the *Sapta Mátra*, "the seven divine mothers." The 7th has an antelope's hide over her shoulders. In the 6th niche is Víra Bhadra or Bhairava, *i.e.*, Shiva in his destroying form. He holds in 2 hands an elephant's hide, in another a human figure by the legs, on another a bowl to catch blood, in another a spear on which a man is uplifted and transfixed. Shiva has the *Mundmálá* or skull necklace. Párvatí sits at his feet and Ganpati behind. In the 7th niche is Rávan, with 5 heads, about to shake Kailás or Shiva's heaven. Ganas are making faces. Shiva and Párvatí are seated above. In the 8th niche Shiva is dancing the Tándev or Dance of Destruction, and Kál or Death is grinning behind. Musicians are beating drums. Shiva has the tiger's skin and snake. Párvatí is in the corner. In the 9th niche Shiva and Párvatí are playing the game called chausar or chaupat. Párvatí is cheating Shiva. Below is Nandi with the Ganas. Ascend now 20 ft. of steep rock, leaving a cell on the l. towards the cave called the *Das Avatár*. Ascend 32 steps to the mouth of the cave, which begins with a square mandapam. The verandah has fallen down and only 1 pillar remains. The entrance is on the other side facing the principal cave, but there is a flight of 9 steps up to the W. wall, on which is a long inscription in ancient Sanskrit characters. There are 14 lines in rather small letters, each line 9 ft. 8 in. long. The whole inscription is 18 in. deep. Walking to the entrance you see 2 dwárpáls, 1 standing on a tortoise, the other on a makar or alligator. The façade of the principal cave is 99 ft. long from N. to S., and the distances between the pillars are as follows: between N. pilaster and 1st pillar, 10 ft. 6 in.; between 1st and 2nd pillar 10 ft. 2 in.; between 2nd and 3rd pillar, 10 ft. 3 in.; between 3rd and 4th pillar, 11 ft. 7 in.; between 4th and 5th pillar, 10 ft. 2 in.; between 5th and 6th pillar, 10 ft. 3 in.; between 6th pillar and S. pilaster, 10 ft. 6 in. The periphery of the pillars, which are square, is 15 ft. 11 in. each. The height of the pillar shaft is 10 ft. 3 in. The plinth or bracket capital, which is quite plain, is 15 in. high. Ascend now 3 steps to enter the mandapam. The central room is supported

by 4 pillars, and is 17 ft. 7 in. from E. to W., and 18 ft. from N. to S. The periphery of each pillar is 9 ft. 2 in. The room is quite plain, and there is nothing to remark except a circular hole with a diameter of 2 ft. 6 in. at the W. end. This maṇḍapam was probably a temple of Nandi. There is a stone Nandi weighing some tons, and broken, in the upper storey of the principal cave, which may have been removed thither from the maṇḍapam. The pillars are 8 ft. 7 in. high. Descend now 3 steps into the court, and ascend a flight of 6 steps flanked by the forequarters of 2 elephants into the principal cave. The great room in the lower storey is 98 ft. long, and 44 ft. 11 in. deep. It is quite plain, and there is nothing whatever in the shrine or in the 2 cells to the rt. or the 2 to the left. Ascend 16 steps to a landing place, in front of which is a row of compartments. In the 1st is Ganesh, in the next Shiva and Párvatí, and then Durgá killing Maheshásur. Ascend now 10 more steps to the 2nd storey. In the front are 6 pillars and 2 pilasters elaborately carved. On the 1st pilaster is a female dancing, probably Durgá dancing the Tándev. Two Gandharvas form an arch over her, while their tails branch out into innumerable flourishes. In the N. recess of the verandah is Shiva dancing the Tándev, and in the S. recess he is represented with much the same jaunty look, but not dancing. These figures of Shiva are each 11 ft. 7 in. high, and are executed with much spirit. The pillars between the pilasters are ornamented alternately with urns of flowers and a kind of water-vessel, on the sides of which are knotted cobras. The knot is peculiar, like two handles interlaced. The S. pilaster is plain. This great chamber is 102 ft. 6 in. from E. to W. and 45 ft. from N. to S. There are 6 rows of pillars, making 46 in all, besides the front ones. The 1st and 6th row have 7 pillars each, and the other 4 have 8 pillars each. A series of recesses containing spirited groups of figures in *alto rilievo* encircles the whole chamber. In the 1st recess on the l. of a person entering the room is Shiva in his destroying character as Bhairava, executed with wonderful spirit, and intensely horrible. While the god rushes on, trampling down and slaughtering his victims, the wretched human race, Kál, or Death, a most ghastly and frightful figure, stretches out with almost supernatural extension beneath him, holding a bowl to catch the blood of a corpse which Shiva carries transfixed on his spear. An owl, worthy of Der Freischutz, hovers over Death, and a terrific grinning demon with protruded tongue gloats over the butchery from the top corner. The figure of Shiva is 10 ft. high. He has his left foot planted on the head of a human being, and his attitude is that of lunging or springing forward with his whole force. He holds in his lowest rt. hand a spear on which a man is transfixed, in his next lowest rt. hand a straight two-edged sword, in his next rt. hand the Jogi's drum called *Damra*. His upper rt. hand is broken. In his upper l. hand he holds a vast elephant's hide, which overhangs the whole group, and the head of which extends to the E. corner, where the devil is grinning. His next upper l. hand with the lowest rt. grasps the spear; the next l. hand holds a bowl to catch the blood. His lowest l. hand is broken. Death in his rt. hand grasps a large curved knife, something like the well-known weapon of Nipál. Shiva wears the *Mundmálá*, or "necklace of skulls," and a belt of cobras. Shiva has the same jaunty devilish look as when dancing the Tándev. In the 2nd recess, going from l. to rt., Shiva is represented dancing the Tándev, during which diversion of the destroying deity creation is said to go to wreck and ruin. His l. thigh and leg are entirely gone. One of his l. arms is violently thrown back over his body in a way which is perhaps unnatural, but which adds much to the extraordinary effect of the figure. Musicians are playing as usual, but there is no figure of Death. Shiva is 9 ft. 4 in. high. In the 3rd recess there has been a *Lingam*, but there is now

only a *Yoni.* In the 4th recess Shiva and Párvatí are represented playing *Chaupat.* Below the *Ganas* are sporting with Nandi. In the 5th recess is represented the marriage of Shiva and Párvatí. The gods are looking on, and Bráhma is seated between them as if to attend to the *Hom*, or sacrificial fire, of which, however, there is no trace here. In the 6th recess Shiva and Párvatí are represented in Kailás. Rávan with 5 heads is seated below, shaking Kailás with his 20 arms. Two Ganas are grossly represented insulting him. The back wall here begins. In the 1st recess is Shiva issuing from the Lingam, and piercing with his trident Yama, who has thrown a rope over the neck of a worshipper of the Lingam. In the 2nd recess Shiva and Párvatí are standing. A row of heads and hands appear at their feet, the faces looking towards the visitor. It is not clear whether they belong to worshippers or to decapitated victims. Shiva wears the long *jatti*, or matted head-dress from which the Gangá or Ganges flows down. From this you pass into the vestibule to the shrine, and find on your l. a gigantic figure of Ganesh. The vestibule is 41 ft. 2 in. from N. to S., and 11 ft. 4 in. from E. to W. Shiva is in the opposite recess to that of Ganesh. The shrine has 2 dwárpáls, and within is the Lingam. Bats have made the place so fœtid that it can hardly be entered. On the r. of the shrine is Lakshmí, with elephants pouring water over him. In the 1st recess past the shrine to the r. there is a group of what may be called the rival deities. Bráhma, Vishnu, and Shiva dispute precedence, and Shiva appears in a cleft in the Lingam, which is of such dimensions that Bráhma, in the form of a bird, tires himself in vain to find the top, and Vishnu as a boar burrows with equal ill success to reach its root. On this, the legend says, they yielded precedence to Shiva. In the 2nd recess to the rt. is Shiva making war from a car of which Bráhma is the charioteer. The wheels are badly done. In the 1st recess in the S. wall Vishnu is represented protecting cattle, which are crouched to his rt. In the 2nd recess Vishnu, or Náráyana, is represented with some grace in a recumbent attitude. A lotus issues from his navel, and Bráhma is seated on the flower. In the 3rd recess Vishnu is represented riding on Garuḍa, who has the form of a man with wings, but the wings are not distinct. In the 4th recess there has been a Lingam, but it is now empty. In the 5th recess Vishnu appears in the Boar Incarnation with a long snout, protecting Prithwí, "the Earth," who is in the form of a young, well-shaped woman assailed by the Nágas. In the 6th recess Vishnu, in the Dwarf Incarnation, is making the famous 3 strides, that is, planting one foot on the earth, a second on the sky, and with the third thrusting Bali down to hell. In the 7th recess Vishnu appears as the Nar Singh, or Man-Lion, killing Hiranyakasyapa.

The visitor now comes to the Caves on the rt. or N. of the road, and the 1st of which is *Kailás.* This is a monolithic temple standing on its original site as excavated out of the solid rock. It is 265 ft. from the most E. wall of the corridor to the W. end of the manḍapam, + 100 ft. thence to the road—total 365 ft. long from E. to W., and 191 ft. 5 in. broad from N. to S., and 96 ft. high. There are 3 grand divisions: 1st, the Portico with its wings on either side extending nearly over the whole breadth. The square main building in the centre is 46 ft. 8 in. long from E. to W., 45 ft. 6 in. high, and 70 ft. 2 in. broad from N. to S. The door of the portico has 2 dwárpáls, that to the rt. standing on a tortoise, that to the l. on a *makar.* Next on the l. are 2 female figures and 1 male, and 4 deities, the first on a *makar*, the 2nd on an antelope, the 3rd on a ram, and the 4th on a *Hans.* The next 3 statues are too much injured to be made out at all. The next is the contest of the Lingam. The next is broken and the next is Shiva. To the rt., on the wall of the Portico, is Vishnu with the Shesh Nág. He next appears on an elephant, and then on a ram. The next 2 representations

are ruined. Then comes the Boar Incarnation, then Vishnu on Garuda, then Vishnu making the 3 strides. The next is ruined. Then comes the Nar Singh Avatár, then Shiva dancing the Tándev. Next comes the Rock, but a cavern has been excavated at the foot of it, perhaps for water. The portico inside has in its centre a chamber on either hand supported by 2 pillars and 2 pilasters well carved. The doors are 4 ft. high and 7 ft. wide. The passage between the Portico and the Mandapam is 19 ft. 1 in. long, and has a bridge overhead. Between the bases of the pilasters the passage is 15 ft. 3 in. long, 12½ ft. high, and 22 ft. broad. On the W. wall of the mandapam is Lakshmí seated on a bank of lotus flowers, 4 ft. deep, with birds among the leaves. Elephants, as usual, are pouring water over the goddess. The mandapam is solid rock, and has not been excavated. Parallel with the centre of the passage just mentioned are carved 2 elephants. That on the r. is so ruined as hardly to be recognizable, but that on the l. is tolerably preserved, and is 15 ft. long and about 10 ft. high. There are *dwárpáls* at the sides of the door in the western wall of the mandapam, though there is no entrance, and on the pedestals are short inscriptions in old Sanskrit, which have been copied by Mr. Burgess. On the eastern face of the portico likewise are 2 *dwárpáls*, and on the r. Mahishásur. Next is Shiva, then Shiva and Párvatí, then a figure unknown. Then comes a figure holding a stalk with a *makar* on his l. Next is Vishnu on Garuda, then Shiva and Párvatí, and some empty cells. On the l. is Shiva in his car, then a figure unknown, then 4 broken figures, then Shiva and Párvatí with Ganesh and empty cells. Outside the mandapam to the S. is the Narsingh Avatár. Parallel are 2 *Dwaj Stambhs*, being obelisks finely carved, 45 ft. high, with, originally, tridents at the top, now in one case gone, in the other broken. In the passage between the mandapam and the temple are 2 groups, in the centre of which sits Shiva with flames issuing from his head. The gods sit round in terror, and supplicate for mercy. On the N. side of the mandapam is scribbled "Nagarwálá party," and the names of some Pársís. The centre figure is Shiva dancing the Tándev. Some of the colouring remains. Then come Vishnu and Shiva with *dwárpáls*, with a procession of elephants below. Below that again are some figures in questionable taste.

The Temple.—On the N.W. side are *dwárpáls* and Rávan with 20 arms and 5 heads shaking Kailás, Shiva's heaven. At the steps are elephants. On the N. side is the war of the Mahábhárat. The story is in 2 bands below, and the battle in 5 bands above. There is a black basement with *shárdulas*, elephants, and lions, and 27 ft. of solid rock. The temple is built on this. The lowest part is lighter coloured, having been buried in 10 ft. of earth. Remark at the S.E. end a handsome frieze with bead festoons. Ascend 12 steps and look at Rávan shaking Kailás in the S. wall underneath the Porch, where was a bridge, which has fallen. Párvatí clings to Shiva in alarm, and a female figure is flying close to her feet. *Dwárpáls* are seated on both sides. A monkey is climbing near Rávan's upraised arm. At the end is the war of the Rámáyana in 8 bands. On the W. side is Bráhma in the centre, with female *dwárpáls* and Shiva and Vishnu. Ascend now 39 steps to the doorway of the hall. There are *dwárpáls*, and on the rt. the *Ling* contest. On the l. is Shiva holding Párvati with the l. arm and pushing a Nága female with the rt. Between is a window with handsome scroll-work, and a niche with Shiva killing Yama. Observe the good painting in the ceiling. The total height of the centre room is 17 ft. 11 in. Enter now the great central hall, the roof of which is supported by 16 pillars, 14 ft. 2 in. high and 11 ft. in circumference. This hall is 50 ft. 4 in. from E. to W. and 52 ft. 7 in. from N. to S. In the centre of the ceiling in *alto rilievo* is Shiva dancing the Tándev. The pillars are exquisitely carved. The 4 central pillars are of the same pattern

and have capitals, whereas the outer pillars have not. There are porticoes to the N. and S. with 2 elegantly carved pillars and 2 pilasters to each. At the E. end on the roof are 5 small towers with shrines. The rock at the back is 107 ft. high. Descend now into the court and ascend 12 steps to the landing-place, where is a Lakshmí, and 24 more steps to *Lanka*. At the S.E. end of *Lanka* is a fine group of Shiva dancing the Tándev. Observe the well-carved skull in his head-dress. The central room is 59½ ft. from N. to S. and 60 ft. from E. to W. There are 16 pillars, the same as in Kailás, with alternately one of the Elephanta type. The height of the pillars is 9 ft. 5 in., and their periphery round the square base 13 ft. 10 in. and round the 16-sided part 11 ft. There was in the shrine a *Lingam* which has been destroyed, and on the back wall of the shrine is the *Trimurti*, 7 ft. high. This is the same as the bust of the celebrated Triad at Elephanta. The Elephanta bust being mutilated, it becomes possible to restore it from these designs, which are quite intact. The centre figure has a placid face; with one arm it holds the *málá* or rosary, with the other a cocoa-nut. On both arms above the elbow there is a twisted ornament, intended probably to represent a snake. In the cup is the crescent moon attached by a braid. On the l. side of the cup is a skull. The Jánwá, or Bráhmanical cord, unlike that of the present day, is as thick as a rope. The rt. hand face of the triad has an impression of fury; the eyes starting, the mouth open, and the brow and cheeks corrugated. The rt. hand holds a dish, which may refer to Shiva's drinking the poison, which was produced when the gods and Asurs churned the ocean, or it may be the vessel in which Shiva caught the blood of Ratnásur, every drop of which, on touching the earth, produced a new dæmon. In this dish Colonel Sykes supposes rosin was placed and kindled to represent the god breathing fire, a characteristic of Shiva. The l. hand holds the Nág or cobra. The l. face is smaller and more feminine. The head-dress consists of the Nág, the head of the snake forming the top-knot. Both arms have bangles, joined by a longitudinal bar, and like those worn by the women of Gujarát, which thus establishes the female sex of the figure. The rt. hand holds a mirror, the l. a pencil or brush for applying collyrium to the eyelids. The bust is indubitably intended to represent Shiva, in the centre face, in his ordinary character; and in the other two faces, in his quality of Ardha-nárísha, half male, half female. This is the only *Trimurti* in any large cave. The raised platform in the centre is 24 ft. 3 in. from N. to S. and 42 ft. 2 in. from E. to W.; it is raised 1 ft. above the other floor. In the centre of the N. wall is Shiva, with Brahma on his rt. and Vishnu on his l.

The Corridor.—In the 1st niche, beginning from the l., is Rávan, penitent, cutting off 9 of his heads, which he has suspended as offerings round the *Lingam*. In the 2nd niche are Shiva and Párvatí; in the 3rd the same holding the *Lingam*, between them; in the 4th are Shiva and Párvatí, in the 5th Shiva standing, in the 6th Shiva playing *chaupat*, in the 7th a male figure unknown, in the 8th an unfinished figure of Rávan shaking Kailás, in the 9th Shiva and Párvatí with Nandi below, in the 10th Shiva and Párvatí playing *chaupat*, in the 11th Shiva with *Ganas*, in the 12th Shiva issuing from the *Lingam* and stabbing Yama, in the 13th the marriage of Shiva and Párvatí, in the 14th Bhairava with Kálí, in the 15th Shiva in a car with Bráhma driving, in the 16th and 17th Shiva and Párvatí, in the 18th Shiva dancing, in the 19th Shiva with one hand to his head-dress, in the 20th unknown figures, in the 21st Vishnu, in the 22nd to the 27th Shiva with various figures, in the 27th to the 32nd, the same with various other figures, in the 32nd Shiva as the Hermaphrodite *Ardhnárísha*. In the 34th Vishnu, trying in vain to pull up the *Lingam*, in the 35th the Narsingh Avatár, in the 36th the birth of Bráhma, in the 39th Vishnu on Garuḍa,

in the 38th the story of the 3 steps, 39th unknown, in the 40th the Varáha Avatár Incarnation, in the 41st Vishnu killing the Nágas, in the 42nd Vishnu, in the 43rd a female deity unknown. On the rt. of the entrance is the *Sapta Mátra* cave, that is, the cave of the Seven Mothers, who are distinguished among other female figures by all having children in their laps. This is the largest representation of the Seven Mothers in the whole series. All the figures are much mutilated, but enough remains to show that they were well executed. On the rt. is a frightful group of Kál and Kálí, Death and Hecate.

The Indra Sabhá.—Here the Jain caves begin. The *Párasnáth cave* is a good half m. beyond this, and beyond the spur of the hills, and this cave is 1¼ m. from Kailás, and the movement now is from N. to S., and omits the Párasnáth cave as not worth the extra trouble. The rd. has very sharp dips and ascents, and great caution is required in riding. The path along the foot of the hills is shorter than the rd., but is excessively rough, and covered with cactus, and a low thorny jungle. It is here that the panthers, who have done so much mischief, dwell. The *Jagannáth cave* adjoins the Indra Sabhá, and 1 or 2 small caves are contiguous, and form the group. To the rt. of the entrance to the Indra Sabhá is a cave consisting of only a vestibule and shrine. The vestibule is 19 ft. 3 in. broad, and 12 ft. 11 in. deep. There are 2 pillars before the shrine, 6 ft. 9 in. round the square part, and 8 ft. 4 in. high. On the l. of the entrance is Párasnáth, 5 ft. high. Remark also another figure with a human head on his shoulders, and a lion's face in his belly. Gomati Rishi, distinguished by 3 thin branches of a tree round his thighs and body, is on the rt. The branches here look more like bands of ribbon. Female attendants stand beside him. In the shrine the central figure is Mahá Virá with 2 *chauri* bearers. This saint is known by a lion being in the centre of his throne. In this case a wheel is in the centre, and a lion on either side. Ascend now 4 steps into the court. On the l. is a monolithic column, which fell the night after Lord Northbrook visited this cave. Its pedestal stands broken at the top, but the shaft lies against the rock at an angle of 30 degrees. The base of the column is 10 ft. high, and there is one niche remaining with a figure in it. The shaft from the base to the abacus is 18 ft. long. On the summit is a group of 4 figures back to back. The circumference of the octagonal part of the shaft is 12 ft. 4 in., and of the 16-sided part above it is 10 ft. 9 in. Opposite to this column on a platform on the rt. of the entrance, is an elephant 11 ft. high, and 12 ft. 3 in. long. The roof of the Maṇḍapam is similar in style to that of Kailás. The Maṇḍapam is 12 ft. 3 in. sq., outside measurement. Observe 2 remarkable figures of nondescript animals, one on each side of the door, about 8 ft. from the ground, the size of hares, rearing up on their hind legs, with the mouths of wild beasts and tusks. Ascend 7 steps into the Maṇḍapam, in which are 4 Jain deities, probably Mahábírs. A wheel is in the centre of the throne, with a lion on either side. In the middle of the ceiling is the usual ornament of a large lotus. Descend 8 steps into the Court. On the l. of the Maṇḍapam is a car with the figure of Párasnáth on the l. and Gomatí Rishi on the rt. On the rt. of the shrine is Indrání, and on the l. Indra. It is just possible, however, that these may be figures of the patron and patroness, but they are accepted by Hindús as deities, for they are smeared with red pigment. The vestibule is 26 ft. broad. In the shrine is Mahá Víra with *chauri* bearers. There are 6 pillars. The façade is well carved. To the E. is a small cave. To the l. is Párasnáth, to the rt. Gomatí. On the rt. of the door is Indrání, on the l. Indra, and these figures are to be *especially remarked*, as being the best *executed statues in the whole series* of caves. Indrání is very pretty, and modelled with great care. Remark the well executed cushion at her back. In the shrine is Mahá Víra, with a lion

in the centre of his throne. The shrine is 12 ft. broad, and 8 ft. 4 in. deep, and has 2 good pillars. The façade of the opposite cell on the rt. is well carved. There are figures of Indra and Indrání, and some Jain saints. Ascend 3 steps into this cave. On the one side is Indra, on the other Indrání. This cave is 11 ft. 10 in. deep, and 11 ft. 7 in. broad. Párasnáth is on the l. of the shrine, with the usual accompaniment of Hindú deities tempting him. One of them has a lion's head in his belly. On the rt. is Gomatí. In the shrine is Mahá Víra with *chauri* bearers. The *Main* cave in the lower floor is supported by 6 sq. pillars, and has 2 in the verandah. It is 84 ft. 10 in. deep, and 48 ft. 2 in. broad. In the shrine is as usual Mahá Víra. In the l. hand cell at the end of the verandah, are Indra and Indrání well executed. On the rt. of the door is Shántináth, "Lord of quietude," and the same on the l. Under the rt. hand figure is an inscription. On the pedestal of the figure of Shántináth is another. Ascend now 8 + 14 steps to the upper floor, where the great chamber, including the verandah, is 98½ ft. deep, and 78 ft. broad, with 4 pillars in the verandah, and 4 pilasters and 12 pillars in the centre. This cave is called the *Indra Sabhá*, or "Court of Indra," from the figures of Indra and Indrání on the l. and rt. of the verandah. These are the largest figures of those deities to be found in the caves. The pillars are 13 ft. 6 in. round the square part of the shaft, and 8 ft. 4 in. round the neck or thinnest part. They are cushioned pillars, very finely carved and ornamented with festoons of beads. Over Indra and his wife are trees, one of which is the Jack-fruit tree, with monkeys and peacocks in the foliage. In the centre of the chamber there has been a short pedestal, with the usual 4 figures back to back. Around the corridor in niches, on the E., W., and S. sides, are Jain saints. On the rt. of the N. side is *Gomatí* standing on an ant hill, with snakes issuing from the holes. He is 9 ft. 5 in. high. On the ground in front are 2 deer, a rat, and a snake, and behind his rt. leg is a scorpion. He has 2 female attendants, and some worshipping figures are on the side walls. In the shrine is Máhávira, known by the lion in the centre of his throne, with *chauri* bearers. The doorway is most elaborately carved with figures which have been plastered and coloured. Párasnáth is on the l. with the usual tempters. Pass now from the S.W. corner of this chamber into a smaller cave, which has no name, where the sculpture resembles that just described. Pass through its S.W. corner into the *Jagannáth cave*. In the centre chamber are 12 pillars and pilasters, and in the verandah are 2 pillars and 2 pilasters. The pillars are ornamented with overlapping scroll-work, beginning at 4 ft. 7 in. from the ground, in a band 2 ft. 2 in. broad. The pillars have cushioned capitals. In the shrine is Mahá Víra, and Indra and Indrání are rt. and l. of the door. In the corridor are Jain saints. Descend from the S.E. corner, 15 steps to the lower floor, which by Sir Sálár jang's order has been lately cleared of 8 ft. of earth. The carving of the pillars, and the sculpture of Indra and Indrání, deserve commendation. Descend now into the court, and ascend 8 steps into a side cave. On the pillars to the rt. and l. are Kanarese inscriptions. The pillar on the l. of the shrine has 3½ lines on the pedestal, in Old Kanarese. Pass now, through S.W. corner into a small cave, where remark that the door has a window on each side, a very unusual thing in the caves. Ascend the rock now about 100 ft., and walk 150 yds. in a S. direction to the *Chhotá Kailás Cave*, so called from its general resemblance to *Kailás*, though it is much smaller and has no Maṇḍapam. The path to this cave is over very rough rocky ground, with tall cactus and thorn jungle. The cave is 220 ft. above the plain, and there are deep ravines about full of jungle. On the way you pass on the l. a large cave, entirely filled with earth. Before the removal of earth ordered by Sir Sálár jang, the Chhota Kailás Cave was in such a state that no

examination of it was possible. The first thing to be done is to ascend a slight eminence to the rt. of the cave, to get a general idea of it. The temple had a *Shikra*. but that is now gone. The pillars and arrangement are the same as in Kailás. The building is 94 ft. long from E. to W., and 66 ft. broad from N. to S. The pillars and interior have been cleaned, and the colours still remain. To the rt. and l. of the entrance the Tándev is depicted. The style of this cave is mixed Jain and Bráhmanical.

Walk now along the side of the hill to the S. over very rough ground, where even in March the rock glows like a furnace, and seems to scorch the feet. It is half a m. from the Chhotá Kailás to the *Dumar Lena Cave*. The etymology of this name is a moot point. Colonel Sykes thought it meant "Nuptial Palace." Others have thought it meant Two-Mansioned Cave from *Du Mahall*. This is the merest conjecture. The total breadth of this cave from N. to S. including side courts, is 195 ft. 4 in., and the depth from E. to W. not including the side court, is 148 ft. 7 in. The height is 17 ft. 6 in. There are 7 aisles, which run E. and W. There are 26 pillars with cushioned capitals, and 18 pilasters. The shrine has 4 doors and *dwárpáls*, with female attendants on either side of each door. There is a *Lingam*. On the l. is Bhairava, and on the rt. Shiva and Párvatí in Kailás with Rávan. At the W. end of the first aisle on the N. side, is Shiva dancing the Tándev. In the corresponding place on the other side, are Shiva and Párvatí playing *chaupat*, and the *Ganas* frolicking with Nandi beneath. At the E. end of the first aisle on the N. side opposite the Tándev is Shiva on a lotus supported by Nágas. At the E. end of the S. aisle, opposite to Shiva and Párvatí playing *chaupat*, is the marriage of Shiva and Párvatí. Bráhma is shown with the sacrificial *Hom*, which is thought by some to be well-executed. The gods are present at the marriage. In the N. court on the E. side, is a female called by Indians Sítá, whence the cave is called Sítá's *snán* or Bath. In the S. court on the E. side is another female with attendants. On either side of the entrance is a small cave. There are 2 lions at the main entrance, and 2 others at the entrances to the N. and S. courts. Outside is a slightly raised circular platform for Nandi. One of the lions at the door is 6 ft. 10 in. long, from the top of the head to the tail, and 5 ft. high to the top of the head. The *dwárpáls* on the N. side of the shrine are 15 ft. 2 in. high, the most gigantic in the caves. Pass now ¼ of a m. S., leaving on the l. 2 caves called the *Milkmaid Caves*, and one which is called *Nílkanth* to the *Rámeshwár Cave*. The verandah is 68 ft. from N. to S., and 23 ft. 8 in. from E. to W. On either side of it are 2 pillars with cushioned capitals and 2 pilasters. There are 2 recesses on either side of the verandah, 23 ft. 3 in. from E. to W., and 12 ft. 12 in. from N. to S. There are 4 pillars and 2 pilasters in the verandah most elaborately carved. The brackets are female figures with foliage above them, and dwarfs in attendance, one of whom has the characteristic crooked stick. In the 2nd recess at the E. end, the Tándev is represented with Kál between Shiva's legs. Along the S. wall are the *Sapta Mátra*. On the W. wall is a skeleton group, which might be called the family of Death. One is said to be Kálí, but they might all do very well for Furies. Several human figures lie at their feet, as if just slain. On the l. is a chapel, on the E. side of which is *Mahishásur*. In the centre of the N. side is the marriage of Shiva and Párvatí. Observe to the E. of the centre group 2 figures like Friars, with the middle part of their heads shaven. On the W. side, observe a figure with a ram's head. The *dwárpáls* are 13 ft. 10 in. high. In the shrine is the *Lingam*. The Nandi in front is well executed.

Besides all these, at the extreme N. is the Párasnáth, or more properly Párswanáth cave, "Lord of Purity." Párasnáth is the name of the Jain deity, and it is here given to an image measuring 10 ft. 6 in. sitting, with the hands

in the lap laid one within the other, the fingers extended, and the palms inwards. The hair is curly and the head is canopied by a seven-headed serpent, whose folds, doubled behind the image, serve it as a prop. From the centre of the seat of the image half projects a wheel, above which on the cushions an astrological table is carved. Elephants and lions' heads support the seat on either side. There are also 5 sitting figures and 1 standing figure of attendants, decorated with ear-rings, necklaces, bracelets, and anklets. A banker at Aurangábád, named Naimídás, built a handsome stone porch over this figure, about 140 years ago. There is also an inscription of the 13th cent., 1235 A.D. This image is an object of worship to the Gujarátí Baniyas, and there is an annual pilgrimage to it on the 14th of the light half of the month Bhadra. A similar figure of Pársva in the desert of Parker in Kachh, is described by Captain McMurdo, Trans. Lit. Society of Bombay, vol. i., p. 190. Before leaving Rozah, the traveller may visit the *Dargáh* or shrine of Sháh Rázú Katál. to the S.W. of the mess b. This is sometimes erroneously called the tomb of Thánah Sháh, the last king of Golkonda, but that unfortunate monarch, whose real name was Abú'l Ḥasan, lies beneath a plain white stone 4 ft. 6 in. long, and 3 ft. high, at about 45 ft. to the E. of the Dargáh. There is no inscription, but the learned of the locality declare this to be the resting place of Thanáh Sháh. The Dargáh of Sháh Rázú is about 25 ft. sq., and 30 ft. high, and is quite plain. It is said to be 550 years old. The slab within is covered with a cloth, and has ostrich eggs suspended over it. To the W. of it is a latticed enclosure of dark red stone, where lie the remains of Muḥammad Khán, Governor of the Province of Aurangábád, under Aurangzíb. Beyond this to the W. is a small mosque with 3 arches. All the tombs at Rozah are of the same kind, and do not exceed 40 ft. in height.

ROUTE 37.

AURANGÁBÁD TO AJANTA. 56 M. BY TONGA.

Names of Stations.	Distances.			Remarks.
	M.	F.	M. F.	
From Cantonment of Aurangábád to Dihlí Gate of City	3	0		
Sarai of Nizam's Horse . .	2	0		
Harsol village . .	2	0		
Chogah Gháṭ .	3	0		
Chogah village .	1	4		
1. Phulwárí . .	5	4	17 0	
Patri village . .	3	0		
Pipalgáon . .	1	0		
Naigáon . . .	3	4		
Alan . . .	2	0		
Kinola . . .	2	4		
Chinahárí . .	6	0		
2. Sirrod . . .	5	0	23 0	
× r. to Palod .	2	4		
Lilagarhi . . .	2	6		
Kolgaon . .	3	0		75 houses.
× s. to Páwod .	2	6		
Bálápur . .	1	0		
3. × r. to Ajanta .	4	0	16 0	
Total . .			56 0	

There is a firm of Pársís at Aurangábád, who will supply a tonga and relays of horses to convey the traveller to the caves of Ajanta, at charge of rs. 36. He will also probably require a cart for his heavy luggage, which will cost him rs. 11, and he will be wise to take with him a horseman or two to ensure the safety of his things. The Ṣadr T'aluḳdár of Aurangábád on his application will provide him with the horsemen, to each of whom he will give rs. 3. Then there will be r. 1 at each b. where he stops for the room, say rs. 8 more, so that the total expenses, independent of food and wine, will not be less than rs. 61. The journey is very fatiguing, the rd. in many parts is rocky, and the holes occasion an amount of jolting which even a strong man will find disagreeable. Add to this that the Galloways which draw the tonga are often violently troublesome, and although the splashboard of the tongas is very strong, their hoofs

often find their way through them. The worst part of all is the danger from the bees in the caves, which is really very serious. In 1877, Mr. Burgess the archæologist was dreadfully stung, and had to remain in the r. for hours up to his chin in water, until the bees left him. It is therefore not surprising that so few persons have visited Ajanta, although without question the caves there are the most extraordinary sight that India has to show.

The traveller will drive from the cantonment and enter the city by the Makkah Gate, and pass out by the Dihlí Gate, which resembles the former gate, but is in better repair. For 2 m. from the Dihlí Gate the rd. is a fair one, but on reaching the barracks of the Nizám's Horse it becomes bad. On the rt. hand innumerable ruins stretch out as far as the eye can see, principally tombs, and of the time of Aurangzíb and subsequently. The Choga Ghát rises about 150 ft., and crosses a mass of rock, and here the traveller must needs alight, and be thankful if his tonga gets over without an accident. He may stop at the village of Choga to take refreshment, and at Phulwárí he will find a tolerably comfortable b. There is very fair shooting at this place of partridge, quail, and a few deer. The traveller will find the advantage of having a gutta-percha bath with him, as there are no bathing tubs on this rd., and he will be cautious in taking his ablutions, as deadly snakes have been killed in the bath room. From Phulwárí to Sirrod is a very long and fatiguing journey, and too much for the miserable horses provided by the proprietors of the tongas. There are milestones along the rd. as far as Ajanta. Ajanta is the place where the Duke of Wellington halted after the battle of Assaye, and there he quartered his wounded. As the battle-field of Assaye is not far from Sirrod, many travellers might like to visit it, but unfortunately there is no shelter whatever at the place, and a mere pathway leads to it. However, some persons might be willing to undergo any hardship to see the place. For them the following account of the battle may be interesting.

On the 23rd Sept., 1803, Wellesley, on reaching the village of Nalní, where he was about to encamp, learnt from his scouts that the armies of Daulat Ráo Sindhia and Raghují Bhonslé, Rájá of Nágpur, were encamped on the Khelná r. within 6 m. of him. The English general had, at a council held with Colonel Stephenson at Badnapur, 10 m. to the W. of Jalar, on the 21st, agreed that the forces under their respective commands should move separately, and attack the enemy on the morning of the 24th. Now, however, being apprehensive that the Maráṭhas would decamp if allowed a respite, he with great sagacity and decision resolved to attack them. He had with him about 4500 men, consisting of the 19th Light Dragoons, the 4th, 5th, and 7th Madras cavalry, detachments of Madras and Bombay artillery, the 74th and 78th Highlanders, a battalion of the 2nd, 4th, 8th, and 10th regiments of Madras N.I., and 2 battalions of the 12th. With these he prepared to encounter the Maráṭhas, of whom 10,500 were regular infantry, trained by De Boigne, supported by 100 guns, and who had besides 30,000 horse, and irregular infantry as numerous as their regulars. On ascending a rising ground to reconnoitre, the English general perceived this vast host extending in a line along the opposite bank of the Khelná r., near its junction with the Jewah. Their right consisted entirely of cavalry, and their left, formed of infantry and guns, rested on Assaye. The English passed the Khelná at a ford beyond the enemy's left flank, and then formed, the infantry in 2 lines, and the cavalry, as a reserve, in a 3rd line, the left wing being towards the Khelná, and the right towards the Jewah. The enemy changed position as the British turned their flank, and formed in 2 lines, 1 fronting the British, and the other at right angles to the 1st line, but the left of both resting on the fortified village of Assaye. The Maráṭhas, as the British were

forming, opened a heavy cannonade, which did terrible execution. The infantry piquets and the 74th suffered in particular, and when the officer commanding the piquets was told to advance, he replied that the guns were disabled and the bullocks killed, to which message the English General simply answered: "Tell him to get on without them."

While the 74th were suffering in this manner, a powerful body of Maráṭha horse advanced to charge them, but were themselves met by the 19th Dragoons and the 4th Madras cavalry, who, passing through the broken ranks of the 74th, overthrew the Maráṭha horse, and rushed upon the infantry and guns beyond them. At the same time the English line advanced with the bayonet and completed the victory. Some loss was occasioned by the enemy's artillerymen feigning to be dead; and, after the British battalions had passed, rising and pouring in a fire in their rear. Eight of the old battalions of De Boigne, too, shewed much firmness, and re-formed after they had been deserted by their own cavalry. It was in charging one of these battalions that Colonel Maxwell, who commanded the English cavalry brigade, was killed. The English loss in killed and wounded amounted to 1566 men, more than ⅓ of the whole force engaged, for the horse belonging to the Peshwá and the Rájá of Maisúr, which accompanied General Wellesley, were formed at a distance across the Khelná, and had little or no share in the action. The Maráṭhas had 98 guns taken from them, and their killed amounted to 1200, while the whole neighbourhood was filled with their wounded. Yádu Ráo Bháskar, Sindhia's minister, was among the slain, and his prince and the Nágpur Rájá ignominiously fled soon after the battle began. On the English side the cavalry particularly distinguished themselves, and, as cases of individual heroism, those of Lieutenant Nathan Wilson and Sergeant Strange deserve record. Mr. Wilson continued to charge at the head of his troop after his arm had been shattered by a grape shot, and hung dangling at his side; and Strange rode out the day after he had been speared through the lungs.

Ajanta was fortified by Asaf jáh, as Niẓám 'Alí is often called. He also b. the bridge with 12 arches over the stream which is sometimes called the Wagora, sometimes the Wagul. From this bridge a very execrable rd. leads to what is called the Sarái, which is at present occupied by Major Gill. It was at this Sarái that the Duke of Wellington stopped after the battle of Assaye. Major Gill found the name Arthur Wellesley written on the wall, but concluding that it was not the Duke's writing expunged it. Major Gill entered the service in 1824. Having been trained as an artist, he was able to take those valuable copies of the paintings in the Ajanta caves, most of which perished in the fire at the Crystal Palace. A few years ago he was disabled by an accident in a bullock carriage. The animals not being properly broken, ran away, upset the carriage and broke his thigh. Before that time he was an ardent sportsman, and has killed 150 tigers with his own gun. The Sarái is b. on the edge of a gloomy ravine, about 200 ft. deep, and almost precipitous. The r. runs at the bottom, and the whole scene is worthy of Salvator Rosa. The window of the room in which Major Gill sleeps, opens on this ravine, and one moonlight night he was awakened by his servant with the word "A Tiger." It was a large panther that lay on the rock within a few feet of Major Gill's window, and he was able to get his rifle and shoot it, when it fell headlong down into the r. below. The principal mosque is N. of Major Gill's house. It has 7 scalloped arches, and resembles the principal mosque at Aurangábád. S. of the mosque is another Sarái, which has 84 rooms. Over the gateway is the date 1124 A.H. The building is octagonal, with 11 rooms in each side, except the sides where the gates are. One of the gates is spoiled by having a modern room b. in it by a Dr. Quentin. Proceeding through this gate and turning to the rt., one comes to a piece of

ground near the Fort wall, where some of the heroes of Assaye were interred. There is a very large tomb without inscription, where a number of soldiers were buried. There is also a tomb going fast to decay, with the inscription Lieut.-Col. H. Strahan, who died 20th of November. 1825. Other English tombs have been ploughed up and destroyed. The caves are situated 5 m. N.W. of Ajanta. The rd. lies along the brow and down the side of a very steep gháṭ. Just at the point where the descent begins, there has been a gateway, and in former times probably a guard. The descent is excessively steep, and the upper part is very bad and stony. The rd. passes along the edge of a ravine about 600 ft. deep, in which Major Gill has killed many tigers. The whole distance from Ajanta to the t. b. at Fardapúr, can be done in a bullock carriage in 1 hour and 30 minutes. Fardapúr lies about 2½ m. N. of the ravine in which the caves are. The b. has 2 small rooms with lavatories, and a chaprási in attendance, and at the village of Fardapúr ¼ of a m. off, there is a large Rest House for Indians. Supposing that the traveller has not tents with him, he will of course stop at the b. at Fardapúr; if he has tents he can pitch them at the entrance to the ravine where the caves are. It will save him a ride or walk of 2½ m. There is also a small house at this spot where the gentlemen who have been sent up to copy the paintings of the caves by the Bombay Government, have their head-quarters, and they also pitch tents, but say they have been annoyed by the panthers, and one night had a bullock killed among their tent ropes. Having located himself, the traveller will do well to send for Imám, the great bee-hunter of Ajanta, and inquire in what state the bees are. If likely to be troublesome, Imám will arrange for their destruction before the caves are visited. The caves are situated in the face of a precipitous rock at the end of a gloomy ravine, which is a cul de sac, and has no outlet. They extend about 700 yds from E. to W the hills that form the ravine being 500 ft. high, and having a scarp from 80 to 120 ft. The caves are excavated in horizontal strata of greywacke, with imbedded portions of quartz approaching chalcedony. Blood-stones, in which the portions of jasper are larger than usual, may be picked up in a water-worn state in the bed of the stream. Indurated felspar is also in abundance. On reaching the extremity of the defile, the traveller comes to what is called the *Sát Kund*, or "seven falls," being a cascade of which the lowest fall is about 100 ft. high, the others together being about 100 ft. more. Immediately below the fall the ravine makes a sudden turn to the rt., and it is in the perpendicular cliff, forming the outer side of the bend and facing the ravine, that the caves are situated. The most ancient are those about 150 yds. from the E. end and lowest down in the rock, being not above 40 ft. from the bed of the torrent. From this point they gradually rise to the W. extremity, where they are from 100 to 140 ft. from the bottom of the glen, and are unapproachable, the pathway on the face of the rock, by which they were formerly accessible, having fallen. In the E. division also the altitude at which the caves have been dug increases from about 40 ft. to 110 ft. Mr. James Fergusson has pronounced the Ajanta caves to be "the most perfect and complete Buddhist caves in India, without any admixture of Bráhmanism, and containing types of all the rest." Following his arrangement the caves may be numbered from 1 to 27, the first being the lowest down the stream, beginning at the E. end, and 27 being the last accessible cave on the W. extremity. Having passed through the romantic glen of the caves and crossed and recrossed the Wagora r. many times, the traveller will arrive at the foot of the only path which leads up to the place where the caves are. His mind will be well prepared for something marvellous by the strange and beautiful scenery around him. The glen is full of sweet-scented flowers and blossoming

trees. The stream hurries along under thickets, which at times conceal its course. The hills approach so closely that at a short distance they seem to unite, as they in fact do at the semicircle along which the caves are. The glen has been and is the haunt of wild beasts. It has been the stronghold of Bhíl robbers, but their time is past. The narrow path by which access is gained to the caves reaches them at the 7th cave from the E., and is about 60 ft. high. Thence the path goes on ascending to E. and W. along a narrow ledge, in some places not more than 2 ft. broad, and reaches Cave Number 1, the furthest point on the E. This is a Vihára 110 ft. in perpendicular height above the ravine. There are 2 side chapels, one at either end of the verandah, which is 64 ft. long. In front are 6 pillars and 2 pilasters. Mr. Burgess assigns this cave to the 7th century. The façade is richly decorated with sculptured processions of elephants, horses, and people. On the S. frieze of the portico is a very spirited representation of a wild buffalo hunt. The hunters are mounted and armed with bows and arrows. The door jambs are embellished with male and female figures in amatory attitudes. The great hall or central chamber is 64 ft. sq., and has 20 pillars 13 ft. 6 in. high. The capital of one on the S. side is remarkable for 4 bodies of deer with only one head, which suits each body according to the position from which you look at it. There are remains of splendid paintings in oil on the walls of this cave. The colours are really beautiful and well applied. Remark on the rt. hand side of the back wall a very Chinese-looking figure of a youth with a perfectly white skin. Remark also 4 pictures of a group of 4 figures, which Mr. Fergusson has pronounced to be very probably Khusrau and Shírín and 2 attendants. Khusrau II., or Khusrau Parvíz, whose loves with Shírín are the subject of some of the most famous Persian poetry, reigned from A.D. 591 to 628, when he was put to death by his son, Kubád Shiruyah or Siroes. This king of Persia received an embassy from a king of the Dakhan, in whose territory were the Caves of Ajanta, and it is thought that when the embassy returned the king sent with it Persian painters who executed these designs. The king, a large fair man with all the look of a voluptuary, and dressed in Eastern robes with a strange high loose cap something like the red nightcap which used to be worn in England, holds a broad shallow cup, into which a beautiful girl, supposed to be Shírín, is pouring wine from a vase of classic character. In another tableau the king in royal state is receiving and apparently sending back the embassy from the Indian prince. There is a sort of fillet worn by Khusrau, which resembles that exhibited on the patera in Paris, which displays an undoubted representation of Khusrau. In the shrine Buddha is seated in the teaching attitude. There are 4 cells in the back wall besides the shrine and 5 in each side wall. The paintings in this cave, as that in Numbers 2 and 16, are, in Mr. Burgess's opinion, quite equal in colour and grouping to those at Pompeii.

Number 2, a Vihára cave. There are 2 chapels to the verandah, which is 46 ft. 4 in. long by 9 ft. 6 in. broad. There are 4 pillars and 2 demi-pillars with cushioned capitals and fluted shafts. Observe in ceiling near the S. chapel 2 figures of men with striped socks. One holds a beautifully-shaped *amphora* and a flattish cup in his hand. The flowers in the ceiling are particularly beautiful. Remark especially the lovely blue colour. Inside the side chapels in the back wall are very remarkable Italian-looking female figures. The middle one of one of the 4 groups has quite the look of a Madonna, and all resemble the Italian paintings of the early part of the 14th century. The central room is 48 ft. sq., or, more exactly, 47 ft. 11 in. deep by 48 ft. 3 in. wide and 11 ft. 5 in. high. It has 5 cells on each side. Buddha holds the little finger of his l. hand with the thumb and fore-finger of the rt. His face is stained white with the dung of bats. The Muslims seem not to *have generally destroyed the noses*

here as they have at Elúra. In the centre of Buddha's throne is the Wheel of the Law between 2 deer. The chapel in the back wall on the rt. of the shrine has 2 figures, which are either the patron and patroness or Indra and Indrání. In the l. hand top corner is a very remarkable group, to all appearance a woman teaching her child to pray, and resembling a famous European picture. On the frieze below is a ram-fight, and figures boxing and wrestling, with musicians and a president. The Italian-looking figures of fair women are many of them nude to the waist. The chapel on the l. has 2 male figures with head-dresses like wings of an enormous size, and all hanging on the l. shoulder.

Number 3 *Cave* is a small Vihára higher up in the rock, quite unfinished and difficult of access. The verandah is 29 ft. by 7 ft.

Number 4 *Cave* is a large Vihára. The verandah is 86 ft. long by 11¾ in. broad and 16 ft. high. The great hall is 86 ft. deep, the front aisle being 94 ft. long, and the back aisle is 89 ft. 6 in. There are 8 pillars in the verandah, octagonal with plain brackets. 28 in the central hall, all octagonal except 2 in front of the shrine, which are square. There is a very remarkable representation of the Litany, as it is called by Mr. Burgess, on the rt. of the door, consisting of 2 sets of 4 groups each. The 1st group on the l. consists of 2 figures flying from an infuriated elephant; the 2nd group is of 2 figures flying from a lion; the 3rd exhibits 2 figures flying from a man with a sword, who is stabbing one in the stomach; the 4th group is intended to represent the perils of the sea, but is so much obliterated that one can make out nothing but some figures in a vessel. The 1st group on the rt. hand represents the perils of fire; the 2nd group is a pair of figures threatened by a cobra; the 3rd group is of 2 figures, 1 of which holds the other by a rope, which passes over his shoulder and is fastened round his wrist, this represents Captivity; the 4th group represents Káli the Hindú goddess o[illegible] destruction, uplifting her skeleto[illegible] arms to seize a victim. This represents Famine. This cave is almost unapproachable, owing to the number of bats that fly round and round in myriads. The stench is dreadful.

Number 5 *Cave* is a Vihára, only just commenced.

Number 6 *Cave* is a Vihára, remarkable for having 2 storeys, of which there is here only one other example, viz., *Cave Number* 25. The hall is 53 ft. 4 in. wide, and 54 ft. 10 in. deep. The front and back aisles are each 71 ft. long. There were originally 16 pillars in the central hall, of which only 7 remain; 5 have fallen in the last 50 years. The pillars are 13 ft. high. They are octagonal for ¾ of their height, and 16-sided for the remainder. The staircase to the upper storey is broken away to the height of 13 ft., so that that storey is almost inaccessible. The Bhil freebooters for a long time inhabited this cave, and damaged it excessively.

Number 7 *Cave* is a Vihára. It has a large verandah 62 ft. 10 in. long, and 13 ft. 7 in. broad, with cells at the back like the Katak Caves. Two porches of 2 pillars each project from the front line of the verandah, resembling those at Elephanta and the Duma Lena, and are probably of the same date. There is also a chapel with 2 pillars at either end. In the vestibule are 4 rows of 5 cross-legged figures seated on the lotus, with a lotus between each pair, and 1 row of studying Buddhas. On the rt. are 2 similar sculptures of repeated figures of Buddha seated and standing. Within the sanctuary on either side are 2 large figures, and 1 small and 2 chauri bearers. On the step are 16 cross-legged figures, 8 on either side.

Number 8 *Cave* is a Vihára, 32 ft. 4 in. wide, by 17 ft. deep. It contains no sculptures, and is devoid of interest.

Number 9 *Cave* is a Daghopa 45 ft. by 23 ft. It has 21 pillars surrounding the nave, of which 8 are broken. But there are 2 pillars at the entrance of a different shape, and more rich in [illegible] There are 3 inscriptions, pro-[illegible] the 2nd cent. A.D.

Number 10 *Cave* is also a Daghopa, 95 ft. 6 in. deep, and 41 ft. 6 in. wide. The statue of Buddha is quite separated from the wall. There are 39 pillars surrounding the nave, of which 13 are fallen. They are plain octagons without capital or base, and have been stuccoed and painted. The roof is ribbed. The ribbing in the aisles being of stone and in the nave of wood, though now only the fastening pins, and the footings for one or two of the ribs are left. The Daghopa is plain and solid, with only the square capital or Tee on the top. Mr. Fergusson thinks it was once richly ornamented in wood, and had 3 umbrellas as at *Kárli*. The whole of this cave has been painted, though now only some figures of Buddha and his disciples are left. On the interior face of the cave, and very high up, is an inscription in the pure *Lát* character, which would give an antiquity of from 200 to 100 B.C.

Number 11 *Cave* is only 37 ft. wide by 28 ft. 6 in. deep. It resembles the next cave Number 12, but has 4 pillars in the centre supporting the roof, being probably one of the earliest instances of the introduction of pillars for such a purpose. The sanctuary is 12 ft. wide, by 19¾ ft. deep. On the walls are antelopes, lions, and a boy praying, sculptured in the very best style of art, and evidently coeval with the Ganesha Gumpha at Katak. The walls have been stuccoed and painted, but the paintings are now scarcely distinguishable.

Number 12 *Cave* is one of the most ancient and plainest of the series, having no pillars, sanctuary, or visible object of worship. The only ornament consists in 7 horse-shoe canopies on each side, 4 over the doors of the cells, the other 3 merely ornamental. These canopies are very similar to those at Katak, and under them is a reeded string course. This cave is 36 ft. 7 in. sq. There is an inscription on the inner wall in a character slightly modified from that on the *Láts*, and written probably early in the Christian era, if not before it.

Number 13 is a small cave with 2 cells.

Number 14 is a large unfinished Vihára, which is reached by a rough ascent over the rock. Only the pillars of the verandah are finished. Within, the 1st line of pillars are hewn out, but left in the rough.

Number 14 is a plain square cave, formerly filled up with mud and débris. The verandah is 30 ft. long by 6½ ft. wide, but the front has fallen away. The hall inside is 34 ft. sq.

Number 16 and *Number* 17 are the 2 finest Viháras of the series. On the external faces are 2 long inscriptions. These caves date probably about the 4th cent. A.D. Number 16 is 66 ft. 3 in. wide. and 65 ft. 3 in. deep, exclusive of the sanctuary. Around the centre hall are 20 pillars, painted with something like a Roman scroll, alternating with wreaths of flowers. The paintings in the great hall are very interesting, representing battles. The soldiers hold short swords like the Nipálese knife, and oblong shields round like the shield of Achilles. The architectural details are more elegant than in any cave in the series. Number 17 is called the Zodiac cave, and resembles 16, except that it is not so lofty, and the details are not so elegant. The paintings, however, are more perfect. It is 63 ft. 9 in. by 62 ft. deep, and has 20 pillars. On the rt. hand wall, as you enter, a procession is painted. Three elephants are issuing from a gateway, 1 black, 1 white, and 1 red. Flags and umbrellas are borne before them, and men with spears and swords make up the train. On the back wall is a hunting scene, in which a maned lion is a prominent figure. In the verandah are some curious paintings, especially a circular one, with 8 compartments. Over the door are 8 sitting figures, of which 4 are black, and the rest each a degree fairer, the 8th being quite white and wearing a crown. Mr. Fergusson pronounces these paintings to be decidedly superior to the style of Europe during the age in which they were executed.

Number 18 is merely a porch with 2 pillars.

Number 19 is a Chaitya cave. It

is only 46 ft. by 24 wide, but it is remarkable for the beauty and completeness of its details. 17 richly ornamented pillars surround the nave, and above them a band with niches containing Buddha, standing and sitting alternately. The roof is ribbed in stone. The Daghopa has 3 stone umbrellas, rising till they touch the roof; in front is a standing figure of Buddha.

Number 20 is a Vihára 28 ft. 2 in. wide, by 25 ft. 4 in. deep, with 2 cells on each side. The roof is supported by advancing the sanctuary 7 ft. in the hall, with 2 columns in antis front. By this arrangement an external colonnade is dispensed with.

Leaving *Number* 20 the traveller proceeds some distance along a narrow and dangerous ledge, and the heat radiating from the rock in the hot weather is terrific.

Number 21, which is reached after this passage, is 51 ft. deep, by 51 ft. wide. The paintings are almost obliterated, except on the l. hand as you enter, where there is a large black Buddha with red hair, attended by black slaves, also a number of females fair as Europeans.

Number 22 is but 16½ ft. sq., and has only 2 rough hewn pillars in front of the sanctuary, in which is a seated figure of Buddha, with the legs down; and *Number* 23 is an unfinished vihára with 12 pillars and without paintings. It is 50 ft. 5 in., by 51 ft. 8 in.

Number 24 is partially filled with mud, and is unfinished; but the details, where completed, are so rich as to leave no doubt that this would have been one of the finest caves had the design been fully carried out. Only one pillar has been completely sculptured; it was intended that there should be 20. The centre hall would have been 43 ft. sq., and the whole cave 73 ft. 3 in. wide, and 75 ft. deep. The verandah is finished, but of the 6 columns 5 are broken. In this cave the whole process of excavation may be traced. It appears that the rough work was done with the pickaxe, and that stones were not regularly quarried, but the rock of amygdaloidal trap was first cleared roughly with the pick, and then carved into pillars, etc.

Number 25 is a small rude Vihára with 2 pillars.

Number 26 is a vaulted or chaitya cave, and perhaps the most modern of the series. It resembles *Number* 19, but is much larger, being 67 ft. 10 in. long, and 36 ft. 3 in. wide. The width of the nave is 17 ft. 7 in. Its sculptures are more numerous and minute than any other. The Buddha in front of the Daghopa is seated, with his feet down. The walls are covered with sculptures of Buddha and disciples. In the S. aisle is a figure 23 ft. 3 in. long, reclining all its length, in which attitude Buddhists prepare to receive *nirvánah*, "beatitude." Above are many angels, one of them sounding vigorously a big drum. The fat figures with wigs which serve as brackets, have here 4 arms. There are 2 inscriptions on the outside, one under a figure of Buddha on the l. of the entrance; the other much broken, but more distinct, on the rt., in the character of the 6th cent. A.D.

Number 27 is a small square Vihára without pillars, unfinished, the sanctuary being only commenced. The front has completely crumbled away, and there are 2 caves beyond this which have disappeared in the last 20 years, and the ledge having fallen they are quite inaccessible. Several of the Buddhist paintings represent incidents that are related in the popular legends of the life of Buddha. Others delineate domestic manners and customs of singular interest. The dates are obviously diversified, but none are probably later than the 6th cent. of the Christian era.

From Ajanta the traveller will probably like to continue his journey by rail, and if so he must go 30 m. to the rly. stat. at Pachora on the G. I. P. rly. This distance he will have to do in a country cart, and it will take him at least 15 hours. The rd. is excessively rough, but, once at Pachora, he can either go S. to Bombay or E. to Jabalpúr, whence he may either visit Calcutta or go N. to Dihlí in the Panjáb.

INDEX.

A.

Abercromby, Gen., at Periyapaṭṇam, 270; at Merkárá, 273; Kananúr, 300
Abington, Major, 300
Aden, 18; history, 18; boat fares, 19; fares of public conveyances, 20; for horses, donkeys, &c., 20; tanks, 21
Adoni (Adhwaní), 356
Adyar, river, 150
Agastya peak, 323
Ajanta caves, 404—408
A'lapalli (Aleppee), 317
Alexandria, 26; harbours, 26; hotels, 26
—— to Suez by rail, 27
Alligators, 295, 310, 353
Alwai, 316
Amarávatí, 330; convents, monks, 330
Ambájidurga peak, 247
Ambugrám, 341
Ammayanáyakkanúr, 215
Anagundi, 351, 353
Anakaṭṭs; at Baizwáḍa, 334; at Trichinápalli, 196; the Great, at Dauleshwaram, 338
Angastír Mallaí peak, 223
Angula, or Ongole, 329
Animalei Hills, the, 277—281; excursion to, by three Englishmen, 280, 281
—— village, 278
Anjutenga, 318; pepper-vine and cassia, 319
Anstruther, Captain, the cage in which he was confined seven months, 144
A'rambák, 327
Arcot, 174, *see* Arkát
Ariakod, 295
Arkát, 174; Clive's room, 175; tanks, 175; tombs, 175, 176; history, 176; siege, 176—178: conquered by Haidar 'Alí, 178; population, 178
Arkávati, river, 246, 247
Arkonam to Arkát (Arcot), Vélúr (Vellore), Salem and the Shivaráí Hills, Yirod, (Erode) and Trichinápalli, 174
A'rni, 179; Haidar's treasure, 179; barracks, 179
Ashtagrám division of Maisúr, 240
Aska, 341; sugar factory, 341
Assaye, battlefield, 402, 403
Atankarai, 230
Atra, ruined fortress, 291
Attangadi, 319
Attiár river, 323
Attikuppe, 264
AURANGÁBÁD, 381; new cemetery, 381: old cemetery, 381; Rabia's mausoleum, 381, 382; Pan Chakki shrine, 382; tanks, 382, 383; the Makkah gate and bridge, 383; ark, or citadel, 383; the Jám í Masjid, 383; caves, 384, 385
—— to Ajanta, 401
Aurangzíb, tomb of, 388
Avalanche, 294
Avani, 247
Avati river, source, 244
Ayyankere, Doḍḍa Madagakere lake, 244

B.

Bábá Buḍaṇ range, 243
—— Buḍangiri peak, 243
Baboons at Bídar, 376
Badakar, or Vadakar tribe, 284
Baizwada, 329; Udavili caves, 330—332; convents, 330; Anakaṭṭ, 334; festival in honour of Shiva, 335
—— to Ganjám, 332
Balagámi, ruins, 241
Balipitham, 154
Ballál Ráyándurga chain, 243
Ballari, 346; area, population, 346; history, 346, 347; convalescent dépôt, 347; copper mountain, 347; Fort, 347; Arsenal, 348; Jail, 349; famine, 349
—— to Rámandurg, 355
Ballikal, 291
Balure river, 301
Banavasi, mentioned by Ptolemy, 241
Bandipúr, 268
Bárkúr, 305; ruins of temple, 305; beauty of the women, 305; legend, 305
Barliár government gardens, 282
Basle Mission, 289, 299, 305
Basnúr, ruined town, 306
Baupúr cantonment, 341
Bears, 241, 308, 361
Bednúr, 306
Bees, 402, 404
Bellike, 291
Bélúr, 265; temple of Chenna Kesava, 265
BENGALÚR city, 252; population, area, 252; legend, 252; Mahárájah's palace, 252; tanks, 252; churches, 252; cantonment Bázár, 252, 253; barracks, 253; Trinity church, 253; telegraph office, 253: museum, 253; Cubbon Park, 253
—— proper, 253; area, population, 253; gates, 254; markets, 254; fort, 254; small temple, 254; siege, 254; Lál Bágh, 254
—— district, 247; area, population, 247; game, 247
—— to Shivasamudram, the falls of the Kávéri, 255
—— to Shrírangpaṭṇam and Maisúr, 258
Bengalúr to Gérusappe (Gerseppa) Falls, 269
—— to Kúrg, 269
Bentinck, Lord W., 240
Bépúr, 312: river, 295
Bépúr, or Kálíkot, steamers from, 324
Berhampore, 341 *see* Burhánpur.
Berinji Haltha, source, 244
Bernadotte at Gudalúr, 162
Bhadra river, 240; *source*, 244
Bhawání river, 282
BÍDAR, 375; gates, kungurahs, 375; citadel, 376; baboons, 376; Gagan palace, 377; the Madrasah, 377;

tomb of Sháh Abú'l Faiz Min' Ulláh, 377, 378; of Alí Baríd, 378; tombs of the Báhmini kings, 378, 379
Bídar to Aurangábád, 379
Bíjánagar, 349; ladies' bath, 350; throne, 350; temples, 351, 353; Kasbin Bázár, 351; old Math, 351; granite arch, 351; stone rath, 352; Anagundi, 353; Pagoda, 353; image of the Narsingh Avatár, 353; temple to Krishna, 354; great temple of Hampé, 354, 355
Biligirirangam range, 250
Bisons, 241, 269, 308
Bolar river, 305
Bologna, 25
Bolúr, or Netrawati river, 301
Brindisi, 25; hotels, 25; Virgil's pillar, 25; cathedral, 25; castello, 25; history, 26
Buntwálá, 301
Burhánpur, 341

C.

Calicut, 295, *see* Kálíkot
Calimere Point, 209
Campbell, Col., at Mangalúr, 302
Cannanore, 300, *see* Kananúr
Cardamoms, the, of Wainád, 299
Car festival at Nanjangúd, 263
Castes in Madras Presidency, 68—72
Cattle, wild, 278, 279
Caves, the, of Aurangábád, 384, 385
Chámundi Hill, 261
Chandá Sáhib, 187—189, 199
Channa-ráya-patnam, 264
Chanráypatna Hill, 251
Chedambaram, 209; pagodas, 210; hall of 1000 pillars, 211; temple of Parvati, 211; small shrines, 212
Chenjí fort, ascent to, 167; history, 168, 169
Chennagiri, 241
Chera and Chola kings, list of, 64—67
Chermars, the, 311
Chhatrapur, 341
Chicacole, 340, *see* Shriká-kolam
Chilambram, 209, *see* Chedambaram
Chinkurali, 264
Chitradurg district, the, 242; area, 242; history, 242, 243; fort, 243; temples, 243
Chittúr, 178; ancient sepulchres, 178
Choga, village, 402; ghát, 402
Cholera, 32
Chombé Peramba, 298
Chronological Tables, 37
Citta Vecchia, 12, *see* Malta
Civet-cats, 241, 244
Clive, at Madras, attempts suicide, 143; governor of Fort St. David, 161; at Arkát, 176—178; at A'rni, 179; at Trichinápalli, 188, 193; at Tanjúr, 198, his room at Arkát, 175
Closepét, 255
Cochin, 315, *see* Kuchí
Coins, Roman, at Nellúr, 328
Conolly, H. V., monument in Madras Cathedral, 149; assassinated, 295, 296
Coote, Sir Eyre, at Puducheri, 165; at Porto Novo, 167
Copper Mountain, the, 347
Cornwallis, Lord, statue at Madras, 144; besieges Shrírangpatnam, 238; at Sávanadurga, 248, 249
Corrie, Daniel, first Bishop of Madras, monument to, 149
Crocodiles, 241
Cubbon, Sir Mark, 240; his house at Kólár, 247
Cuddalore Obituary, the, 159, 160
Cyclones, 139, 140

D.

Dakhan (Deccan) kings of the, 43—54
——— Nizáms of the, 55
Damúr, 338
Danaikan Kotei pass, 293
Danaikenkota, 291
Dáragi, 350
Daulatábád, 385; grapes, 385; fort, 385; old Hindú temple, 385; minaret, 386; history, 387, 388
Dauleshwaram, 338; great Anakatt, 338; sugar factory, 338, 339
David, Fort St., 160; history, 161, 162
Deccan, the, 43, *see* Dakhan
Deer, 241, 242, 244
Devála, gold-mines, 274, 275
Devarayadurga hill, 245
Devikóta, 198
Devikuta, 230
Devipatnam, 230; natural bath, 230
Dewalmarri, 338
Dhorawári, 328
Dialogues, 109—134
Diamond pits, 335
Dick, Sir R. H., monument to, 149
Dimhatti, 293
Dindigal, 214; history, 214
Divisions, or provinces, three grand, of Maisúr, 240
Doddabett, 275; hill, 288
Dogs, wild, 241, 271
Dupleix, statue of, 164; governor of Puducheri, 165
Dwaja Stambha at Perúr, 277

E.

Egachi, or Yegachi river, 251
Ekka Mallé, 281
Elephants, 241, 244, 247, 269, 271, 279, 323
Elk hill, 288
E'lúr, or Upper E'lúr, 335
Elúra caves; Dher Wará group, 389; Vishwa Karma, 391; Do Tal, 391; Tin Tál, 392; Rávan Ká Khai, 393; Das Avatár, 393; Kailás, 395; the Temple, 396; Corridor, 397; Sapta Matra, 398; Indra Sabhá, 398; Jagannath, 399; Main Cave, 399; Chota Kailás, 399; Dumar Lena, 400; Milkmaid caves, 400; Nílkanth, 400; Rámeshwár, 400; Párswanáth, 400
Enchanépalli, 338
Erode, 187, *see* Yirod
Erular tribe, the, 283
Ettíkur, or Nellaganatitu island, 256

F.

Fardapúr, 404
Fath Muhammad Khán, father of Haidar 'Ali, his tomb, 247
Fathábád, 385
Fergusson, Mr., on the Raths, 158; pagoda at Velúr, 181; Great Temple at Trichinápalli, 194; Great Pagoda at Tanjúr, 201; the palace of the Princess of Tanjúr, 203; hall of 1000 pillars at Chedambaram, 211, 212; *Gopura of Kombakonam*, 213; temple at Tinnevelli, 222; Rámeshwaram, 231, 232; temple at Bélúr, 265, 266; Halebid temple, 266—268; pagoda at Koimbatúr, 277; mosque at Kalbargah, 358, 359; the Ajanta caves, 404
Fraserpét, 271; bridge, 269
Fullarton, Col., at Pálghát, 312

G.

Gaganchiki fortress, 291
Gajalbatti pass, 293
Galle, 22
Gama, Vasco de, at Kálíkot, 296
Game, 241, 244; on the Nilgíris, 292
Ganjam, 341
——— to Calcutta, 341
Garra Hill, the, 340
Gautama Swámi, gigantic image of, 304
Gérusappe falls (Gerseppa), 240, 241, 307—310; their measurement, 309, 310
——— village, 310
Gháṭs at Travankor, 323
Gibraltar, 8; history, 8; Rock, 8; the Alameda, 9; Rock gun, 9; library, 9; O'Hara's Tower, 9; caves, 10; monkeys, 10
Gingee, 167, *see* Chenjí
Godávarí river, 336—338; source, 336
Gold mines, 247, 274, 275
Golkonda, 370; fort, tombs, 370—374; history, 371
Gopálswámi, hill, 250
Gopura, the Great, at Káncheveram, 170; measurements, 172; the Adytum, 172; jewels, 173; disputes about Vishnu's symbol, 173; the Makbarah, or tomb of Hamad Auliya, 174
Governors of Madras, list of, 38
Grapes, the, of Daulatábád, 385
Gudalúr, 159; the Cuddalore Obituary, 159; church, cemetery, jail, 160; Fort St. David, 160—162
Gudalúr or Kárkúr Pass, 293
Gudúr, 328
Guindy, the Governor's country house at, 147
Gunia, 375
Gumudipundi, 327
Gundakal to Ráichúr, 356
—— Junction to Ballarí and Bijánagar, 346
Gundalpeṭ, 268
Gundlakamma river, 329
Guntúr, 329
Gutti, 344; English cemetery, 344; Satí gate, 345

H.

HAIDAR 'ALI, at Madras, 143; Porto Novo, 167; A'rni, 179; Yirod, 187; Tranquebár, 208; Chedambaram, 212; Dindigal, 214; joins the Rájá of Maisúr at Devanhalli, 234, 235; defeated by Col. Smith, 235; makes peace with the English, 236; invades the Karnatik, 237; takes Arkáṭ, 237; in the Hásan district, 252; at Channaraya-paṭṇam, 265; Kúrg, 271; offers 5 rs. a head, 271; at Kálíkot, 296; defeat and death, 237
HAIDARÁBÁD, 361; area, population, 362; districts and chief towns, 362; the Residency, 363, 364; cemetery, 364; gates, 364; bridges, 365; city hospital, 365; the Chár Minár, 366; Makkah mosque, 366; Nizám's palace, 366; Jahán Numa palace, 367; the Mír 'A'lan tank, 367; lake, 367; Dargah of Mahúb 'Alí, 367, 368; Husain Ságar lake, 368
—— to Bidár, 374
Haidarnagar, 307
Hale Tanduga, 245
Halebíd, 266; temples, 266—268
Halsúr village, 253
Hamíd Auliya, tomb of, 174
Harihar, 243; bridge, 243; copper inscription, area, 243
Harris, General, at Maḷvaḷḷi, 255
Hásan, 265
—— district, 251; area, population, 251
Hastings, Lord, death, 268
Health, hints regarding: dress, 29; exposure, 29; food, 29, 34; drinks, 30, 35; exercise, 31; bathing, 31, 34; sleep, 32; cholera, 32; snake-bites, 33; marching, 33; stimulants, 35
Heber, bishop, monument, 149
Hedatale, 263
Hemávati river, 251; source, 244
History, Indian, principal events in, 39
Honáwar (Honore), 307
Honnavalli, 245; legend, 245
Hornblende, amorphous, quarry of, 245
Hornets, 386, 387
Hosdurga range, 242
Hulikal durg, or Tiger-rock fort, 286, 292
Huliyúrdurg, 245
Huliyúrdurga hill, 245
Hunsúr, 269; oxen, 270
Hyderabad, 361, *see* Haidarábád.

I.

Ichchhápur, 341
Illampalli, 361
Indian terms used, 135—138
Indra-betta, colossal statue, 264; inscriptions, 265
Inscriptions: at Harihar, 243 Tumkúr, 245; Maisur district, 250; Shravana, 264, 265; Indra-betta, 265; Bárkúr, 305
Iron Company, Indian, at Porto Novo, 166, 167
Ismaila, 15

J.

Jain colossal statue, 251, 264
Jakanáchári, Hindú sculptor, birthplace, 246
Jakatála, Wellington Barracks, 287
Jálnah, 380; cantonment, 381
Jayamangala river, source, 245
Jews, black and white, at Kuchí, 316
Jog, or Kúrkúni, 307
Jogi Maradi peak, 242
Jolárpeṭ, 177, 233

K.

Kabbani river, 268
Kaḍapa, 344
Ḳádir Ṣaḥib, the saint, 207; legends of, 208
Kadúr, 243; area, population, 243
Kághazpúr, 388
Kaidala, 245, 246
Kalanga river, 328
Kalbargah, 358; mosque, 358; dargáh of Banda Nawáz, 359; tombs of the Báhmaní kings, 359; the Rozah tank, 360; fort, gates, 360; dargáh of Saint Ruknu'd dín, 360, 361; ruins of old Kalbargah, 361; the Juma 'ah Masjid, 361
—— to Haidarábád, 361
Kalhatti, 269
Kalhattigiri peak, 243
Kálíkot, 295; burial-ground, 295; murder of H. V. Conolly, 295, 296; Vasco de Gama, 296; history, 296, 297
——— to Honáwar, and the Falls of Gérusappe, 297
Kalingapaṭṇam, 340

KALLÁR. MADRAS. MAISÚR.

Kallár river, 282
Kamalapur, 350
Kammand, 291
Kananúr, 300; climate, history, 300; the Ráná, 300, 301
Kanien Kuderé, 282
Kapila river, 323
Karamoné river, 323
Kárikal, 208
Kárkal, 304; Jain temples, 304; gigantic image of Gautama Swámi, 304
Kárkúr pass, 293
Karmiguriammam Kovil, 155
Karnagápálli, 318
Kasergod, 301
Katharine Waterfall, the, 286
Katinki hamlet, 163
Kaulampet, 375
Kávals for the Hunsúr oxen, 270
Káveri river, 250; source, 271
——, falls at Shivasamudram, 255—257
Kaviatten Kudal, 323
Kayan Kulam, 318
Keti, 289; Basle Mission, 290
Kikkeri, 264
Killakarnai, or Killakarei, 230
Kistnah, 329
Kodekad, or Kodekarni, 209
Kodikánal, 216
Kohatar tribe, the, 283
Koilandi, 298
KOIMBATÚR, 276; area, population, 276; central jail, 276; churches, 277; cemetery, 277; reading rooms, 277; Pagoda of Perúr, 277; hospital, 277; Animalei hills, 277
—— to the Nilgiris, 282
Kolár, 179; lake, 334
—— district, 246; area, population, 246; rivers, 246
Kolikod, 295
Kombakonam, temples, 213; the Mahámohan Tank, 213; Beauchamp College, 213
Konáda, 340
Konkáni Vaishnavas, car of the god, 301
Kon-oge, 291
Korapoyé river, 298
Kotagiri, 286, 291
Kótapálliam, 340
Kṛishna river, 329, 333, 334; its Aṇakaṭṭ, 334
Kṛishnama Nayakkan Tóp, 215
Kubaṭur, the ancient Kuntalanagara, 241
Kuchi, Kachi, or Kuchibandar (Cochin), 315; history, 315, 316; black and white Jews, 316; synagogue, 316; the Nazaránis, 317
Kudure Mukh, 'Horseface' peak, 244
Kumbhakonam, *see* Kombakouam
Kumblah, 301
Kundah, or Sispárah pass, 293
Kunjetti, 317
Kunúr, 286; church, 286
—— Gháṭ, 282, 285
Kurambar tribe, the, 283
Kúrg, 271; area, population, 271; rebellion, 271
Kúrkúni, 307
Kutallam, 223; baths, 223; cataracts, 223

L.

Lakshmantirtha river, 250, 269
Lally, M., at Madras, 143; Fort St. David, 161; Puducheri, 165; Chenji, 169; Arkát, 178; Tanjúr, 199
Languages, philological sketch of, 73—76
—— North India, 76
Lawrence, Major, at Trichinápalli, 189, 190
—— Asylum, the, 289
Leeches, 279
Leopards, 244, 308
Lingampalli, 361
London to Brindisi, Alexandria, Aden, Galle, and Madras, 23
—— to Marseilles, and through Suez Canal to Madras, 22
—— to Venice or Ancona, Brindisi, Alexandria, Suez, Aden, Galle and Madras, 28

M.

Mádavaram, 327
Maddikere, 271
Maddúr, 255
Madgiri, 246; temples, 246; fort, 246
Madhagiridurga hill, 245
MADRAS city, 139; landing place, 139; cyclones, 139; monsoons, 140; new harbour, 140, 141; pier, 141; lighthouse, 141; club, 141; hotels, 142; conveyances, 142; fort, 142; accountant-general's office, 143; museum, 143; Grand Arsenal, 143, 144; St. Mary's Church, 144; jail, hospital, 145; government house, 146; Governor's country house, 147; statue of Sir T. Munro, 148; Nuwab's old palace, 148; promenade, 148; statue of Col. Neill, 149; cathedral, 149; St. Andrew's and other churches, 150; St. Thomé, 150; the Little Mount, 150; Marmalong Bridge, 150; Greater Mount, 151; model farm, 151; race course, 151; central museum, 152; public gardens, 152; shops, 152; observatory, 153; charities, 153; college, 153; the Mackenzie MSS., 153; railway stations, 153
—— to the Seven Pagodas, 153
—— to Porto Novo, 158; railway regulations, 158; fares, 159
—— to Kánchiveram (Conjeveram) by Arkonam (Arconum), 170; time-table, 171
—— to Bengalur, 233
—— to Koimbatúr, 276
—— to Tirupati and Gutti, and to Gundakal Junction, 342
—— to Guntúr and Baizwáḍa by Sulurpét, Nellur (Nellore), and Angula (Ongole), 326
MADURA, 216; palace of Tirumal, 216; English church, 217; the Tamkan, 218; Great Pagoda, 218; Mandapam, 218; Hall of 1000 pillars, 220; Teppa Kulam Tank, 221; great Banyan tree, 222
—— to Rámnád and Rámeshwaram, 225
—— to Tinnevelli by Kutallam, 222
Mágadi, 248
Mahárájandurga, forest of sandalwood trees, 251
Mahé, 298
MAISÚR, province, 233; tanks, 233; dynasties, 233; history, 233—240; three grand divisions or provinces, 240; rivers, 240; cataract of Gérusappe, 241; game, 241
—— district, 250; area, population, 250
—— City, 261; population, 261; public buildings, fort, 261; Mahárájah's palace, 262; legend of the throne, 262; Mohan Mahal, 262; founders of the dynasty, 263
—— to ShravaṇaBelagoḷa, 264
—— to Haḷebiḍ, 265
—— to the Nilgiris, 268
—— to Manantawádi and Wynád, 274

Maitland, Sir Thomas, 312
Malékóta, ruined fortress, 291
Mallavelli, diamond pits, 335
Malnád, or highlands of Hásan district, 251; game, 251
Malta, 10: language, 11; hotels, 11; cathedral, 11; Chiesa Agostino, 12; Governor's palace, 12; library, 12; monastery of St. Francis d'Assise, 12; Governor's country palace, 12; Citta Vecchia, 12; Phœnician ruins, 13; Torre dei Giganti, 13: history, 13: military hospital, 14; snakes, 14
Maḷvaḷḷi, 255
Manantawádi, 274
Mangalagadi, 329
Mangalúr (Mangalore), 301; harbour, 302; cantonment, 302; mission-house, 302; burial ground, 303; old ruin, 303; pagoda, 303
Maniachi junction, 224
Manjeshwaram, 301
Mansúrkóta, 341
Mapilahs, the, head quarters, 317, *note*
Maravas, the, 225; dress, 226; history, 226—229
Marawakád, 317
Marching, best time for, 33
Matthews, General, 307
Mávalivaram, 154
Mayar river, 269
Mayaveram, 212; pagoda, 212
Meadows, Gen., takes Nandidurg, 247
Medicine chests, 33
Merkára, 271, *see* Maddikere
Meruti guḍḍa, the Olympus of the Hindú, 244
Metapálliam, 282
Michael's Valley, 281
Midagéshidurga hill, 245
Milan, 28; principal sights, 28
Money, tables of, 67
Monkeys, carved, group of, at Pillaiyan Kovil, 154
——, Langur, 241, 354
Moorhouse, Lt.-Col., obelisk to, at Bengalúr, 254
Mortts, or villages of the Tudas, 284, 292
Moyár valley, 289
Muda Biddari, Jain temples at, 303
Muḥammad Yúsuf Khán, 229
Muḥammadan dynasties, 39—42
Mulainagiri peak, 243
Mulkí, 305
Munro, Sir Hector, at Puducheri, 166
Munro, Sir T., statúe, 148; warns the Rájá of Maisúr, 239
Murkurti peak, 290
Murukannu-gudda hill, 251
Músé river, 365
Mutapét, 230
Mysore, 233, *see* Maisúr.

N.

Nágapaṭnam, 206; hotels, 206; Akra tank, 206; old Dutch church, 206; Chinese pagoda, 206; St. Joseph's college, 207
Nagar, division of Maisúr, 240
Nágúr, its five pagodas, 207
Nalabali, 328
Nalapur, 349
Nandidurg, 247
——, division of Maisúr, 240
——, province of, 245
Nanjangúd, 268
Neill, Col., statue of, 149
Nellaganatitu island, 256
Nellúr, 328; population, 328; remains of Hindú temple, 328; Roman coins, 328; copper mines, 329
Netrawati river, 301
Nidugal peak, 242
Nidurga ruins, 242
Nilgherris, 282, *see* Nilgiris
Nilgiris, the, 282; villages and municipalities, 283; tribes, 283—285; Davidson's hotel, 285; Kunúr, 286; Wellington Barracks, 287; Utakamand, 287; Sylk's hotel, 287; Club, 287; Chinchona plantations, 288; Botanical gardens, 288; the Lawrence Asylum, 289; churches, 289; Keti, 289; Murkurti peak, 290; stone-circles, 290; temple of Rangaswámi, 291; Gaganchiki fortress, 291; Hulikal fort, 292; game, 292; flowers, 293
Nilgiris, the, passes, 293
———— tribes: Erulars, 283; Kurambars, 283; Kohatars, 283; Badakars, or Vadakars, 284; Tudas, 284
Nizáms of the Dakhan (Deccan), 55
Núwábs of the Karnátik, 58

O.

Orange valleys, 289, 291
Orme, Robert, birthplace, 318
Outfit for gentlemen, 3; for ladies, 4—6
Oxen, the, of Hunsúr, 270

P.

Pagodas, the seven, 154—158
Pagodas: at Chedambaram, 210; Kayan Kulam, 318; Madura, 218; Mayaveram, 212; Nagapaṭnam, 206; Nagur, 207; Perúr, 277; Raméshwaram, 231; Tanjúr, 200; Tinnevelli, 222; Udapí, 305; Velúr, 180
Paikari river, source, 290
Palamkottai, 223
Pálghát, 311; fort, 312
Palmaner, 179
Palnat, or Palani hills, 215
Pámbam, or Snake channel, 230, 231
Pandyan kings, 59—63
Pankhina, 338
Panthers, 241, 244, 247, 311, 355, 361, 369
Papaghni river, 246
Pápanásham, 223
Parikramah, or devotional circumambulation, 212
Parrakád, 318
Pattancheru, 374
Pavkh river, 294
Pávugada peak, 242
Pearl-fishery at Tutikorin, 224
Periakulam, 215
Periyapaṭnam, 270
Phulwárí, 402
Pigot, Lord, arrest and death, 199
Pillaiyan Kovil, group of carved monkeys, 154
Pinákini, 247; river, 246
Pippal Ghát, 388
Ponani, or Paniani, 317
Pondicherry, 163; *see* Puducheri
Ponnar river, 328
Port Said, 14; electric light, 14; jetties, 14; hotels, 15
Porto Novo, 166; Indian Iron Company, 166; battle, 167
Pothanúr to Bépúr, 311
Pourvaçila Sanghárâma convent, 330; legend of the monks, 330
Pránhita, 336
Puducheri, 163; French cemetery, 163; Government House, 163; the *pousse-pousse*, 163; hospital, 163; college, 164; cathedral, 164; fountain, 164; pier, 164; statue of Dupleix, 164; Hotel de Ville, 164; Cour d'appel, 164; prison, 164; factory, 165; history, 165, 166
Punáchi, 280
Python, the, 271

Q.

Quilon, 318; see Kayan.

R.

Rahimándurga peak, 247
Ráíchúr, 356; fort, kungurahs, 356; Minar, 357; citadel, 357
— to Kalbargah (Gulbargah), 358
Rájá of Kúrg, the, 272; his romantic character, 273
Rájahs of Vijayanagar, 55—58
Rájamahéndri, 336, 339
Rámandurg, 355
Ramaswami temple, 291
Rámeshwaram, 230; temple, 231; legend, 232
Rámgiri, 255
Rámnád, 225; population, 225; history, 225—229; the Maravas, 225; famine, 227, 228; cyclone and inundation, 227, 228; cholera, 229; Darbar, 229
Rangaswámi, temple of, 291
Ránipét, 174; church, cemetery, 174
Ratanpuri, ruins of, 244
Raths, or monolithic temples, 157
Raydurga peak, 242
Red Hills, the, 327
Red Sea, the, 17
Refreshment rooms, Madras railway, scale of charges, 170
Rocks, the French, 250
Routes, skeleton, 72, 73
Rozah, 389; Elúra caves, 389; shrine of Sháh Razú Katal, 401
Russellkonda, 341

S.

Sacrifice Rock, 298
Sadáshivapét, 375
Sadras, 154
Sakárayapaṭṇa, 244
Salem, 183; silk and cotton weavers, 184; Indian steel manufacture, 184, 185; Shivarái hills, 186
Sáluvan Kuppan, 154
Salvanaikenpaṭṇam, column at, 209
Sampige, 245
Sangam, 375
Sarai, 403
Sát Kund waterfall, 404
Sata sringa hills, 247
Satiamangalam, 205
Sávanadurga hill fort, 248; captured by Lord Cornwallis, 248, 249
Schwarz, missionary, tomb at Madras, 144; monument at Tanjur, 205
Sea Routes, 325
Season for visiting Madras, 2
Seasons and months, table of, 37
Seringapatam, 258, see Shríraṅgpaṭṇam.
Shambawattí river, 305
Sharávatí river, 240, 241
Sharfoji, adopted by Rajáh Tulsají, 199
Shawerré, or Shivarái, 317
Shimóga, 240; area, population, 240; rivers, 240; history, 241
Shimsha river, 245, 250, 251; source, 245
Shira, or Sira, 246
Shivaganga, 249
Shivarái hills, 186; ascent of, 186; geology, 187
Shivasamudram, cataract at, 255—257
— island, 256; legend, 256; bridge, 257
Sholakal, 294
Sholúr, 291
Shoranur, 314
— to Kuchí (Cochin), Quilon, Alapalli (Aleppee), and Trivandaram, 313
Shravaṇa Belagola, 264; hills, 264; colossal statue, 264
Shrikákolam (Chicacole), 340
SHRÍRANGPAṬṆAM, 258; temple, 258; fort, 259; siege, 259, 260; Tipú's palace, 260; the Daryá Daulat Bágh, 261; the Lál Bágh and mausoleum, 261
Sigúr, 291; gháṭ, 269; pass, 293
Sikandarábád, 368; St. George's Church, 368; parade ground, 368; Commissariat Bakery, 369; military prison, 369; hospital, 369; Raymond's tomb, 370
Sindhaḷḷi, 268
Singapaṭṇa, ancient name of Periyapaṭṇam, 270
Sintral barrier, the, 337
Sirrod, 402
Sironcha, 337
Sispárah, 294; pass, 293
Snake bites, 33
Somnáthpur, 257; temple, 257
Sosile, monastery of Vyása Ráya Swámi, 257
Southampton to Port Said, and through the Suez Canal to Aden, Galle, and Madras, 6
Spiders, 279
Sringiri, 244; monastery, 244
Steamers, B.I.S.N. Co.'s, from Bépúr to Kálíkot, 324
Sterne's Eliza, birthplace, 318
Stimulants, 35
Stone-circles on the Nilgiris, 290
Stuart, Col., 312
Subramanya peak, 251
Suez, 17
— Canal, 15—17
Sulekere lake, 241
Sulurpét, 328
Suratkal, 305
Suwarnamukhí river, 328

T.

Tada, 327
Tagara, ancient, 387
Taigannam, or Murkurti peak, 290
Talagudim, 338
Talkád, 257; buried temples, 257
Támbrápurni river, 223
Tamelet, river, 335
TANJÚR, 197; history, 197—200; fort, 200; the Great Pagoda, 200—203; palace of the Princess of Tanjúr, 203; library, 204; Schwarz's church, 204
— to Nágapaṭṇam (Nagapatam), 205
— to Anaikarai Chattram, 210
Tarangambádi, 208.
Telicheri, 299; fort, 299; cardamoms, 299
TEMPLES: Belúr, 265; Bijánagar, 351—355; Chedambaram, 211; Great Gopura, 172—174; Kárkal, 304; Kombakonam, 213; Madgiri, 246; Muda Biddarí, 303; Nanjangúd, 263; Ramaswámi, 291; Rámeshwaram, 231; Rangaswámi, 291; seven pagodas, 154—157; Talkád, 257; Tanjúr, 200; Tirumpallam, 230; Tirupati, 342; Trichinápalli, 193; Undavilli, 329, 330
Thomas's, St., visit to India, 152
Tiger-cats, 241, 244
Tiger cave, the, 154
Tigers, 241, 244, 245, 250, 269, 271, 287, 292, 308, 311, 314, 324, 350, 351, 353, 361, 375,
Tikodi, 298
Tindevánam, 167
Tinnevelli, 222; temple, 222 pagoda, 222

TINNEVELLI.

Tinnevelli to Tutikorin by rail, and Rámeshwaram by boat, 224
Tiptúr, 245
TIPÚ, Salem ceded to him, 183; joins his father, 235; invests Mangalúr, 237, 302; at Shrírangpatnam, 239; joined by 94 Frenchmen, 239; at Rámgiri, 255; Malvalli, 255; builds the fort of Shrírangpatnam, 259; at Maisúr, 262; Kálikot, 296; Khundapur, 306; Travankor, 321, 325: address to the inhabitants of Kúrg, 272; defeat and death, 239
Tirumal's palace at Madura, 216
Tírumalráyan, 208
Tírumpallallam, 230
Tirupati, 342; temple, 342–344
—— Upper, 343; waterfalls, 343
Tombs at Golkonda, 370—374
Tranquebár or Tárangambádi, 208; history, 208; bought by the Danes, 208; rapid decay, 208; the Danneborg, 209
Travankor, province of, 320; area, revenue, products, 320; game, 320; the Mahárájah, 320; history, 321; the Lines attacked by Tipu, 321, 323; ghats, 323
TRICHINÁPALLI, 187; history, 187—192; Fort, 192; the Rock, 192; ascent, 193; the Tappe Kulam, 193; temples, 193; great temple of Shrírangam, 194, 195; Jambukeshwar temple, 195; the Anakatts, 196; Jail, 196
———— to Tanjúr, Nagapatanam (Nagapatnam), Nagur (Nagore), Kárikal, Tarangambádi (Tranquebár), Kumbha, Konam, and Chilambram, 197

VELÚR.

Trichinápalli to Dindigal, the Palnai Hills and Madura, 214
Trichúr, 314
Trimbak Násik, 336
Trivandaram, 320
Tumkúr, 245
Tunakádu, 278; cascade, 279
Tunga river, 240; source, 244
Tungabhadra river, 240, 351, 353
Tuni, 339
Turuvekere, quarry of amorphous hornblende, 245
Tutikorin, 224; pearl-fishery, 224
Tyromani river, 184

U.

Udapí, 305; pagoda, 305
Undavilli, rock-cut temple, 329, 331
UTAKAMAND, 287; Sylk's hotel, 288; lake, 288; Chinchona plantations, 288; Botanical gardens, 288; Orange valley, 289; Lawrence Asylum, 289; churches, 289; public library, 289
—— to Kálikot (Calicut), 293
U-Yál-Hatti, 291

V.

Vadakarí, 298
Vangaolu, 329; *see* Angula
Vangsédhára river, 340
Varada river, 240
Varáha parvata, or Boar mountain, 244
Véda river, source, 244
Vedavati, river, 242
VELÚR (Vellore), 179; fort, 179; pagoda, 180, 181; St. John's church, 181; the Lines, 181; new and old cemetery, 181; mutiny, 181, 182; the Hazrat Makám, 182; tombs of the Típú family, 182; the three hills, 182; siege, 183

YIROD.

Verashelagár, 230
Verasholen, 230
Vijayanagaram, 339
Vindhyah mountains, 336
Visbákapatnam, collectorate of, 339
Vishnu, symbol of, disputes about, 173, 174

W.

Wagora river, 404
Wain Gangá, 336
Wainad, cardamoms of, 299
Wales, Prince of, at Madras, 140, 143, 151; at the Great Temple of Trichinápalli, 195
Wandúr, 294
Weights and measures, 68
Wellesley, Col., at Malvalli, 255
Wellington, Duke of, at Ajanta, 402
—— Barracks on the Nilgiris, 287
Wild boars, 241, 244, 247
Wosadurgam, 301
Wynád, gold-mine, 274

Y.

Yagache river, 265; source, 244
Yale, Governor, 145
Yedemana, 295
Yegachi river, 251
Yellatúr, 298
Yirod, 187
—— to Trichinápalli, 187

THE END.

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CONTENTS.

	PAGE
GENERAL AND FOREIGN AGENTS:—J. & R. McCRACKEN . .	2
RAILWAY AND STEAMBOAT COMPANIES:	
GENERAL STEAM NAVIGATION COMPANY	2
GLASGOW AND THE HIGHLANDS—ROYAL ROUTE	3
GLASGOW, BELFAST, BRISTOL, CARDIFF, &c.	3

HOTELS AND MISCELLANEOUS ADVERTISEMENTS.

	PAGE
AIX-LA-CHAPELLE	3, 4
AMIENS	3, 4
AMSTERDAM	4
ANTWERP	5
ARCACHON	5
AVRANCHES	6
BADEN-BADEN	6
BAGNÈRES DE LUCHON	27
BASLE	6, 7
BELFAST	7
BERLIN	7
BERNINA-ROUTE	7
BLOIS	7
BONN	7
BOULOGNE-SUR-MER	8
BRUNNEN	8
BRUSSELS	8, 9
CADIZ	9
CAEN	10, 11
CANNES	10
CAPRI	11
CARLSBAD	11
CHARTRES	11
CHERBOURG	12
CHESTER	12
COBLENTZ	12
COLOGNE	12, 13
COMO	9
COPENHAGEN	12, 14
CUXHAVEN	14
DIEPPE	14
DINARD	15
DRESDEN	14, 15
DULVERTON	15
EISENACH	15
ENGELBERG	16
FRANKFORT	16
FRANZENSBAD	16
GENEVA	16, 17
GENOA	17
GIJON	18
GMUNDEN	18
GOTHA	18
GRENOBLE	18
HAGUE (THE)	19
HAMBURG	18, 19
HANOVER	19
HARROGATE	19
HAVRE	19, 20
HEIDELBERG	20, 21
HOMBURG	21, 22
ILFRACOMBE	22
INNSBRUCK	22, 24
INTERLAKEN	23
IONIAN ISLANDS	24
KILLARNEY	24
KISSINGEN	24, 25
KREUZNACH	25
LAUSANNE	25
LE MANS	25
LISBON	25
LOCH LOMOND	25
LONDON	26, 27, 48
LUCERNE	28
LYNTON	29
LYONS	29
MACON	29
MALAGA	29
MARIENBAD	29
MARSEILLES	30
MAYENCE	31
MENAGGIO	31
MENTONE	31
MERAN	31
MILAN	31, 32
MOSCOW	31
MUNICH	32, 33
NANTES	32
NAPLES	33
NERVI	17
NEUCHATEL	33
NEUHAUSEN	34
NUREMBERG	35
OSTEND	35
OXFORD	35
PARIS	35
PAU	35, 36
PENZANCE	36
PISA	37
PLYMOUTH	36
PRAGUE	37
RHEIMS	37
RIGI	37, 38
ROME	38
ROTTERDAM	37
ROUEN	37, 39
SALZBURG	39
SAN REMO	39
SAUMUR	39
SCHWALBACH	39
SPA	39, 40
STOCKHOLM	41
ST. PETERSBURG	40
STRASBOURG	40
STUTTGART	40
ST. SAUVEUR	42
THUN	42
TOULOUSE	42
TOURS	43
TRIBERG	42
URIAGE-LES-BAINS	18
UTLIBERG	43
VALENCIA	44
VARESE	44
VENICE	44
VERONA	46
VICHY	45, 46
VIENNA	45, 46
WIESBADEN	46, 47
WILDBAD	47
ZARAGOZA	47

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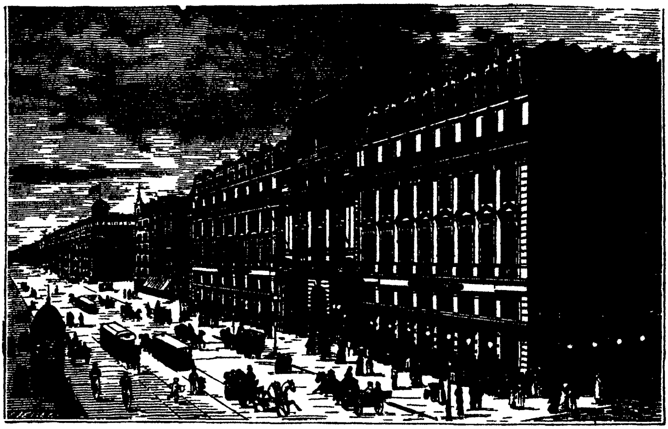

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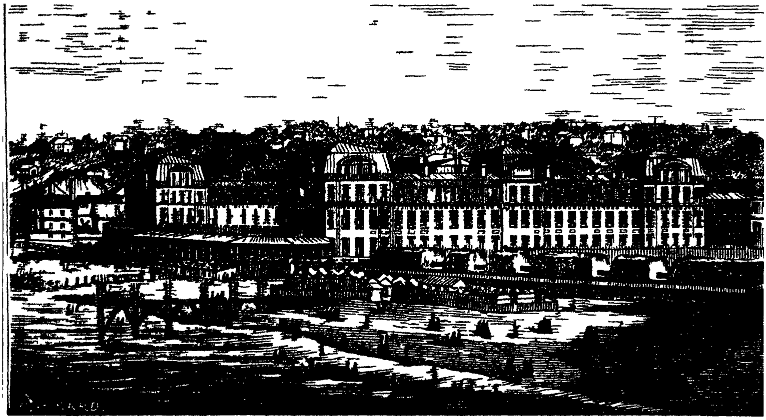

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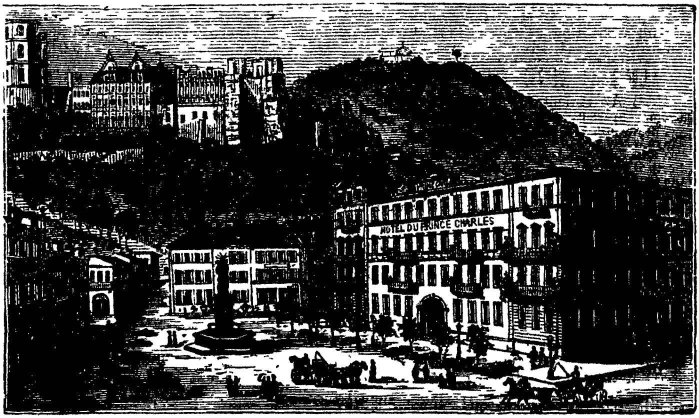

CONSIDERABLY enlarged by a New Building. Contains a splendid Dining Room, Breakfast Room, and a fine Reading Room. Ten Balconies. This Hotel, patronised by their Highnesses the Prince of Wales and Prince Alfred, is the largest in the Town, and thoroughly Renovated and Newly Furnished. Best Cookery. Good Wines. Charges Reasonable. Moderate Arrangements made by the Week. The Hotel is situated in an open Square, eight minutes' walk from the celebrated Castle, with the finest view of the ruins from all the balconies and nearly all the windows; two minutes' walk to the Neckar Bridge. Close to the Nürnberg and Würzburg Railway Station. Omnibus and Hotel Porter meet the Train. From this Hotel there are three different roads leading to the Castle. Firstly, footpath over the Kurzen Buckel; steps, five minutes; sunny. Secondly, by the Burgweg; eight minutes' walk; shady; the finest. Thirdly, Neuer Schlossweg; by carriage; gentle ascent. The Proprietors export Wines to England.

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ROYAL VICTORIA HOTEL.—Patronised by H.R.H. the Prince of Wales and several other Royal Personages. Highest Position. First-Class Hotel, close to the Springs and the Kursaal, with fine view of the Taunus Mountains. Quiet Apartments. Has been newly enlarged by Three separated Villas. At the early and later part of the Season arrangements are made on very reasonable terms. Best Stag and Roebuck Shooting, as well as Trout Fishing, free for the guests of the Hotel. Lawn Tennis. Fournisseur to H.R.H. the Prince of Wales. GUSTAVE WEIGAND, *Proprietor.*

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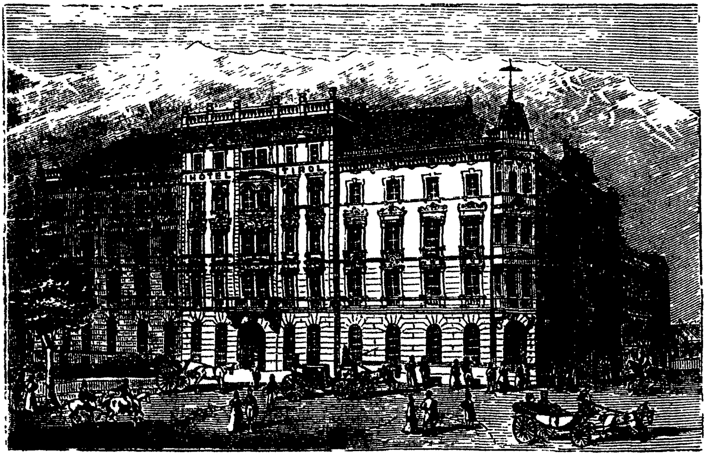

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Reduced Tariff during Winter Months

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"THE LAKE HOTEL.

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It is situated in the Bay of Castlelough, on the Eastern shore of the Lower Lake, in the centre of the varied scenery of the Lake, and within ten minutes' drive of the Railway Station, and two minutes' walk of the public road where the Glengarriffe Car puts down passengers

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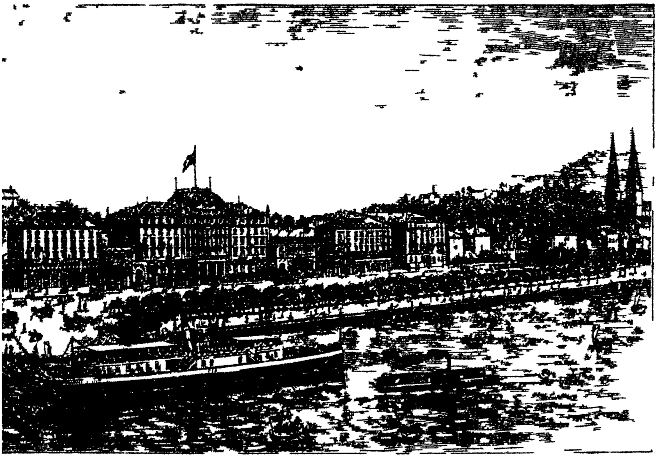

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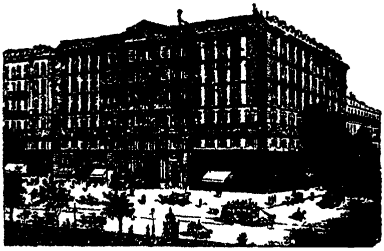

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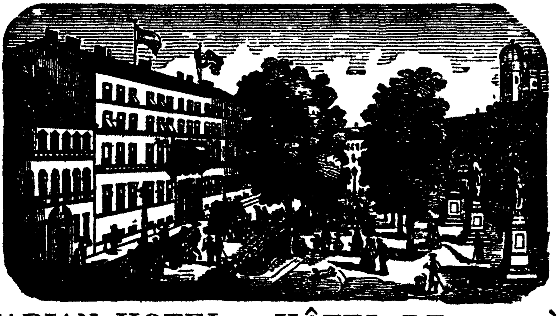

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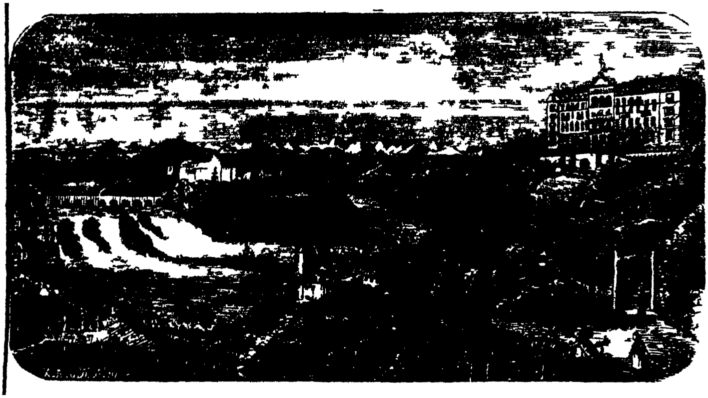

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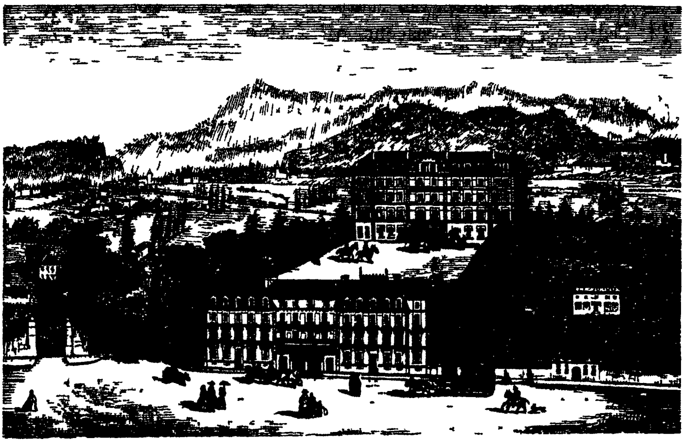

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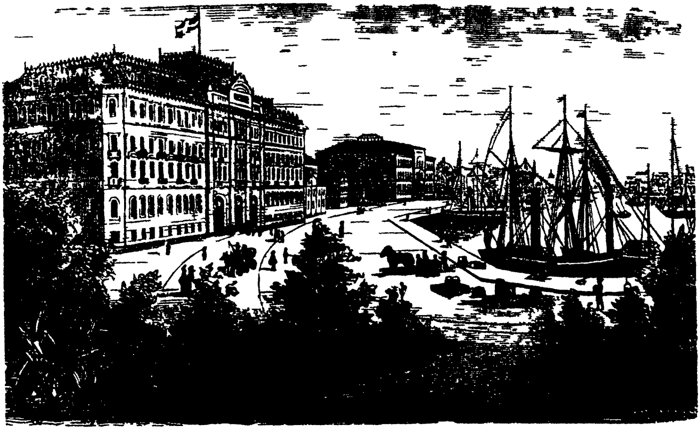

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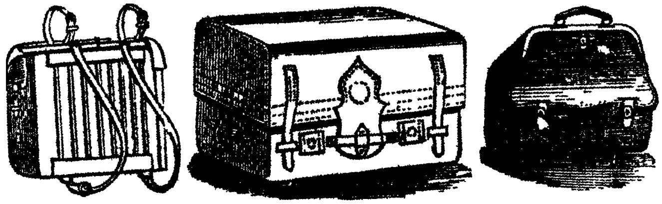

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